

**THE INFLUENCE OF CHRISTIAN SPIRITUAL FORMATION IN CHILD
DEVELOPMENT FOR COMMUNITY SUSTAINABILITY:
THE CASE OF RABAI CHURCHES**

PURITY KURI

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DECLARATION

This thesis is my original work and has not been presented to any other college or university for academic credit.

Signed: _____ Date: _____

Purity Atieno Kuri (MCYM13314/0/19)

This thesis has been submitted for examination with our approval as university Supervisors.

Signed: _____ Date: _____

Dr. Phidel A. Baraza

Supervisor

Signed: _____ Date: _____

Dr. Lawrence Oseje

Supervisor

ABSTRACT

The influence of Christian spiritual formation is significant for holistic child development and community sustainability. The objective of this study was to establish whether the church in Rabai Sub-County in Kilifi County, Kenya, has a role in the Christian spiritual formation of a child because it is imperative for behavioral challenges, developing values, parental/child Socialization, and academic success. The study used qualitative research design and methodology involved stratified and purposive sampling of 36 parents, child caregivers, and clergy professionals. Data were collected using structured interviews. The researcher observed ethical considerations in accordance with the university's laid down ethical protocols. The data collected was analysed using thematic techniques. The qualitative analysis yielded that teaching spiritual disciplines to the child and leading radical unashamed Christian lives were theological approaches to promoting spiritual formation. The greatest hindrance was distractions, which manifested through technology, traditional and cultural practices, and parental over-permissiveness. However, it was clear from the findings that intentional spiritual molding is an influential way of promoting the spiritual formation of the children for development. Therefore, while spiritual formation was determined to be crucial for the development that can lead to community sustainability. Further research was required to determine the extent to which spiritual formation methods help the people of Rabai, have a sustainable community.

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LIST OF ACRONYMS

ATR	African Tradition Religions
DCC	District County Commissioner
CL	Clergy Leader
CP	Care Professional
DCAH	Division of Child and Adolescents Health
ECDE	Early Childhood Development Education
TA	Thematic Analysis
MDG	Millennium Development Goals
NACOSTI	National Commission for Science, Technology & Innovation
PC	Parent of the Child
SDG	Sustainable Development Goals
UN	United Nations
UNICEF	The United Nations Children's Fund

DEFINITION OF TERMS

Spiritual Formation: Spiritual formation fosters the capacity, orientation, and discipline of living in union with Christ through the work of the Holy Spirit. It is God’s grace shaping people in “God-gifted personalized contexts”, for the sake of sustaining the world (Koh, 2018, pg. 50). This study views faith and spirituality as similar and compatible terms based on Christian truth and traditions (Treschuk, 2020). It is intrinsic personal belief and practices.

Child: A child refers to an individual age 0-11 years categorized as early infancy (0-2years), late infancy (2-3 years), early childhood (4-5 years), middle childhood (6-8 years) and late childhood (9-11 years). (Mambo, 2019 pg.57). In this study, child referred to 0-5 years.

Community: A community can range from a small a small group of people in a specific geographical area, sharing a set of norms and values, interacting regularly, and acting collectively to achieve common goals and addresses common problems (Scherzer et al., 2020). This study referred to the Rabai community in Kilifi County Kenya.

Prenatal: Also called antenatal period in humans, prenatal encompasses the period from the formation of an embryo, through the development of a fetus, to birth which are three main stages from the time of conception (Rogers, 2020).

Sustainability: This is the fulfilment of the needs of current generations without compromising the needs of future generations. This study focused on social sustainability, which has the goal of strengthening the cohesion and stability of specific social groups.

Rituals: In this study is “a means to negotiate a responsible relationship in the human community, with the ancestors, spirits, divinities, and cosmos” (Grillo, 2012, pg. 112). This study referred to religious doctrinal rituals and cultural practices and traditions of the “Mijikenda”

CHAPTER 1: INTRODUCTION AND BACKGROUND TO THE STUDY

Introduction

The influence of Christian spiritual formation is a very significant aspect of a child as it determines holistic child development for community sustainability. This chapter covers the background to the study, statement of the problem, scope of the study, delimitations and the purpose of the study. Thereafter, the chapter provides research objectives, research questions, and significance of the study.

Background to the Study

Christian spiritual formation is a clear multidisciplinary field that is imperative and a perspective that requires dialogue and collaboration for enhancement of the faith of a child (Chi-kin Lee, 2020, pg.1-8). Much of the existing studies related to the spiritual formation of a child are from the western world churches (Kim, 2021, pg. 1). Equally, studies conducted are on adolescent and adult spiritual well-being while there are limited studies on spiritual formation in the context of a child (Kim, 2021, pg. 1). Spiritual formation in this study referred to Christian spiritual formation. This study defined Christian spiritual formation as the fostering of the capacity, orientation, and discipline of living in union with Christ through the work of the Holy Spirit. It is God's grace shaping people in "God gifted personalized contexts," for the sake of sustaining the world (Mathews, 2018). By definition, Christian spiritual formation is reflected in the way the Lord Jesus Christ grew up in wisdom, physical growth (stature) and favor with God and man in socialization (Luke 2:52).

The future of the child in the church is imperative (Casimiro, 2015 pg. 34) especially in Rabai Sub-County in Kilifi County, Kenya which is well known in the annals of history as the place where Kenya's first Christian church was built. It is the place where Christianity and modern learning in Kenya started well over 150 years ago. Since the inception of Christianity by the Church Missionary Society (CMS), there has been diverse growth of

churches from different denominations like Catholics, Protestants, Anglicans and Pentecostals. However, there seems to be minimal research on the role of the rapidly growing church on the influence Christian spiritual formation of the child. There was a gap for contextualized Christian spiritual formation of the child for community sustainability.

According to local newspaper reports, the child living in Rabai Sub-County of Kilifi County Kenya seems to encounter many obstacles in their faith, socialization, morals and academics. There is a phenomenon whereby the child in Rabai Sub- County in Kilifi County Kenya is seemingly overwhelmed by issues like witchcraft rituals, drug addiction, sexual abuse, early pregnancies, and early marriages, prostitution, and academic setbacks. This study established that one of the reasons for the phenomenon is that there is a gap in research on the role of the church in influencing Christian spiritual formation of the child for community sustainability.

The rationale of this study was to establish the role of the church in influencing abilities, morals, personalities and faith of a child from conception to 5 years old and the need for research on basic concepts of theology in the context of the African child. Normally, a child at this stage has a spiritual quest for character formation and socio-cultural values. During this time, the process and practices by which the child progresses in Christian spiritual formation is identical to sanctification whereby the child matures in faith formation, virtue and character. This study established there is need to research on contextualized theological approach in Christian spiritual formation for community sustainability.

In the Sustainable Development Goals vision 2030, the UN shares a deep concern over how the Millennium Development Goals, 2015 did not recognize spiritual formation. It reveals aspects of concern for the status of spirituality, how it contributes to meeting the vision 2030 as an indicator of seeking behavior, value and community sustainability. The United Nations adopted Sustainable Development Goals in 2015 as a universal call with 17

Global Goals to achieve by 2030. It recognizes that action in one area affects outcome in others in creating better conditions in the community for peace, justice and strong institutions. There seems to be a gap in the research on the role of the church in establishing Christian spiritual formation in the cultural context for the child.

Unlike the western world, Africa has unique problems and spiritual needs. Many churches are facing challenges, whereby research and ministry to the child in the church seems to be neglected (Brundson et al., 2016, pg. 300). In this modern globalization, interest in Christian spiritual formation among evangelicals, especially in Western society has been at a critical stage unlike in Africa. There is a gap for research on how to integrate children ministry and Christian spiritual formation in the church.

Research in Sub-Saharan Africa estimates that over 800,000 neonates and infants die each year yet there is limited attention to the spiritual dimension of these deaths (UNESCO, 2015). Many of these deaths are preventable but scientific focus is on the same solutions on newborn illness, child's infections, malnutrition and HIV/AIDS, famine and poverty. There is a need for research to establish whether Christian spiritual formation in the African context is imperative to bridge the gap of solely focusing on scientific and psychosocial approaches.

The church in this study refers to community of believers attempting to follow the teaching of Jesus Christ and it has an important role in the influence of Christian spiritual formation in child development for community sustainability. As a divine authority the church can contribute to the spiritual formation of a child by providing contextualized Bible teachings and education, ensure regular worship and prayer giving guidance on moral values as presented in scriptures. Likewise, the church can be involved in community projects. Involving children in community activities Instills a sense of belonging, empathy and compassion and thus contributing to sustainable and caring communities.

Rabai is a Sub-County in Kilifi County Kenya. As the first missionary center in Kenya Rabai is composed of 40% Christians, 40% Muslims, 12% are either traditionalist or do not subscribe to any religion (Ngugi et al., 2020, pg.759). The name Rabai was misinterpreted, by the white missionaries, for the word “Raha Hi ” which means “this happiness”. It is among the “Mijikenda” (nine tribes) of Kilifi County, which are Rabai, Ribe, Kambe, Chonyi, Giriama, Duruma, Jibana, Kauma, and Digo. Studies carried out in Kilifi County in the past report effects that are more positive for those who follow Christian spirituality than those who follow traditional beliefs (Wanjala & Wechuli, 2015, pg. 18). It is with this background that the present study sought to determine the gap in the influence of contextualized African theological concept of a child at an early age (Kim, 2020a). Likewise, it determined the need for further research on the role of the church in influencing Christian spiritual formation for community sustainability.

Statement of the Problem

Christian spiritual formation in the context of a child is imperative for child development and community sustainability (Sidibe, 2016, pg.1). The UN shares a deep concern on how Sustainable Development Goals target (3), “Good Health and Family” contributes to meeting the vision 2030 as an indicator of seeking behavior, value and community sustainability. It describes the importance of religion, how it constitutes an integral and inextricable feature of human development. Currently, research reveals that to assume faith as separate from a child is to fundamentally misunderstand what it is to be human (Sidibe, 2016). There is a lacuna in the quest to establish that Christian spiritual formation is not only an adult phenomenon but is a lifelong process that begins at the prenatal stage and takes place in various spiritual and social contexts (Ubani, 2018, pgs. 103-108).

This study sought to establish how the influence of Christian spiritual formation would help the child to attain moral and spiritual maturity (Mambo, 2019, pg. 3). As the first

missionary Center, the genesis of Education in Kenya traces back to the missionary time activities of the 19th and 20th century. Ludwig Kraph and Rebmann opened the first mission school at Rabai Sub-County in 1846 (Otiende et al., 1992). The church in Rabai played a big role in the spiritual formation of the child in schools. This study established that most of the cultural practices, rituals and beliefs have spiritual influence on a child's character formation and life (Kanu, 2019, pg. 19). Studies that have been conducted in Kilifi County in the past report effects that are more positive for those who follow Christian spirituality than those who follow traditional beliefs (Wanjala, & Wechuli, 2015, pg.18). There seems to be a gap in determining the influence of the Rabai church in the spiritual formation that takes place for every person regardless of one's age.

Despite its importance, and early missionary efforts, spirituality in Rabai appears elusive. None of the past studies addressed the matters of child spiritual formation and literature on the same subject with respect to Rabai is very scanty. The main objective of this study therefore was to establish the influence of Christian spiritual formation on child development for community sustainability.

Purpose of Study

The study sought to establish the significance of Christian spiritual formation in child development for community sustainability. Given the challenging global trends that have attracted global attention, there seem to suggest a gap in the role of the church in spiritual formation of child.

This study provides a basis for determining the unique and unequal ways the church in Rabai Sub-County can contribute through integration, equity and inclusion for community sustainability amidst the challenging trends of this generation (Pandya, 2017, pg.37).

Objectives of Study

The research objective was to establish the influence of Christian spiritual formation on the development of the child, how it affects community sustainability of Rabai Sub-County in Kilifi County. The following were the specific objectives:

1. Assess the existing theological approaches for spiritual formation of children in Rabai Sub- County Kilifi County in Kenya.
2. Identify the hindrance to Christian spiritual formation in the development of the child for community sustainability in Rabai Sub-County, Kilifi County.
3. Highlight skills initiated for Christian spiritual formation for childcare givers of Rabai Sub-County, in Kilifi County, Kenya.
4. Identify determinants of Christian spiritual formation in child development for community sustainability of Rabai Sub-County in Kilifi County Kenya.

Research Questions

This study was guided by the following research questions:

1. What are the theological approaches to Christian spiritual formation and programs for children in Rabai sub-County, Kilifi County in Kenya?
2. What are the hindrances to Christian spiritual formation for the development of the child for community sustainability in Rabai sub-County, Kilifi County in Kenya?
3. What are the skills initiated for the influence of Christian spiritual formation for childcare givers in the Children ministry of Rabai Sub- county churches, in Kilifi County Kenya?
4. What are the determinants for the influence of Christian spiritual formation in child development for Rabai Sub-County, in Kilifi Count?

Significance of Research

1. Christian spiritual formation for the child has a significant influence on community sustainability (SDG 2030:3).
2. The church in Rabai will receive instruction on Christian spiritual formation steering holistic child development for community sustainability (Brundson et al., 2016 pg.36-37).
3. The churches in the Rabai community will receive instruction on the influence of Christian spiritual formation in child development for community sustainability
4. The result of this study is of significant for Kilifi County government as it will contribute to policy direction for sustainable communities
5. Likewise, results of this study will established additional literature for theology and contextualized themes for research on Christian spiritual formations that shapes the life and practices of the Rabai child in the perspective of community sustainability (John, 2020 pg2).
6. The findings of this study will benefit the academia through the additional literature and recommendations for further research.
7. Policy makers in the ministry of education will benefit by finding guidance on the influence of Christian spiritual formation in child development for community sustainability.
8. The church in Kenya will benefit in establishing policy for solving specific problems like harmful cultural traditions and ritual, abuse/misuse of technology that are a hindrance to Christian spiritual formation in development for community sustainability (Kanu,2019 pg.1-7).

Scope of the Study

The study aimed to determine the process of Christian spiritual formation of the child age 0-5 years in the context of the church in Rabai Sub-County in Kilifi County Kenya. The scope of this study was to establish the unique cultural, social and religious factors that influence the spiritual formation of children in Rabai Christian communities. Participants were parents from eighteen years old, with children age 0-5, Church leaders Sunday school teachers from Rabai church community.

Delimitation of the Study

Delimitations are weaknesses associated with the scope of studies (Simeon & Gos, 2013). They included factors like time constraints, resource availability. The researcher noted three delimitations that affected this study. Firstly, the delimit to the survey was the context of the role of 5 scattered local churches within the four wards in Rabai Sub-County in Kilifi County, Kenya, which is about 20 kilometers northwest of Mombasa. Secondly, the study delimited people caring for children ages 0-5 as the target population, not including single mothers. This was limited in explaining children's experiences because they are minors. It engaged Pastors, church leaders, parents, child-care givers, and professionals in an attempt to establish the gaps for Christian spiritual formation in children for community sustainability.

This study assumed that Christian spiritual formation is imperative, that all children have good and normal physical and mental health, and that parental spirituality can lead to greater child socialization. Thirdly, the possibility of funding and support for provision of means for transportation to the place for conducting the study. In addition, the cost of engaging research assistance and the services of an interpreter prevented the researcher from conducting the study over large and more widespread regions. This delimited the geographical covering and important others like the professionals and childcare givers.

Limitations of the Study

Limitations are constraints to a study that closely relate to research method, design and finding (Miles, 2017). This study was limited to personal interviews with participants that had religious biases as participants were from specific denominations. Likewise, it limited the length of data collection and thus has time constraints as to data was collected during the time allocated. The results may therefore affect generalizability. The second limitation was unskillfulness of participants in the on-going children ministry to assist in carrying out this study. Likewise, the availability of the participants was a challenge. This study itself was limited due to the assumption of Biblical principles. It focused on views of parents with age groups appropriate for the study without including single mothers and fathers, barren couples, and the newly married couples, and thus the results were not highly generalizable.

Chapter Summary

This chapter has provided introduction, background to the study and an overview of Christian spiritual formation. The problem statement and purpose of the study discussed gave additional information that established Christian spiritual formation for a child is imperative for community sustainability. The objectives of the study and research questions were stated. The chapter explained the significance, the scope and delimitation of the study and outlined the limitations of the study.

CHAPTER 2: LITERATURE REVIEW

Introduction

This chapter explores the existing literature discussions and conversation on the role of the church and components that determine Christian spiritual formation of the child for community sustainability. The review was according to the objectives of the study. The sub-topics include theological approaches for Christian spiritual formation, hindrances to Christian spiritual formation of the child for community sustainability, and predisposing factors that influence Christian spiritual formation of children. The theoretical framework and conceptual framework that guided the investigation are also provided and discussed.

Empirical Literature Review

Theological and Biblical Approaches Influencing Christian Spiritual Formation of Children for community sustainability

Spirituality and religion have close links but distinct. The meaning of spirituality varies depending on individuals and religions. Universally it is the process of pursuing ultimate value an individual believes in and creating a mature life by integrating this value in real life (You, 2009). Faith is associated with spirituality and religion, but it is more personal, subjective and deeper (Paul-Victor & Treschuk, 2020). Christian spiritual formation is based Biblical truth that fosters the capacity, orientation, and discipline of living in union with Christ through the work of the Holy Spirit. It is God's grace shaping people in "God-gifted personalized contexts", for the sake of sustaining the world (Koh, 2018, pg. 50). This study views faith and spirituality as similar and compatible terms based on Christian truth and traditions. One of the reasons for not including spirituality is lack of understanding about how Christian spirituality relates to the child. There is a gap in determining how to fit Christian spiritual formation into child developmental theories (Wilson, 2018 pg. 2). Christian spiritual formation minimizes self- imperative centeredness, corruption that often manifests as greed,

and evil desire for material wealth and in their place creates a loving, caring, and compassionate community (Ulluwishewa et al., 2014, pg. 203-205).

According to United Nations sustainable development goals community sustainability is the fulfilment of the needs of current generations without compromising the needs of future generations. There are three interconnected forms of sustainability: environmental, economic, and social. However, this study focused on social sustainability, which has the goal of strengthening the cohesion and stability of faith based organization in communities.

Research on Christian spiritual formation in the western world has achieved much in establishing key components of Christian spiritual formation like resilience (Cervantes & Arczynski, 2015, pg. 245-255), religiosity and health (Zhang, 2010, pg.5) for holistic child development (Deputy et al., 2016, pg. 13-14). There seems to be minimal data that determines the influence of Christian spiritual formation for children and for community sustainability in the local churches in Africa (Knotze, 2015, pg. 218-231). Generally, birth and development of a child in different communities in Africa is marked with spiritually symbolic rituals, traditions and doctrines in the church and community at large. Theological approaches to Christian spiritual formation of a child are fundamental and more central for the church. There is need for research to determine that resources and staff be channeled towards children ministry in formulating Christian spiritual formation programs than focusing more on youths and adult ministry (Baraza, 2017). Furthermore, literature reveal that spirituality could bring about better well-being and health (Chi-Kin Lee, 2020). There is need for Theologians in Africa to draw from these experiences and make intentional spiritual moves to bridge the existing gap in the concept of local churches.

Likewise, theological concerns need to be a concern for theologians and every church as discernment of good and evil is one of the theological concepts a child learns at an early age. Biblically, in the scriptures prophet Ezekiel clearly indicates what happens for every

infant on its birth, as a custom of care at childbirth. Ezekiel 16:4 says "...In the day thou were born your umbilical cord was not cut..." This study established that there is need for theological inquiry about the gap in the role of the church in the child's spiritual formation as it is in the Bible (Kim, 2020a). Findings of previous studies have discussed and literature identified the need for spiritual formation during prenatal care for women as traditional practices and rituals practiced during pregnancy, childbirth, and early motherhood could either have positive or negative effects to the child (Ohaja et al., 2019; Ohaja & Murphy-Lawless, 2017, pg.2). There are many rituals and taboos observed by women during pregnancy in an attempt to keep the mother and baby healthy and safe. The study sought to determine the gap in the theological theories on when does a child's true faith starts and its influence on Christian spiritual formation.

There is justification that through the dimension of spiritual formation a child seeks to establish intrapersonal, interpersonal, and transpersonal relationships. The Bible highlights reference that made the interpersonal relationship for infants in childbearing women like Jochebed the mother of Moses who out of her diligent care influenced the spiritual formation of Moses as a child. In scripture Exodus 2:1-9 said how Amram and Jochebed, as a Jewish culture, courageously influenced the spiritual formation of Moses and later his contribution to the sustainability of the nation of Israel. The story of Samson in Judges 13:2-14 justifies the transpersonal relationship for Christian spiritual formation as narrated in the prescriptions of the lifestyle for parents. Likewise, in Luke 1:11-39 according to Bible commentary the angel with special message to Zacharia of the birth John the Baptist. Elizabeth's intrapersonal relationship with the child became a predictor of the Christian spiritual formation of John the Baptist as the baby leaped in his mother's womb in a spiritual encounter. This study sought to establish the theological gaps in key components of Christian spiritual formation that need to be included.

As a clear reference to Christian spiritual formation, Matthew Koh joins the conversation by recording findings from scriptures that determines Christian spiritual formation as “an ongoing transformation for children into the life of the Triune God within the ecclesiastical community” (Koh, 2018). Unfortunately, literature on the context of Christian spiritual formation for the African child seems to remain neglected in the church in Africa (Zhang, 2014). Experience with children making repeated commitment to salvation and religious doctrines while practicing selfishness, evil behaviors and characters are attributes to the gap for intentional theological approaches on Christian spiritual formation of the child. The gap of theological foundation outlook on the influence of soteriology and sanctification of the child as a lead to spiritual formation for community sustainability.

Based on the understanding that every child belongs to the kingdom of God, this study explored the story of Jesus drawing children to Himself and how He gathered the children in his arms, as a sign of belonging (Mark 9:35-37). In light of this, it was evident that there is a gap in the role of the church in emphasizing the need for belonging as the child follows Jesus Christ. It is a journey of discipleship for the child and not a one-time encounter of simply praying a “sinner’s prayer”. There is a gap in determining spiritual formation of a child is a sense of belonging that brings out the unique capacities of the child in the community.

Theological researchers in the western nations explore children’s developmental years through the religions with the Trinitarian theology in the liturgy unlike it is in Africa (Goodrich, 2020). Many African communities’ pregnancy and childbirth are communal events marked with pregnancy and birth rituals that start with the pregnant women (Kanu, 2019, pg.3). Equally, this stage coincides with the phenomena of Fowler’s faith development theory. This theory is based on the notion of discontinuous stages of spiritual development of

“Undifferentiated faith” expressed through care, love and safety and “intuitive projective faith” a reflection of the influence of Christian spiritual formation in children.

However, according to scholars in recent decades, a new academic discipline, Christian Spirituality, has emerged within academic theology. It identifies five components of spiritual formation to include conscience, compassion, emotional growth, social growth, and service to others (Maryl et al., 2016). It is clear there is a gap in establishing the child as a “multidimensional being with a rational mind that thinks, an emotional mind that feels and a spiritual mind that intuitively imagines, wonders and creates” (de Souza, 2016). There was need for research to establish that Christian spiritual formation is a field of interdisciplinary, but significantly misses the mark in theologizing the African child (Goodrich, 2020).

The Bible in the book of Psalm 8:12 says from the mouth of infants and nursing babies God has established praise. From the above scripture, the researcher acknowledges that there is need for research in developing spiritual formation capabilities of a child to praise and worship God within the context of the local church because a child has the power to embrace theological concepts. The researcher believes that just as adults, children as human beings have spiritual experiences in the early years of child development marked by spiritual formation of a child to love and trust God.

In view of the on-going debate in defining spirituality, Matthew in his literature approach strongly suggests describing Christian spiritual formation in the Biblical scope be unashamedly Christocentric as it is about the process of renewal and rebirth that comes through the action of the Holy Spirit, which equally applies to children (Matthew, 2018). This study affirms that there is a gap with Biblical theology in the context of the African child. Elsie de Bree voices his concern on the attitude and behavior of adults 'not-listening' to children has to do with the conceptions and beliefs whereby “a child should be seen and not heard” (de Bree, 2020). Likewise, the researcher argues that despite the child being part of

the church community, culturally, there is a gap, as a child is hardly be allowed to speak unless spoken to first. Research shows experiences of a Child eagerly seeking opportunity for community services and involvement in church but unfortunately, rather than a child doing the work it is the adults delegated (Silva & Langhout, 2015). Approaches in this study intend to bridge the gap in religious doctrines, practices and ritual that suggest listening to a child is not important until they reach a certain age.

This study highlighted articles that describe the fact of bridging the gap so that the church will become intentional towards Christian spiritual formation in child development, with reference to parents being theologically sound to be able to share love, prayer and Bible reading for a child. Likewise, there is a gap for describing theologically meaningful life issues as empirical indicators of Christian spiritual formation in child development for community sustainability. There is need for research to establish the gap and the need for inclusion of spiritual formation for the child as a role of the church and not just religious doctrines like baptism, liturgy, or child dedication (Ubani & Murtonen, 2018). Promotion of spiritual health, family responsibility, professionalism in handling the child by caregivers, within the church community is imperative (Spännäri, 2021). Theologically, Christian spiritual formation will instill good character; at the same time distinguish interfaith spiritual formation, as a child remains faithful to their faith at different transition stages of development. In this way, a child grows up considering tradition as a source of knowledge to make better healthy choices and meaning of life, value, transcendence, connecting with God and the community without being a “social outcast”.

.The World Health Organization (WHO) reports that 6 million children die every year before the 5th birthday. In comparison, this study reveals literature indicating that pregnancy, childbirth and child rearing are both spiritual and socio-cultural. Therefore, there is need for research on theological approaches as narrated from childbearing women in the African

context. Stories of increasing urge of women seeking for divine power as they draw closer to God during the pregnancy period is a clear indication that the church will need to determine theological gaps to capture such moments. Denigrating the theology on women's spiritual formation in the context of the African church is a gap. There is need for research in future for the church to be able to participate in the spiritual formation in the community (Williams, 2018). Equally, childbirth as a “sacred event” is a factor for Christian spiritual formation (Crowther et al., 2015). This study argues that even though spiritual formation in a child is imperative there is limited research that explores the significance of religion, spiritual formation during pregnancy and birth the of African child.

There is need for research to indicate that theological approaches for Christian spiritual formation for a child are more than scientific and is an important cultural factor that can effectively reflect meaning and value in a child and adolescent behaviors, experiences and identities (Nakhee et al., 2013). To emphasize on the theological factor in Christian spiritual formation, Lifelong Faith associates journal identifies four ways of expressing one’s spiritual formation. It emerges as legitimate during the child’s formative years. These include word, emotion, symbol, and action that relate to one’s soul and spirit. Christian spiritual formation is broader than religion and needs to be included in the theology of the child in the African context of the “Mijikenda” (Priyatna, 2020). Likewise, literature on a child’s spiritual formation indicates that a child is able to explore boundaries between reality, imagination, and spirituality (Surr, 2014). This is a gap that was researched on so to be factored in theologizing the African child.

There was need for research to establish that the Church has a role to ensure theology on Christian spiritual formation in a child is from conception. Owing to the existing outcry, the church cannot ignore spiritual formation of the child. Through spiritual formation a child will be able to express the faith in Biblical teaching of Trinity, develop understanding of what

true salvation means and that being connected to Christ is being transformed to the image of Christ within the context of the community of believers (Romans 12:1-2). Despite the move to scientific and professionalism, the researcher believes there is a gap in determining theological approach in the context of the African child, which is equally imperative for the spiritual formation of a child for community sustainability.

In *Connecting Spiritual formation and professionals*, research from publication reiterates that spiritual formation is imperative for children and community sustainability (Khalaf, 2014). Children exist in some sort of multidimensional social context that involves the decisions made by parents, professionals, childcare givers, church leadership, institutions and the community at large. It is therefore, an opportunity for the church to establish partnership with professional, parents, and the community to overcome the theological and ideological gaps so as to integrate a contextualized theological approach that will ensure all aspects that contribute to the gaps in Christian spiritual formation of the child are established. This study determined the fact that age 0-5 are vulnerable years that could not be ignored and the church needs to be intentional to focus on a theological paradigm shift for Christian spiritual formation in the context of the Rabai child.

It is clear distinctive practices on Christian spiritual formation need acknowledgement of the theological influence of professionals, intergenerational, interdependent and corporate identity on a child's faith (Hage, 2018). Literature reference determines that professionals contribute to bridge spiritual formation gaps in childcare giving. Likewise, literature reveals that there is an acute need for Christian professionals to have a study of exegesis as an academic discipline (Koh, 2018). The researcher believes it is the role of the church to authenticate spiritual life to professionals as an arm of perpetuating spiritual formation. The approach suggested by this study establishes the need for the church to do theology with the child in the context of inter-professional. This study establishes research gaps in the

theological approaches in relation to the influence of Christian spiritual formation and the well-being of the child. It sought to establish the need for literature contributions on doing theology in the context of the local churches in Rabai Sub-County in Kilifi County Kenya.

Recent research on risk behaviors among adolescents in Kilifi County, Kenya reports the position of professionals and the need for intervention planning but there is a gap as it overlooks spiritual formation (Ssewayana et al., 2020). There is an urgent need for future theological research to evaluate the potential benefits of professionals and the role of the contemporary church to balance between spiritual formation and inter-professional for Christian spiritual formation for community sustainability.

The Role of Church Leaders in Influencing Spiritual Formation for Community Sustainability

Church leaders play a key role to ensure the building of essential aspects of new framework in the church in light of children's ministry. Due to the emerging global challenges, facing children Kretzschmar in his literature indicates that leaders are to advance in determining practices in the local church that draws cultural and Christian traditions (Kretzschmar, 2020. pg.2). There seems to be a gap for church leaders to determine good and right decisions on the role of the church for spiritual formation within the context of the local community. The emerging trends pose a hindrance to the spiritual formation of the child for community sustainability.

Lack of theological models for spiritual formation and discipleship in the church is one of the hindrances to Christian spiritual formation in child development for community sustainability (Nel, 2015). Likewise, according to literature, there is a gap in establishing a sense of belonging. This study determined the need for research to establish the responsibility of church leaders in the local churches in community support for empowering the children ministry so that the child can find a sense of belonging to help build trust and hope in the

church (Bowers, 2015).

The role of Child caregivers in Influencing Christian spiritual Formation for community sustainability

Christian spiritual formation of the child is a multidisciplinary field that requires dialogue and collaboration between the church and child caregivers (Chi-Kin Lee, 2020). In Kenya, reports show that there are many children in the hands of unskilled childcare givers, which contributes to hindrances in the spiritual formation of the child for community sustainability (Alternative Family Care, 2014). This study established the hindrances to the essential role of the church in ensuring that childcare givers train properly and work in cooperation with families and guardians. Equally, the study determined that child caregivers do not exert power over others especially where families are less engaged in their children's developmental stages. Likewise, besides pedagogical skills in behaviorism studies report that childcare provider need skills and knowledge of children's spiritual formation (Yan Lin, 2014). By encouraging healthy social norms and connectedness with the child care institutions the local church will be able to bridge the gaps and hindrances in providing Christian spiritual formation that make children build trust and love for God.

This study determined the aspects of life developed by a child having opportunities to interact in highly religious and Christian families, and that there is a gap in the church establishing Christian child care institutions that nurture and support Christian spiritual formation that is more intentional (Keslev et al., 2016). There is a gap in determining the influence of childcare givers in relationship to the church in examining childcare center quality as compared to the western world. This study aims to determine the need for research on the influence charitable childcare institutions to establish contextualize training programs for childcare givers. Research carried out in Kilifi County on empowering

childcare caregivers lacked the emphasis on the role of the church in influencing the Christian spiritual formation of the child for community sustainability (Bunning, 2020).

Objectively, schools are one of the Key platforms children encounter spiritual and character development (Crawford & Rossiter, 2006). Historically, the genesis of Education in Kenya traces back to the missionary time activities of the 19th and 20th century. Ludwig Kraph and Rebmann opened the first mission school at Rabai Sub-County in 1846 (Otiende et al., 1992). The church in Rabai played a big role in the spiritual formation of the child in schools. There is need to factor childcare givers in schools. As agents of change, they might contribute to hindrance of Christian spiritual formation for the child in early childhood development education (ECDE).

It is clear the church has a role to establish children ministries to help child caregivers learn the skills they need for the child to adapt to the world and eventually become successful academically and socially contributing positively to sustainability of the community. However, there is a gap in determining the hindrance to Christian spiritual formation in institutions because it does not seem to be giving much attention in research (Yust, 2016). This study seeks to determine the hindrance to Christian spiritual formation for early childhood development education (ECDE) experiences (Mungai, 2016).

In Kenya the children's act, 2001 provides the right to education for children of age 0-5 and ensures the survival for expectant and nursing mothers and the rights of the child to a healthy birth and quality nurturing care. There is a gap on determining how hindrance to Christian spiritual formation in the church affects the nursing mothers, the child and the academic performance of the child. Likewise, experiences of child socialization with childcare givers have adverse effects on the spiritual formation of the child. The researcher believes that the tendency of neglecting the child's spiritual formation is a hindrance putting millions of children at an academic disadvantage and social misfits. There is need

for research to bridge the gap because reasons for poor academic performance and child/parental socialization could be due to lack of the church establishing Christian spiritual commitment during pre-natal and post-natal care, infant care and during the early childhood development education of the child.

Hindrances to Christian Spiritual Formation and Community Sustainability

Thomas Howard in his literature mentions four types of indicators that are hindrances to Christian spiritual formation in the family to include: a) culture b) home c) church, and d) fringe movements. This study established the hindrance of the present contemporary church, to reconnect parents to their obligation as the role models and primary mentors for the Christian spiritual formation of the child. It is clear in the Bible in Deuteronomy 6:7 that parents must teach the child diligently to see God in all aspects of life. Literature indicates there are gaps that seems to be parental hindrance to Christian spiritual formation of the child. This study sought to determine the need for research on the parental/child socialization, divorce, childcare violence, single parenting, child health, internet, education systems, and political unrest amongst others as indicators of hindrance to Christian spiritual formation. These factors will require the church to seek to build capacity for partnership in conceptualizing teachings and thematic programs and events for parental care to establish Christian spiritual formation for community sustainability.

African practices are unique culturally controlled beliefs and functions contrary to the western world. Research on children in the Evangelical Lutheran Church in Denmark, unlike it is in the African church, has established the significance of interaction between the mother and child in enhancing Christian spiritual formation. In literature, the author describes the different phases in infancy and childhood phases that forms advances of life. Equally, Thomas Howard, a prominent evangelical English professor who converted to Roman Catholicism, in his literature mentions four types of contexts that are significant for Christian

spiritual formation in the family to include: a) culture b) home c) church, and d) fringe movements. There is need for research in the local churches in Africa to establish cultural beliefs that parents engage in, how it is a hindrance in influencing Christian spiritual formation of the child (Ubani & Murtonen, 2018). Equally, the Bible clearly spells out the culture required of parents for training up the child in Proverbs 22:16, how to talk about the word of God in Deuteronomy 4:6. These scriptures set up the tone for the parents for disciplining and monitoring the child against ungodly evil cultures and practices that may be a hindrance to the influence of Christian spiritual formation. It is clear the Bible has provisions for the church to establish a guide on parental care of the child. The command to teach the child spiritual formation is given and parents must follow as a culture. There was a need for research to establish the authority that God gave to Israel parents as a contributing factor to influencing Christian spiritual formation of the child for community sustainability.

Childbirth is “a life cycle and a communal event associated with rites of passage” that can be a hindrance to influencing Christian spiritual formation of the child (Siwila, 2015, p. 64). In Africa, pregnancy and childbirth are special events cherished and celebrated through varied rituals and cultural practices, some of the cultural practices described in many communities are harmful. The church should establish support programs for parents and families to observe the rituals that are beneficial to their health and that of the child.

The influence Christian spiritual formation depends a great deal on the socialization of parents, families as informed by cultures founded either in the society or in the church community. The Bible clearly states that there are potential penalties for failure to perform parental responsibility diligently and talks of the cost of exasperating the child (Niekerk, 2018). The approach suggested by this study is that there seems to be a huge socio-cultural and spiritual gap between church and the community that hinders the influence of Christian spiritual formation of the child.

The effects of postnatal period and spiritual interaction of parents has attracted unprecedented attention with researchers emphasizing that there is need to incorporate spiritual care and medical care for the influence of spiritual formation in the holistic child development (Adanikin et al., 2014). Other views of birth practitioners in southeast Nigeria have commitment and aesthetic concerns on how spiritual formation in pregnancy closely relates to societal problems (Murphy et al., 2019). There seems to be a gap in research for local churches to establish clear parental guidelines regarding the influence of Christian spiritual formation as a helpful coping mechanism for parents during labor, childbearing and infancy. By listening to voices from childbearing women it is clear from literature that the significance of a higher power has effects as a spiritual formation experience that affects both parents and child either positively or negatively. The church needs to determine on the beliefs and practices of parents that can be harmful to the child (Callister& Khalaf, 2014).

It is clear that as parents express Christian values that create motivation for spiritual formation. Protection and affection for the child builds trust and hope in understanding God. Other than religious practices of giving thanks after the birth of a child, dedication and baptism, there seems to be a gap in the role of the local church in establishing discipleship programs for parents on the influence of Christian spiritual formation in the family. These practices produce lasting benefits as the child grows into adulthood but there is a gap on how the local church can support parents in creating a safe Biblical culture for the child to practice Love, emotional behaviors and social interactions for social justice in the community.

If family support is not available for nurturing spiritual formation of the child, Yust, Watson, and Hyde advise that the church, educators, leaders and social service providers will have to devote a lot of care, extra efforts and resources to establish the Christian spiritual formation later at the adolescent stage which becomes a huge challenge (Yust et al., 2017).

Social Indicators as Hindrance to Christian of Spiritual Formation and Community Sustainability

It is clear from literature that Socialization of a child begins at birth and continues throughout the rest of life (Deputy et al., 2016). Likewise, influence of Christian spiritual formation determines the Parental/ child's level of socialization as parents acknowledge toddlers growing awareness of social structures for community sustainability (Floury & Sarmadi, 2016). Literature emphasizes that relationship that have depth and diversity show social growth and can also be evident through academic achievement and that a child with her social- behavioral problems score low in academic achievements (Deputy et al., 2016, pg. 14). Views of birth practitioners in southeast Nigeria have commitment and aesthetic concerns on how spirituality in pregnancy is closely related to societal problems is a clear indication that socio-cultural norms of the community can become a hindrance to Christian spiritual formation (Murphy et al., 2019, pg. 3). There is need for research for the local church to establish that influence of Christian spiritual formation for a child has a multidimensional construct that goes beyond religion perceived as a social phenomenon, which can be an entry point for the church into the community.

Findings from this study sought to establish the gaps and need for future research on social indicators and its hindrance to Christian spiritual formation of the child.

Theoretical Framework

Fowlers Theoretical Framework for Childhood

Anchored on James Fowler's theory faith and spirituality are defined as a core belief of children, how they define the world and interact with it (Robinson, 2017, pg. 45). Of the seven, the researcher will focus on two, the Primal Undifferentiated Faith (Ages Birth-2) and "Intuitive-Projective" Faith (Ages 3-5) which are relevant for this case study.

The primal undifferentiated faith is the infancy age, based on Fowler's theory during

this stage faith is expressed through loving care and safety at infancy from parents and other adults in their life and a child is able to build a lived experience of trust, courage, hope and love. The church has a role to play in the child's development and of experiencing faith at this stage. According to literature review, building sense of belonging for the child to community of believers is a research gap that warrants this study. In Fowler's theory, belonging is essential in laying the foundation for spiritual formation in child development. There was a need to bridge the gap as the triad pattern of faith starts in the relationship between the formed, embryo, parents and God. This avoids limits on the influence of Christian spiritual formation for holistic child development.

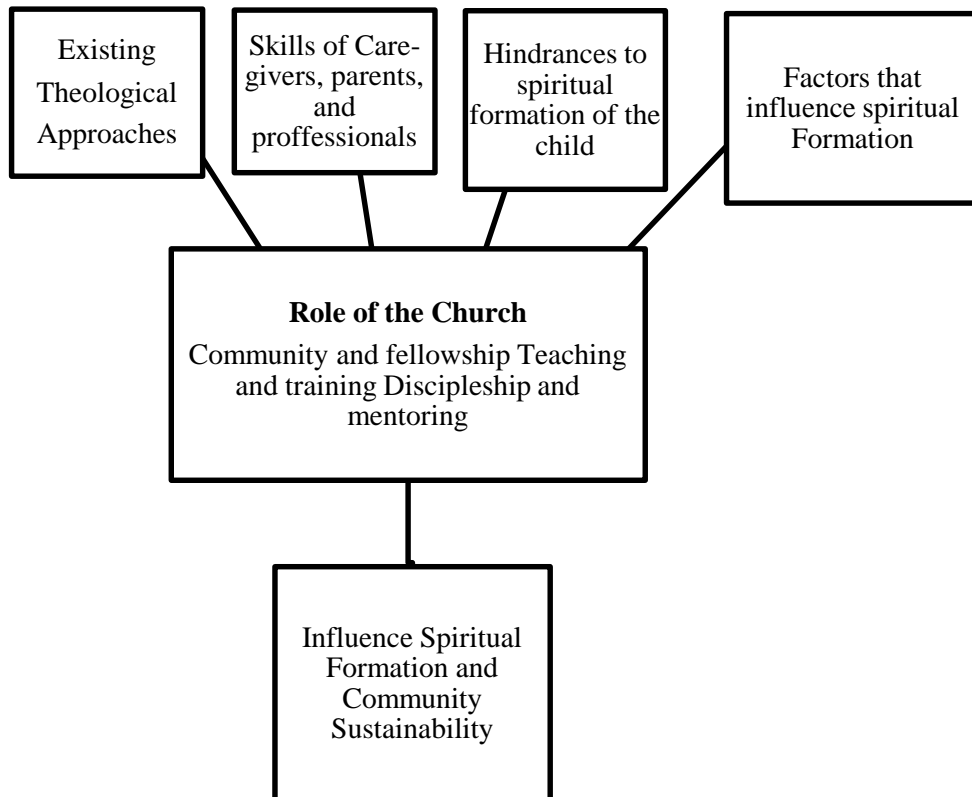
Intuitive- projective faith is usually experiential and develops around preschool aged children in the cognitive development stage. Children of this age according to Fowler are unable to think abstractly, characterized by interest in other children as they interact. The Church needs to create programs for children to focus on social interactions that manifest in listening to and telling stories in images. This study established that compassion, guilt and even fear are orientations developed in the spiritual formation of children. Though we learn much of faith formation from the studies, there is need to develop local contextualized models of faith to bridge the gap for the influence of Christian spiritual formation in the context of the Rabai children.

Conceptual Framework

A conceptual framework is a written or visual representation of an expected relationship between variables (Swaen, 2015). The diagram below helped to refine the conceptual framework to illustrate how the variables contribute to the Christian spiritual formation in the context of the children in Rabai Sub-County, Kilifi County in Kenya. All these variables need collaboration have to pass through the church so that the church spearheads the programs to influence Christian spiritual formation in child development for

community sustainability. The factors according to this study were the child's: bible knowledge, character formation, worship, regular prayer, and engaging in community service. Misuse and abuse of technology can hinder and influence self-esteem.

Figure 1: Conceptual Framework



Chapter Summary

In this chapter, the literature review discussed were according to the objectives of the study and reference made to Fowlers theoretical framework. Research gaps identified that warrant this study were; No research on theological approaches in Rabai Sub-County; Gap in misuse and abuse of technology in Rabai; Lack of research on parental hindrances and skills on childcare.. Findings of previous related studies discussed and research gap identified included lack of literature contributing on practical theology in the context of the Rabai church, and how misuse/abuse of technology, socio-cultural and spiritual gaps as hindrances.

The literature review sought to emphasize the need for research and more statistical analysis and predictive outcomes in establishing the role of the church in theologizing the child in the African context for influence of Christian spiritual formation and sustainability of the community in Rabai Sub-County in Kilifi County Kenya.

CHAPTER 3: RESEARCH METHODOLOGY

Introduction

The chapter entails the qualitative study methodology design the researcher intends to use in the study. The research design, general population, the target population and accessible population is included. The sample size, sample procedure and sampling eligibility criterion, and research instruments used in the study. Data collection process and pre-testing activity, transcribing and checking done to convey the findings and the coding and data analysis involved in this study. Finally, validity and reliability strategies and Ethical considerations conclude this chapter.

Research Design

In this study, survey using the qualitative approach was to understand the participants and establish phenomenon ascribed to the social problem in Rabai Sub-County in Kilifi County, Kenya. In contrast to other approaches qualitative design was used because it has notable strength, creates in-depth understanding of attitudes, behaviors, interactions, events and social process that comprise everyday life of the community. It is flexible and easily adaptable to change in the research environment and is conducted with minimal cost (Crossman & Ashley 2021). The researcher carried out interviews with respondents in a natural and informal setting that set the participants at ease and permit free responses, opinions and views. Information was gathered through interviews, observations, and audiovisual recording rather than relying on a single data source. Participants were those that were personally involved in the spiritual formation of the child and best placed to describe and explain their experiences and feelings in their own perception. To gain firsthand experience in the setting of the community the case study took the role of observer-as-participant in natural environments.

General Population

General population is the largest group of potential participants of a qualitative study. It constitutes both the target and accessible population (Asiamah et al., 2017). With reference to this case study the general population constituted the people of Rabai Sub-County which has an estimated general population of 113,622 people distributed within different religious faith. Rabai being the first missionary center ignited my interest and passion to come up with program that can influence Christian spiritual formation and benefit children ministry in child development for community sustainability.

Target Population

Generally, Rabai Sub-County has an average of 150 churches. The researcher classified the churches in the five wards of Rabai Sub-County according to three denominations of Catholic, Protestant and Pentecostal and fifteen churches participated. The target population that the researcher was interested in drawing conclusions from were adults who were over 18 years with children from age 0-5. This study targeted pastors, church leaders, parents, professionals in the congregations and childcare givers who were able to share in-depth experiences and perception of the influence of Christian spiritual formation of the child from age 0-5.

Accessible Population

Accessible population is the portion the target population that is easily accessible and willing to participate in providing reasonably adequate information (Asiamah et al., 2017 pg.1607-1621). The accessible participants were either employed or un-employed adults from the three denominations of Catholic Church, Protestant and the Pentecostal churches who were available at the time of data collection. It is from this population that the researcher drew samples from participants with the validity of the child most relevant to the study. The selection put into consideration the field time, cutting down the costs, response rate and non-

response bias.

Sample Size

Sample size is the representative of target population. Qualitative research sample size tends to be small, purposive and relevant sample size to describe the phenomenon (Vasileiou et al., 2018 18:148). Considering the nature of the topic being a case study focusing on small samples, the researcher chose non-probability sampling technique with a sample size of stratified 36 participants.

Sampling Procedure

This is a process of selecting participants' representation of the entire targeted population in the researcher's interest of children age 0-5. Convenience sampling used considered length of time for interviewed participants, and cost of reaching out to participants who volunteer from each ward to be interviewed (Vasileiou et al., 2018. 18:148). They were participants who are "information rich in order to give relevant and detailed information pertaining to the role of the church in influencing Christian spiritual formation. It enabled the researcher to eliminate non-potential participants who were not able to provide relevant data to enable the researcher concentrate on particular participants suitable for the purpose of research questions to manage time effectively. Interviews which were either conducted at the church or participants' homes in their natural settings and lasted for 30-40 minutes with video recording where applicable. The researcher explored the possibility of clustering of childcare givers around existing schools and institutions within the four wards of Rabai- Sub County but due to limited time, this was not possible.

Sampling Eligibility Criterion

For assessing the accuracy and eligibility of findings and convincing readers of the accuracy, the study proposes to use three primary strategies for easy implementation (Creswell, 2017).

1. Triangulate for the three different triad data sources of information, examine evidence from the sources to build a coherent justification for the themes. This added to the validity of the study.
2. Use description to convey the findings to transport the readers to the setting and give the discussion an element of shared experiences to make the case study results more realistic.
3. Clarifying the bias considering Christian background and culture that the researcher brings to the study so that it was clear how the background shapes the researcher's interpretations of findings the researcher holds.

Research Instruments

Research instruments included qualitative observation and face-to-face interviews. Likewise, interview guides used enabled the participants to express their own perception, beliefs and opinions (Creswell, 2017). In liaison with the Pastor's fellowship and chief of the areas, the researcher got unwritten consent for permission to conduct interviews in the local churches. With the aid of the clergy, the researcher contacted participants through mobile phones. The interview guides included a specific set of questions prepared earlier so that things proceed smoothly and to enable the participants express their own perceptions, beliefs and opinions naturally. The researcher interviewed the participants using open-ended semi-structured and unstructured questions asked orally.

The researcher made handwritten notes and audiotaping, which were later, transcribed and arranged into themes. The protocols included: a) headings for date, place, interview b) Questions and concluding statements c) Probes by asking individuals to explain ideas in more detail d) Final thank-you statement to acknowledge the time and interviewee spent during the interview (Creswell, 2017). The case study instruments gathered comprehensive and systematic in-depth information about children's spirituality and social life aimed at gaining

complete understanding of the phenomenon of the study. Data Collection Process

The researcher was responsible for collection of data and familiarize with it using the interview schedule in the appendices. The researcher informed participants of their role as they talk about those that are more meaningful to the context. The researcher grouped the locals in the wards to easily interact and share information on the movement with the local administration.

To saturate categories of happenings, events and notes were gathered and documented. The in-depth interviews were flexible and where need for clarity for the interest of the study the researcher was able to ask follow-up questions to the participants. The researcher had early preparation for planning interview logistics, the necessary steps for conducting a series of less structured in-depth questions and then probe more deeply with open-ended questions to obtain additional information. While allowing the participants to do most of the talking, the researcher listened, while thinking, and taking notes simultaneously. The researcher guided the conversation, prepared for data collection, conducted interviews, transcribed and analyzed the data and interpreted the patterns that emerged from the data ensuring observation of ethical considerations in the research. Majority of the observation and interview used three groups of pastors/church leaders, parents and child caregivers/professionals. Questions determined the church attendance, faith foundation, education level; marital status, number and ages of children in a family; regular spiritual related activities and rituals; operational children ministry in the church; activities on the process of spirituality and social aspects. Additional questions focused on valid and reliable information shaping the phenomenon.

In the field the researcher, also video- recorded in an unstructured way at the site. Thereafter, the researcher developed primary document that involved direct information from participants or situation under study. The researchers engaged personal thoughts and

observation in the role of observer as participant. While Interviewing in English and Kiswahili the researcher observed all interview protocols, interviewing participants between 08:00am and 16:00pm and lasted 30-45minutes. There was video recording to facilitate the capture of literal conversations and information from interviews. To keep the record of documents collected for analysis safe, this study used computer technology strategy for storing and preserving data such as flash disk. The researcher kept the interview schedules and data collection notes under lock and key for confidentiality.

Instrument Validity and Reliability

Validity and reliability in broad context is referring to the integrity and application of the methods undertaken and the precision in which the findings accurately reflect the data. It describes the consistency within the employed analytic procedures (Maxwell, 2019). To establish confidence in the truth of the findings the criteria of trustworthiness on credibility, transferability and conformability to show the extent of findings respondents and literature review shaped the study and researcher's biases, motivation and interest.

The researcher consulted the thesis supervisor as a secondary check to ensure the collection for all necessary information. The researcher also used peer debriefing to establish credibility of coding and then discussed similarities and differences to clarify and confirm findings for validity and reliability of the study (Creswell, 2017).

Instrument Pre-testing

The researcher carried out pretesting to reduce the shortcomings and ensure effectiveness. The aim was to familiarize and to test the readiness to provide the researcher with early suggestions on the viability of the study. It also facilitated the researcher to obtain experience in conducting semi-structured interviews and to build rapport with the informants. The sessions ran for 30 minutes, with samples of similar characteristics to the actual sample for the study.

The researcher began by familiarizing with the area chief and county administration, Pastors fellowship and church leaders in their regular meetings while introducing the aims and objectives of the study. In developing rapport, the researcher discussed general issues giving participants the opportunity to ask questions based on the research topic. The first stage involved engaging the participants to understand the nature of the activity done and allowed for freedom of expression while answering certain questions. The sessions were open as general questions asked allowing participants freedom to provide their views to enrich the study. Pretesting also assisted in removing researcher bias as well as assess the possible responses and analysis of the collected data.

Data Analysis

Analyzing data entails a process of bringing order, structure and meaning to collected data (Silverman, 2015). In this study data, analysis involved organizing and breaking it down to manageable units, coding it and interpreting it in order to obtain in-depth understanding of the phenomenon. Thematic analysis was used to analyze the data obtained from the interviews because it is a widely accepted as trustworthy qualitative research (Nowelli, 2017). It involved identifying and analyzing categories of emerging themes, recording and then testing the hypothesis against the data (Vaismorcoli et al., 2016).

The researcher used description to convey the findings that gave the discussion an element of shared experience. This way the results were realistic and added validity of the findings. (Creswell, 2017). The researcher used childcare givers in the early childhood department in schools to discuss contrary information as a strategy to add credibility. Through the convergence of discrepant information gathered, the researcher was able to discuss evidence of a theme. Presenting contradictory evidence increases confidence in the data collected.

Coding is the process of organizing the data by bracketing chunks and writing a word representing a category in the margins (Rossman & Rallis, 2012)). In this study, it referred to the identification of topics, issues similarities and differences revealed through participant narratives as interpreted by the researcher. It enabled the researcher to familiarize with the data, discern and determine the underlying meaning.

Coding and labelling the entire data set to protect identities of participants. Personal interviews coded to ensure that respondents' names remain private and confidential. The researcher thereafter listed topics relevant to answering the research questions, clustered them together into major topics, unique topics and irrelevant topics. Thereafter the researcher reviewed the data once more to determine significant broader patterns of meaning and assign codes to each relevant topic, collate the code into potential themes gathered in order to assess its viability as a theme.

The researcher chose to use qualitative research software Nvivo. It employs data triangulation using different locations entered into NVivo qualitative analysis software program (QSR) for analysis. NVivo qualitative data analysis software is one of the computer-assisted qualitative data analysis software (QSR) that gives the best approaches to thematic analysis of interview data and recording (McNiff, 2016). The researcher sought supervision from a researcher experienced in using this software.

To review and name themes the researcher assessed whether the developing themes provided answers to the research questions, analyzed, refined and assigned a name to each to convey its importance.

Ethical Considerations

In compiling the logistics, the researcher seek guidance from the ethical review committee. Likewise, the researcher sought for ethical clearance from PAC University as per the set down guidelines and thereafter a confirmation by NACOSTI. Due to the sensitivity of

the information collected, the researcher considered keeping the names anonymous in order to get honest responses. To avoid disclosing information that would harm the participants, the study maintained confidentiality and not use the result to the advantage of any group. In the field, the researcher observed respect for participants by seeking permission from the sites. The researcher gave information about the study, process, ethical consideration and disseminations to the District County commissioner (DCC), local leaders and participants.

Chapter Summary

This chapter focused on the qualitative research methodology that assisted the researcher to determine the best approach in this study. The research design helped the researcher access the thought and feelings of participants. This enabled the researcher to establish the phenomenon ascribed to experiences in the local church of Rabai Sub-County in Kilifi County, Kenya. Likewise, understanding these issues helped the church play its role in influencing Christian spiritual formation of the child for community sustainability. This chapter covered practical issues regarding data collection, analysis and validity to establish the need for further research on the influence of Christian spiritual formation for community sustainability.

CHAPTER 4: RESULTS AND DISCUSSIONS

Introduction

The central aim of the current study was to determine the effect of Christian Spiritual formation on the development of the child and the impact on the community sustainability in Rabai Sub-County in Kilifi County. This chapter presents, explains, and discusses the study findings. The chapter opens with a descriptive examination of the demographic data and response rate of the research participants. It then proceeds to analyze the perspectives of the respondents on the approaches to the spiritual formation of the children in Rabai. The rest of the chapter comprises the thematic analysis of the hindrances to spiritual formation and the influential issues that can enhance it for the sustainability of the community. The thematic analysis is organized in line with the specific objectives as follows:

1. Assess the existing theological approaches for spiritual formation of children in Rabai Sub- County Kilifi County in Kenya.
2. Identify the hindrance to Christian spiritual formation in the development of the child for community sustainability in Rabai Sub-County, Kilifi County.
3. Highlight skills initiated for Christian spiritual formation for childcare givers of Rabai Sub-County, in Kilifi County, Kenya.
4. Identify determinants of Christian spiritual formation in child development for community sustainability of Rabai Sub-County in Kilifi County Kenya.

Demographic Analysis

This section presents descriptive analysis of the demographic profile of research participants. As shown in table 1, respondents' characteristics such as gender preferred, ward, language, age, and level of education, among others were elicited.

Table 1: Demographic Analysis of Participants

Demographic Variable	Category	Frequency	Percent
Preferred Language	English/ Kiswahili	34	94.4%
	Kimijikenda	2	5.6%
	Total	36	100.0%
Ward	Kambe/ Ribe	6	16.7%
	Mwawesa	7	19.4%
	Rabai/Kisuritini	16	44.5%
	Ruruma	7	19.4%
	Total	36	100.0%
Denomination	ACK	10	27.8%
	Catholic	7	19.4%
	Pentecostal	19	52.8%
	Total	36	100.0%
Gender	Male	16	44.4%
	Female	20	55.6%
	Total	36	100.0%
Age Group	18-25 years	3	8.3%
	26-35 years	7	19.4%
	36- 45 years	17	47.2%
	46- 55 years	7	19.4%
	Above 55 years	2	5.6%
	Total	36	100.0%
Level of Education	Secondary School	4	11.1%
	Certificate	4	11.1%
	Diploma	14	38.9%
	Undergraduate	13	36.1%
	Graduate	1	2.8%
	Total	36	100.0%

The results in table 4.1 indicate that of all of the respondents who participated in this study, 94.4% (34) preferred to have conversations in English or Kiswahili while the remaining 5.6% (2) preferred to speak in Kimijikenda. Regarding their wards of residence, most of the respondents (44.5%) were from Rabai/Kisuritini, Mwawesa, and Ruruma had the same number of participants, 19.4% (7) coming from them and lastly 16.7% (6) of the participants were from Ribe ward. Furthermore, the highest percentage of the respondents, 52.8% (19) came from worshipped in Pentecostal churches, 27.8% (10) belonged to the ACK denomination and 19.4% (7) were Catholics. Moreover, a majority of the respondents were females 55.6% (20) while the rest 44.4% comprised males.

The descriptive analysis shown in Table 4.1 also demonstrated that the largest percentage (47.2%) of the study participants were between 36 to 45 years. The participants who were between 26 to 35 years contributed 27.8% (10) of the total study participants. Another significant portion of the respondents, 19.4% (7) were between 46 to 55 years and lastly, the participants who were 55 years were the least category of participants, only contributing 5.6% (2) of the total study participants. Lastly, reading the participants' level of education, 11.1% (4) had a Kenya secondary level of education, another 11.1%(4) had post-secondary certificate education, 38.9%(14) had a diploma level of education, 36.1% (13) had undergraduate degree level of education and lastly only 2.8% (1) of the respondents had a graduate level of education.

Thematic Analysis

The verbatim responses were assigned codes, which were then grouped into categories from which together formed the themes as shown in Table 2. The table provides an extract of the theme tables in Appendix L. The analysis in this section is presented and supported by verbatim excerpts.

Table 2: *Extract of Theme Tables*

Transcribed response	Codes	Categories	Themes
“Strong founded faith in the church doctrine. Teachings on the 10 commandments and character formation on using courtesy words like please, saying Thank you after meals. Regular doctrinal classes on infant baptism for children. Church has daily weekly classes during holidays. Theological approaches involve teaching children to be able to understand the religious doctrine of the church. Who is God, Love of and love for the poor and needy in the community. The child is also introduce to prayer using the rosary and pictures.” PC 01	Strong faith Teachings Classes Doctrine Prayer	Involving Children in Prayer	Doctrinal teachings

Objective 1: To Assess the Existing Theological Approaches for Spiritual Formation of Children in Rabai Sub- County Kilifi County in Kenya

From the study findings, scriptural education to the children emerged as one of the existing approaches which the Churches used to enhance spiritual formation among the children in Rabai Sub-County. In response to the probe of what the Church and the community were doing to benefit the spiritual formation and the development of children, the theological approaches were evident through the themes of doctrinal teaching, prayer, and bible study.

Theme #1: Doctrinal Teaching

Doctrinal teaching was one of the aspects of scriptural education, which the participants identified as one, which was beneficial to the spiritual formation and development of the children in Rabai. The participants did not gauge the level to which the doctrinal teaching explores and advances in the Church and community. They realized that it is one of the most important spiritual disciplines which could help in catapulting the spiritual formation of the different children in Rabai and the evidence of this was seen in the following verbatim excerpts;

“Attending worship services and ringing the bell every Sunday helps the child in the Christian community to have discipline in observing time and benefits the child’s faith formation and character. Thematic Christian calendar activities (Easter and Christmas celebrations) have influenced the community to acknowledge God and the child's basic theological approach to spiritual formation. Mandatory baptism and catechism classes for children help mold the character development of the knowledge of God.”
(PC 02).

“Teach parents basic Biblical principles of tolerance and forgiveness in

marriage; prayerfulness in families; parents to be good example/role model to the children and community at large.” (CL 04).

The responses in the foregoing excerpts show that the participants considered the doctrinal teaching very grounding for the children so that they have a possibility in continuing in the same even as they grow in their journey of spiritual growth.

Recommendation on the needfulness of knowledge that grounds the child in their spiritual knowledge and enhances their spiritual development by Yan Lin (2014) who held that besides pedagogical skills in behaviorism studies report that childcare providers need skills and knowledge of children's spiritual formation. The recognition shows that children are not be left to their devices and develop in a manner that is not consistent with the right system of belief so that they have the best understanding and reason for the belief they have and the faith that they profess.

Theme #2: Prayer and Meditation

Synthesis of responses across research participants revealed that the enhancement of the children’s spiritual formation was needed of so many facets of the corporation of the Church and the community in helping them to achieve the goal of spiritual formation, which they needed to be carried towards their adulthood. The participants held that involving children in prayer and meditation was one of the most important spiritual disciplines in which they have to teach and actively involve their children so that they are spiritually formed and fully developed, this was deduced from the following verbatim excerpts.

“Prayer meetings in the church help develop a culture of prayer in the family; Compassion program in the community teaches family the act of giving.” (PC 04).

“Parents have a responsibility to ensure family prays together; Parents need to be an example and mentor to children. Parents need to confess positive biblical promises/blessings to their children; Parents should ensure children go to church and teach them to be seriously committed to serve God while still young. Parents need to teach their children to tithe and to give willingly. The church needs to nurture children in totality. Organize holiday programs for Biblical teaching on life skills. Hold seminars for teenagers and youths to introduce them to prayer and partial fasting.” (CL 05).

The finding implies that most of the participants knew and felt that prayer and the involvement of children in it were not only good for their families with whom they would be praying together but also it would greatly improve the spiritual formation of the children. The participants knew that prayer was an important theological approach that would have been very effective in the full spiritual formation of the child. Spannäri (2021) held that the spiritual formation of a child is a complex and multifaceted issue that requires the commitment of prayer from both the local Church and the community in which they are found affirmed the importance of prayer from the community and the Church in spiritual formation.

Theme #3: Experiential Learning

Further interrogation of the theological approaches, which exist to help enhance spiritual development, revealed the theme of creating children’s experiential learning, as an aspect of scriptural education. This shows that the participants considered teaching children how to pray by creating for them a platform for them to learn the practical aspects of their faith as an effective theological approach to help in the spiritual formation of the child. Some

of the respondents from whom it was deducible that creating and involving children in Bible study was an effective experiential learning approach through which the Church and the community could help the children with their spiritual information commented as in the verbatim excerpt below;

“Family Bible study groups among the believers in the community; church prayer programs; Worship service that involves the children and adults in the community” (PC 09).

The research implies that the Bible study in which the children were to be involved was not just the ones, which they could have, but it has to be done in the context of close supervision and guidance of the family, the Church, and the community. This finding is essential for the children. The research by Ubani and Murtonen (2018) proved that the spiritual formation of the child requires collaboration between many people, because more often than not parents especially excuse themselves from their duty of having to instill the spiritual foundation into their children so that they can grow in the ways of the spirituality, as they would desire them to do.

The interrogation of the experiences of the parents with spiritual formation and their possible effects on the spiritual formation of the children was in line with the supposition by Sidibe (2016). He held that the assumption that to separate faith from the child is a fundamental misunderstanding of the meaning of humanity, which implies that, the faith of a parent is not only successfully passed to their children, but it also can affect the way of life of the child. The results point to the fact that even though many studies have proven that there is a positive connection between the parents' knowledge and doctrinal maturity with the spiritual formation of their children, there needs to be a higher standard that explores through the named themes. While learning of the precepts can occur in enclosures such as seminars,

programs, and bible studies, liturgy has to occur in the open with other believers so that the faith community witnesses the practice of the faith by the parents.

Theme #4: Private Learning of Doctrines

At personal levels, many of the participants showed that some of the practices were able to carry them through in their marriages, during their pregnancies, and the ones that they hoped would be helpful in the spiritual formation of their children. Such a finding is consistent with the supposition by Chi-Kin Lee (2020) that the birth and development of the child can heavily be influenced by parental practices whether rituals or religious practices. The fact that the participants' theological experiences in which the participants engage can greatly affect the development of the child is in line with the holdings of Ohaja et al (2019) that the presence of religion or religion itself greatly affects human development. The participants agreed that engaging in activities such as Bible study and mid-week prayer programs, which encourage them, was one of the ways through which they and their children could be fully spiritually formed for the better. Such concurrence can be deduced from the verbatim excerpts such as the one that follows;

“Family weekly discussions and review of the theological teachings taught in the church in the different forums (men/women) influenced the family members in marriage to be serious and keen about faith which has helped promote spiritual formation in the family. Learning church hymns, and liturgy has helped set the foundation for the spiritual formation of the children and promoting their belief, becoming part of the community of believers, and having a sense of belonging. Because of freedom of choice in interaction and prayer with other communities of believers, the family was able to experience the power of God during complications in giving birth and thereafter. As a parent attending the children's church with the child

throughout the growing years instilled seriousness that promoted the spiritual formation of the children. The family mandate for adherence to attending the same church as a family and visitors being encouraged towards the same have brought a great impact on the spiritual formation in the marriage. The family grows to know the church is the place to be and forms the habit of Sabbath and going to the same church as a family is the best option. Church insisting on members to attend mid-week programs and other church activities and the family involvement in the same has promoted the spiritual formation of the family.” (PC 02).

The sentiments in the foregoing verbatim excerpt implies that the parents engaged in various theological experiences, which were useful to them in the learning of their doctrines. In terms of Bible study and participating in the learning of hymns, discussing faith with the rest of the members of their families and community which had the implications of growing them in their faith together with their children. The import of the findings of the study that the spiritual formation of the parent in all the stages of their lives including marriage and pregnancy can overflow to their children is supported by Van Niekerk and Breed (2018). The two held that the need to have children spiritually formed has to begin manifesting in their parents and lack of sign of spiritual formation among the parents had to be used as a pointer to the unlikeliness of the children having the spiritual formation and development for better sustainability.

Theme #5: Public Practice of Faith

The public practice of faith was a common and prevalent theme that was prevalent among respondents of different categories. Most of the participants, responded in a manner supporting the fact that learning the doctrines is not sufficient to make the lives of the parents affect the spiritual formation of the children. They rather had to be, accompanied by the

public practice of the learned doctrines. Proving they have Christ as the reason for their belief plays a pivotal part in the spiritual development of the child. The following verbatim excerpts show comments from some of the participants who appreciated the involvement of activities that constituted the public practice of faith in the presence of other Christians and the community.

“Having a Muslim culture of prayer time and fasting it was easy to pray in marriage as a Christian. Being involved in the Church prayer program and Bible teaching helped her family not to be involved in traditional rituals as children were born and thereafter” (CL04).

The foregoing verbatim excerpts prove that the participants recognized it was not learning and teaching of the doctrines in the private spaces which was beneficial to their faith and their children’s but they knew that faith had to be put into practice where the public is watching so that the rest of the world can behold and see what has been happening within their lives. The findings are in line with those of the study by Kanu (2019) who held that in the same way, the cultural practices have an outward effect on the development of children, spiritual activities can only counteract them by exposing the internal effects which on the development of the child so that they can be made outward and visible to the rest of the world, which can make the children think and behave radically when it comes to matters touching their faith and spiritual formation; however, such is a bold step which needs the child to be protected and guided and mentored by someone and there is no one to contribute such effectively to the development of the child than their parents.

Objective 2: Hindrance to Christian Spiritual Formation in the Development of the child for community sustainability in Rabai Sub-County, Kilifi County

Hindrances were manifest from the responses to questions about the different things which could be a hindrance to the spiritual formation of their children. The participants believed that there were so many issues that either competed for the child's attention, time, and affection, leaving them busy, disoriented, or confused about how to approach their spiritual formation. Such implication is consistent with the position of Chandler (2014) who held that spiritual formation is a time-intensive and intentional thing and any other factors which draw the attention and affection of the one practicing it can undo the effects of the spiritual formation altogether. These were apparent through the following themes: technology, traditional and cultural practices, and parental permissiveness.

Theme #1: Technology

The notion that technology was a major distraction and thus a hindrance to the spiritual formation of the children was salient from all the responses obtained from the parents. It was characterized by the excessive use of TV and social media. This implied that while there were situations in which the children could have dedicated their time, affection, and attention to their spiritual formation which mattered in their life now and the life to come, they chose to commit their time to the use of media and watching TV. Nonetheless, the children do not ultimately decide what they want to do and thus it means that they must have someone leave them that room to do whatever it is that they wanted to do whenever they wanted to do it. One testimony that supports the proposition that the use of TV and the media distract children from their discipline which can enhance spiritual information goes as follows;

“Internet technology, TV, and social media are a hindrance. This affects family devotion time as distracts the attention of children. The biggest hindrance is the culture of naming children according to the traditions while their parents did not live a good Christian life. They removed the parent’s 1st name and are prayerfully seeking divine intervention so that children do not suffer the consequences” (CL06).

This means that TV and social media disrupt the different aspects of the family, including their devotion time, drawing their attention and taking up the time that they could have otherwise used for the spiritual formation of themselves and their children. The finding is consistent with the suggestions made by Wilson (2018) who held that social media and peers can heavily affect the spiritual formation of the child. There are, however, many reasons why social media can affect or even be termed as a hindrance to the spiritual formation of a child. First, social media can expose children to harmful content, including explicit language, sexual content, and violent images, which can desensitize them to moral values and beliefs.

Second, social media can promote a culture of comparison, where children are constantly comparing their lives to others, which can lead to feelings of inadequacy, envy, and low self-esteem. This can also lead to a lack of appreciation for what they have and gratitude toward God. Third, social media can be addictive, and children can spend too much time on it, neglecting other important activities like family time, physical activity, and personal reflection, which are crucial for spiritual growth (Yust, 2014). Finally, social media can provide a platform for cyberbullying, which can damage a child's self-worth and undermine their faith in God. Therefore, parents should monitor their children's social media use and ensure that they are using it in a positive and constructive manner that does not

destroy their ability to experience effective spiritual formation.

Theme #2: Rituals and Cultural Practices

Cultural and traditional practices emerged from the analysis of the responses from the parents as one of the significant responses which could bar the child from participating in effective spiritual formation. The analysis of the responses revealed that the parents perceived the continued practice of cultural and traditional activities such as rituals as creating and pushback effect on the spiritual formation of the children. The idea that untamed and cultural practices and unhealthy traditions hinder the spiritual development of the child can be noticed in the responses of some of the participants' responses as follows in the following verbatim excerpts;

“The Mijikenda traditional rituals and witchcraft are a big hindrance to the spiritual formation of the child.” (PC 05).

“Traditional cultures and rituals for mothers and children due to lack of guidance on church doctrine on spiritual formation for pregnant women and during the birth of children. Lack of good Christian schools for children.” (PC 06).

The finding as can be noticed in the different comments from various participants holding by the different participants was in line with the posts by Kim (2020) who held that the continued practice of the rituals during birth and naming and continued ritualistic acts of initiation all hinder or deter the process of spiritual formations. Furthermore, Kanu (2019) corroborated such a line of thought by positing that in the African context especially, children often fail to reach the full maturity of faith because of reasons such as a lack of intentionality from the parents, persistent ungodly traditions and deep unhealthy culture all of which can be great barriers to their full commitment to the spiritual formation which is healthy for their

sustainability.

Theme #3: Parental Over-permissiveness

A close analysis of the responses of the participants yielded that parental over-permissiveness contributed much to the hindrances which bar the children from the full spiritual formation which is beneficial to them and their families. This theme supports the idea posited by Niekerk (2018) that parents have a huge responsibility in spiritual formation and whenever the responsibility is neglected, ignored, or delegated, the children fail in their pursuit of spiritual formation. The general thought that the over-permissiveness of the parents, especially the fathers was a hindrance to the spiritual formation of the children was depicted in many of the responses of the participants. One of the participants witnessed this in the following words, “Lack of parental guidance and Christian teachings on the dangers of participation in the traditional rituals and festivals after the birth of a child.” Parental over-permissiveness can have a significant impact on a child's spiritual formation. The clergy leaders also supported the idea as can be seen in the verbatim excerpt as follows;

“Lack of proper orientation on the responsibility of God-parents. Most parents are Christians only on Sundays while practicing syncretism. Lack of understanding of the meaning of going to church. The introduction of online services. Lack of parental commitment to teaching proper doctrine. Lack of teaching the gospel of salvation. Not telling children the truth about the kingdom of God. The church is no longer a communion of saints but has become a communion of sinners” (CL 02).

The finding is consistent with the suggestion by Siwila (2015) who held that when parents fail to establish clear boundaries and expectations, children can struggle to develop a sense of moral and spiritual values. Instead of providing guidance, parents who are overly

permissive may inadvertently encourage their children to pursue selfish desires and engage in activities that are not conducive to spiritual growth. Children who grow up in a permissive environment may also lack a sense of discipline, which is essential for spiritual formation. Spiritual growth requires self-control, self-reflection, and a willingness to put the needs of others before our own. When children are not taught to practice these virtues, they may struggle to develop a deeper understanding of their faith. Furthermore, parents who are overly permissive may not model spiritual values themselves (Siwila, 2015). Children learn by example, and if parents do not prioritize their own spiritual growth, it is unlikely that their children will do so either. In contrast, parents who model a strong commitment to their faith and demonstrate a willingness to make sacrifices for their beliefs are more likely to inspire their children to do the same.

Objective #3: Highlight skills initiated for Christian spiritual formation for childcare givers of Rabai Sub-County, in Kilifi County, Kenya

Thematic analysis for the respondents' reactions to the question of the skills which have been initiated for Christian spiritual formation yielded three major theme including: guidance and counselling as one of the salient themes. The caregivers, despite their different professions averred that guidance counselling was one of the major skills which were initiated for the sake of spiritual formation of the children. The prevalence of the guidance and counselling was evident in the following verbatim excerpts from the respondents:

“Is a Christian Religious Education teacher (CRE); Patron of the Christian Union (CU). When using scripture in guiding and counselling it draws attention of students, both Christians and Muslims as the teacher refers to the word of God. The students tend to respect the supernatural aspect and become more serious, mere reference to psychology and philosophies has little impact on the counselling.” CL 03

From the foregoing verbatim excerpt, it is evident that theme of guidance and counselling was salient in the responses of the respondents regarding the skills which have been initiated to help in the spiritual formation of the children in Rabai. The finding is consistent with the findings of the study by Keslev et al (2016), who held that the childcare givers played a crucial role in guiding the children in the ways of the correct formation which can help them grow into people who will benefit their communities.

Skills were manifested in two themes: encouragement and teaching.

Theme #1: Encouragement

The respondents believed that encouragement is one of the childcare givers' skills which have been useful in spiritual formation of the children in Rabai Sub-County. This implied that encouragement skills among the respondents was useful in promoting spiritual formation of the children of whom they were taking care and therefore. The respondents expressed their feelings about the encouragement skills as can be seen in the following verbatim excerpts:

“As a Nurse involved in hospital staff morning prayers and Health talks, encourages children in the community to either go to church or madras.” CL01

“As a nutritionist in the hospital engages mothers in discussions on how to feed the family on balanced diet. Gives information on the diseases associated with lack of proper feeding. I encourage patients on the need and importance of prayer so that the family does not suffer from sickness and hunger.” CL05

From the foregoing verbatim excerpts encouragement comes out as a key skill which has been initiated by the childcare givers to enhance the spiritual formation among the children in Rabai Sub-County, Kilifi County, Kenya. Furthermore, it is evident that the

childcare givers endeavor to encourage the positive norms among the children, an action which is supported strongly by the results of the study by Yan Lin (2014) who opined that by promoting positive social norms and morals among the children, the childcare givers contribute to the spiritual formation of the children.

Theme #2: Teaching

Teaching also emerged as a salient theme among the respondents as one of the skills which has been initiated among the childcare givers to aid spiritual formation of the children in Rabai Sub-County, Kilifi County, Kenya. Apart from the fact that the care givers were involved in the teaching profession, most of them, including those who did not have the teaching expressed the zeal to teach the children in the right ways which would promote their spiritual formation, which is commended by the research by Crawford and Rossiter (2006) who held that that the childcare givers played a critical role in the spiritual formation and character development of the children because they spent considerable time with them which can give them ample time for them, to learn more from the caregivers. The evidence of teaching as an initiated skill for spiritual formation is evident is in the verbatim excerpts below:

“Trained teacher handling religious education (CRE) in both lower and upper primary classes. The lessons taught in class contributes a lot to appropriate spiritual formation of the child.” CL 02

“As an ECD teacher encourages pregnant mothers to pray and not to go to the witches to take care of the child in the womb' Teaches children to pray, and to love one another and to go to church every Sunday.” CL 06

“As a professional teacher in relation to appropriate spiritual formation there is need for teaching on spiritual formation to be focused towards a goal on faith formation so that parents can desist from witchcraft for the

development and academic success of children.” CL 07

From the foregoing verbatim excerpts, teaching emerges clearly as one of the skills which the childcare givers have honed to help in spiritual formation of the children in Rabai Sub-County. The findings are consistent with the results of the study by Lee, (2020) who held that the child formation issue a complex one and there is a place for the caregivers to be involved in teaching some values and morals to the children for their spiritual formation.

Objective #4: Identify the Determinants of Christian Spiritual Formation in Child Development for Community Sustainability of Rabai Sub-County in Kilifi County Kenya

The thematic analysis revealed that the intentional spiritual molding of the children was one of the most influential issues for Christian spiritual formation initiated in the Children Ministry in Rabai churches, Kilifi County in Kenya. Underlying molding of the children were three themes: Parental engagement, Christianity-focused programs for Children, and active Christian teaching.

Theme #1: Parental Engagement

Thematic analysis revealed that parents, child caregivers, and clergy professionals concurred that parents played a significant role in their role of spiritual formation of their children and failure to involve them was to let the children miss out. This idea of having parental engagement in the process of spiritual formation of their children was supported by participants who commented, “The children ministry motivates children with gifts and presents so as to come to church; Engages parents and assistant pastor to teach Sunday school.”

The finding gives the same emphasis which was given by Floury and Sarmadi (2016) to the parental involvement in the spiritual formation of the child holding that the engagement of parents in their child’s spiritual formation has long-lasting effects because the child sees their parents as a figure of authority and they are more likely to abide by what their first sense

of leadership ascribed to and fully approved. The same idea was supported by clergy participant 02 who commented as follows;

“Exposure of both parents and the child to well-designed learning materials; children ministry program be formal and standardized; There is need for basic training for all Sunday school teachers. Church to organize academic retreats for children” (CL06).

The finding suggests parents have a reserved role in the spiritual formation of their children, which will eventually lead to the sustainable development of the community. The finding is consistent with the suggestion made by Brundson et al. (2016) that the futurity and the prosperity of a community in terms of development are dependent on many issues and among them is the ability of the current parents to pass their values and beliefs which can sustain their children and coming generations in the process of building Christian-based development which is not only good for their lives on earth but for the life beyond.

Theme #2: Christian-focused Programs for Children

The results of the interview revealed that creating Christianity-focused programs for the benefit of the children was a salient theme. Participants felt that the children do not get the best benefits in terms of their development from sharing the services with the adults. Furthermore, most of them felt that leaving the children to have their own ways of figuring out how to respond to and handle the issues of faith was dangerous because they could not determine at such tender ages what is not right and what is and should be believed. The idea of having children have a clear program whether recreational or seminar but those that enrich them and their spiritual formation is supported by the sentiments of Baraza (2017) who held that many programs have been put in place to take care of children during pregnancy and in the adolescent ages. However, the author also held that there was a need for the formation of programs that took care of the children and their spiritual formation during the ante-natal

period, at birth, and post-natal periods than when they are young adults and they have begun to form their paths. Spiritual, Christian-focused programs for the children are one of the ways to promote the growth development of the children to encourage sustainability in the Rabai Sub-County.

The programs which some of the participants felt would help in the spiritual formation of the children include Holidays, retreats, music, and dance. The embrace of the idea of having programs for children was evident in many of the respondents and a few are shown in the following verbatim excerpts;

“Holiday retreats by the children’s ministry for ages 7-17 help promote spiritual formation as the child grows. Organized doctrinal classes during the holidays for children from age 4 onwards. Children participate in serving the church through different programs like cleaning, music, and dancing in preparation for the Sunday worship service. The children’s ministry has helped promote the spiritual formation of the child by teaching and guiding the child through church doctrine, especially the 10 commandments promote the development of the character of the child.”
(PC 01).

“The church needs to have a vision for the children’s ministry. There is a need for professionals to volunteer to teach Sunday school, especially the academicians. The clergy is to be taught the faith formation of children. There is a need for the church to invest in the children’s ministry. Children’s ministry needs to have a vocational school where children are taught basic life skills like cookery, laundry, and good socio-cultural morals. The grace to groom the child be upon the clergy so that in the future

we can have a vibrant and vigilant church. A vision for the church is to have institutions for the needy and orphans to grow them in faith. Likewise, the church needs to have a program for supporting the needy and orphans who are suffering and end up becoming street children. There is a need for skills and knowledge in handling child care institutions.” (CL 02).

From the foregoing verbatim excerpts, no matter the nature of the programs, whether educational or excursive, the participants all agreed that having programs tailored to the spiritual need of the children would better build their spirit than having them among the adults. The finding is consistent with the findings posited by Ubani and Murtonen, (2018) who held that in the African context, culture wields so much power on the spiritual growth of the children that unless the church also rises up and faces the challenges with programs of equal or greater forces, they will not succeed in effectively leading to the spiritual formation of the children. The programs are supported by the findings of the study to be influential issues that will drive the spiritual formation of the children in the right direction.

Theme 3: Active Christian Teaching

Active Christian teaching to the children also emerged from theme analysis as one of the aspects of spiritual molding which can be influential on the spiritual formation of the children in Rabai. The idea that Christian teaching effectively affects the different ways in which children can have better spiritual formation and become better in their growth and development is in line with the suggestions made by Mungai (2016) that the ECDE is effective and important in the spiritual formation of the children because they have active teaching fronts for different children and give them the right information which they can capture and internalizing at that young age and that continues to impact their spiritual well-being as they grow. The participants, through their responses, expressed the need for the

Church in Rabai to avail different programs which will identify with the unique needs of the children and address them through the right Christian teaching.

They expressed the belief that proper teaching of the children in the right ways of Christianity will not only be beneficial for their spiritual development but had the ability to instill important values in them which are important for the development and sustainability of the community in Rabai. The support for the idea of actively teaching the children about the ways of God is evident in the response given such as by the parental participant PC 08, “The classification of classes according to ages of children in the children ministry; Holiday and weekend programs for teaching children life skills and serving God at an early age.”

Furthermore, the idea is furthered by the response of the church professional respondent as in the following verbatim excerpt;

“The church has a strong saying over children therefore they should stop being silent. The pastor is an authority and what they say is taken more seriously by the child than what the parents say; The church needs to create awareness so that parents stop being too busy and create time for their children’s spiritual formation; Church needs to establish programs for children ministry that engages the child fully throughout the holidays so as to save this generation; As the 1st teacher to the child parents need to take charge in the early years of child development as the Swahili proverb says "Samaki mkunje angali mbichi". The community is losing children because of parental negligence to empower them spiritually. As the teachers do their part parents need to play their role before the child rebels.” (CP 05)

The participants expressed their feeling and the need to have the children trained at the earliest opportunity by all the people who can be involved like the community parents and

Church professionals. The finding is consistent with the suggestions by Yust (2016) that the spiritual formation of a child is a complex and multifaceted issue that requires a combined effort by the parents and other members of the community all teaching the child to be correctly spiritually formed so that they can impact the growth of a community in a sustainable manner.

Discussions

From the findings and results of the study, the discussion proceeds in line with the study objectives and extant literature as follows;

Existing Theological Approaches for Christian Spiritual Formation

The first objective of the research was to evaluate the existing theological approaches used to nurture children's spiritual growth in Rabai Sub-County, located in Kilifi County, Kenya. The investigation found that the prevailing theological approach in Rabai involves imparting spiritual disciplines to children to enable them to understand their purpose in life. These teachings encompassed various aspects, including comprehensive doctrinal instruction, engaging children in prayer, and establishing a dedicated bible study specifically designed to meet their spiritual needs as they embark on their journey of following spiritual principles. The findings are consistent with the findings of the study by Koh (2018) who held that using faith-based approaches had more profound impacts on the children because experienced deeper than spirituality and religion. Paul-Victor and Treschuk (2020) also observed that faith-based formation is likely to have lasting effects. The findings are also supported by Fowler's theory, which posits that belonging is essential in laying the foundation for spiritual formation in child development. The study highlighted the active participation of individuals who embraced a radical and unabashed Christian lifestyle, as they believed it to be a theological orientation that could effectively facilitate their children's spiritual development and sustainability.

Hindrances to Christian Spiritual Formation in Child Development for Community

Sustainability

The second objective of the study was to identify the hindrances to Christian spiritual formation in child development for community sustainability in Rabai Sub-County, Kilifi County. By examining participants' responses, the research revealed that distractions were the primary impediment to children's spiritual formation, which in turn affects community development. These distractions manifested in the form of technology, traditional and cultural practices, as well as parental permissiveness. The findings support the opinion by Ubani and Murtonen (2018) that African contexts such as rituals other cultural practices can impede spiritual formation. The study emphasized these three factors as significant issues that can impede or delay the spiritual development of children, causing confusion and hindering their progress in spiritual formation, ultimately affecting the sustainability of the community. James Fowler's theory also emphasized that the interaction with the environment can either support or impede the spiritual development of a child.

Skills Initiated for Christian Spiritual Formation for Childcare Givers of Rabai Sub-County, in Kilifi County, Kenya

The third objective of the study was to highlight the skills initiated for Christian spiritual formation for childcare givers of Rabai Sub-County, in Kilifi County, Kenya. The results of the thematic analysis demonstrated that guidance and counseling emerged as the primary skill utilized by child caregivers to support the Christian spiritual development of children in Rabai Sub-County, Kilifi, Kenya. This theme encompassed two sub-themes: teaching and encouragement. The study highlighted how caregivers in Rabai churches employed guidance and counseling techniques as crucial skills in fostering the spiritual formation of children. Results of this study support the idea posited by Lee (2020) the spiritual formation of children is a multidisciplinary issue which requires the skills of

different professionals. The results also show the application of skills for the spiritual formation, vindicates Fowler's Intuitive- projective faith that is usually experiential and develops around preschool aged children in the cognitive development stage.

Determinants of Christian Spiritual Formation in Child Development for Community Sustainability of Rabai Sub-County in Kilifi County Kenya

The last objective of the study was to identify the determinants of Christian spiritual formation in child development for community sustainability of Rabai Sub-County in Kilifi County Kenya. The research findings established that active parental involvement, Christian-focused programs, and the provision of meaningful Christian teachings were factors that positively influenced the deliberate spiritual development of children in Rabai churches. The study highlighted intentional spiritual molding of children as a significant determinant of their spiritual formation, with implications for the sustainability of the community. The findings corroborate the opinion by Floury and Sarmadi (2016) that the parental involvement plays a key role in the spiritual formation of the children; a concept which was explored further by Deputy et al. (2016) who also supported the trail of thought that socialization heavily determines the spiritual formation of the children.

Chapter Summary

In this chapter, the current study's results have been presented, explained, and debated in this chapter. A descriptive examination of the demographic traits of the research participants was presented in the chapter's opening paragraphs. A thematic analysis and synthesis of qualitative data came next. The chapter demonstrated how the data revealed five broad themes. In light of the body of literature already in existence, these have been understood and examined.

CHAPTER 5: SUMMARY OF FINDINGS, IMPLICATIONS, RECOMMENDATIONS, AREAS FOR FURTHER RESEARCH, AND CONCLUSION

Introduction

The purpose of the study was to determine the effect of Christian Spiritual formation in the development of the child and how it impacts the community sustainability in Rabai Sub-County in Kilifi County Kenya. A qualitative research design that involved the gathering of human-interest stories as told by key informants was used. Interviews were held with three categories of stakeholders including parents, childcare professionals, and clergy professionals. A stratified sample of 36 research participants was selected. The data was collected using interview guides. Findings were coded and analyzed using the thematic techniques of qualitative technique. This presents a summary of the key findings of the study, discusses of theoretical and practical implications of the findings, and makes recommendations while proposing the areas which will require further research. The chapter then gives a conclusion based on the findings of the current study.

Summary of Key Findings

The general purpose of the study was to determine the effect of Christian Spiritual formation in the development of the child and how it impacts the community sustainability in Rabai Sub-County in Kilifi County. The study addressed this with three specific objectives. The key findings of the study are organized and presented as per the specific objectives of the study in the following sub-sections.

Existing Theological Approaches for Christian Spiritual Formation

The first objective of the study was to assess the existing theological approaches for the spiritual formation of children in Rabai Sub-County Kilifi County in Kenya. The study established that the existing theological approach in Rabai is teaching spiritual disciplines to

the children so that they might grow up knowing what they have been called for in life. The teachings of these disciplines manifested through different aspects such as sound doctrinal teaching, involving children in prayer, and creating a children's bible study to benefit them in their spiritual needs as they continue to begin to follow the things of the Spirit. The study exemplified participants who believed in the leading radical unashamed Christian life, as a way of theologically orienting their children towards spiritual formation which could lead to better development and sustainability.

Hindrances to Christian Spiritual Formation in Child Development for Community Sustainability

The second objective of the study was to identify the hindrances to Christian spiritual formation in child development for community sustainability in Rabai Sub-County, Kilifi County. The study established that the research through the analysis of the participants' responses identified distractions as the major hindrance to the spiritual formation of the children for community development. The distractions manifested through technology, traditional and cultural practices, and parental over permissiveness. The study exemplified these three factors as issues that can deter, hinder or slow the spiritual formation and development of children through confusion, which slows and hinders their spiritual formation in child development for a sustainable community.

Skills Initiated for Christian Spiritual Formation for Childcare Givers of Rabai Sub-County, in Kilifi County, Kenya

The third objective of the study was to highlight the skills initiated for Christian spiritual formation for childcare givers of Rabai Sub-County, in Kilifi County, Kenya. The thematic analysis revealed guidance and counselling as the major skill which has been honed and used by the child caregivers in aiding the Christian spiritual formation of the children in Rabai Sub-County, Kilifi, Kenya. The theme manifested through two sub

themes: teaching and encouragement. The study exemplified guidance and counselling as the skills which the caregiver had initiated for the spiritual formation of the children in Rabai churches.

Determinants of Christian Spiritual Formation in Child Development for Community Sustainability of Rabai Sub-County in Kilifi County Kenya

The last objective of the study was to identify the determinants of Christian spiritual formation in child development for community sustainability of Rabai Sub-County in Kilifi County Kenya. The study determined that parental engagement, Christian-focused programs, and offering active Christian teachings to the children were some of the determinants which aided the intentional spiritual molding of the children in Rabai for the Christian spiritual formation of the children in Rabai churches. The study exemplified intentional spiritual molding of the children as the major determinant of the spiritual formation for community sustainability.

Implications

Various practical and theoretical implications portend from the results of this research study. This section presents a discussion of the practical and theoretical implications of the study, based on the findings of the study.

Practical Implications

From a practical viewpoint, theological experiences are crucial for the spiritual formation of the children at Rabai which will enhance the development of the sustainability of the community at Rabai Sub-County. The theological approaches which had been incorporated into the church and family lives of the children at Rabai to enhance their spiritual formation included the teaching of the spiritual disciplines to the children and leading radical, unashamed Christian lives. The teaching of spiritual disciplines manifested through doctrinal teaching, involving children in prayer, and creating children's bible study.

The approach of radical unashamed Christianity manifested through private learning of doctrines and public practice of the faith. The implication for the parents is that they have to actively be involved in maturing in their faith and teaching the right doctrine to the children so that they may experience the effective spiritual formation which will translate into a sustainable community.

Furthermore, the study unearthed two mirroring themes when it came to the approach of radical unashamed Christianity, namely; private learning of doctrines and public practice of faith. The study shows that both what is done in public and in private are equally important for the spiritual formation of the children. Therefore, the community at Rabai, including the parents, caregivers, and members of the clergy should learn the right doctrine and allow that doctrine to shape the ways that they live radical and unashamed Christian lives, which can entice the children into the right spiritual formation for the benefit of their development and the sustainability of the community.

The study also established that technology is one form of distractions which hinder the spiritual formation of the children in Rabai Sub-County. Practically, parents should establish clear rules and boundaries around the use of technology, including setting limits on screen time, and ensuring that children are not exposed to harmful content. They should also encourage activities that promote spiritual growth, such as reading religious texts, attending religious services, and engaging in meditation or prayer. Furthermore, parents should model healthy technology use themselves, and prioritize quality time with their children who do not involve technology. By doing so, parents can create an environment that fosters spiritual growth and allows their children to develop a healthy relationship with technology, one that does not hinder their spiritual formation.

The study revealed parental over-permissiveness was one of the distractions which hindered the spiritual formation of the children. Parents should establish clear boundaries and

rules that are consistent with their religious beliefs. Parents should also provide a nurturing and supportive environment that promotes spiritual growth. This can include attending religious services as a family, discussing religious topics, and modeling positive behaviors that align with religious values. Additionally, parents should avoid overly permissive behavior, such as giving in to demands or failing to enforce consequences for misbehavior. The clergy should play a role in helping parents to promote spiritual growth in their children by offering guidance and support. They can provide educational resources, such as religious texts or study groups, and should offer counseling services to help parents navigate difficult situations. They should also encourage parents to model positive behavior and engage in activities that promote spiritual growth as a family.

Theoretical Implications

Doctrinal teaching emerged as one of the most effective approaches which foster spiritual formation among children. The study supports the idea that religious education should be based on a strong foundation of doctrine. Doctrine refers to the core beliefs and teachings of a particular religion. In the context of religious education, this means that children should be taught the essential beliefs and practices of their faith. This approach emphasizes the importance of imparting knowledge about religious traditions and teachings as a means of nurturing spiritual growth. The findings suggest that teachers who prioritize doctrinal teaching can have a positive impact on children's spiritual development. This emphasizes the importance of teacher training and professional development in religious education, including developing pedagogical strategies that prioritize doctrinal teaching.

The finding that cultural and traditional practices can hinder the spiritual formation of children has important theoretical implications for both psychologists and the clergy. For psychologists, this finding highlights the importance of recognizing the cultural context in which children are raised and the potential impact of cultural practices on spiritual

development. Psychologists may need to consider cultural practices when designing interventions and assessments to promote spiritual growth. They should also be mindful of potential cultural biases in their work, including assumptions about what constitutes spiritual growth and how it can be fostered. For the clergy, the study's finding underscores the importance of understanding cultural practices and traditions that may conflict with spiritual development. Clergy members should be aware of the potential for cultural practices to interfere with spiritual growth and work to mitigate these obstacles. They can also play a crucial role in helping families navigate the tension between cultural traditions and spiritual formation. Generally, these findings support James Fowler's theory faith and spirituality, by affirming that the reality and importance of the Intuitive- projective faith, which has the ability to impact the rest of the life of a child (Robinson, 2017).

Recommendations

In light of the findings of the research, the study makes recommendations as follows;

- i. The first objective of the study was to assess the existing theological approaches for spiritual formation of children in Rabai Sub- County Kilifi County in Kenya. This study has established that scriptural education emerged as one of the major existing approaches of Christian spiritual formation in Rabai Sub-County. Therefore, parents, members of the clergy, and professional child caregivers must be intentional with teaching the spiritual disciplines to the children in all their interactions so that the children are guided toward the right path when it comes to their spiritual information and development for the sustainability of the community because the study determined that this has far-reaching effects on the spiritual development of the children in Rabai.
- ii. The second objective of the study was to identify the hindrance to Christian spiritual formation in the development of the child for community sustainability in Rabai Sub-

County, Kilifi County. Results showed that technology and traditional and cultural practices emerged as some of the distractions which hinder effective spiritual formation among the children in Rabai. Parents should take control of the technology in their houses or the ones which their children use. They should ensure that the media, audio, and visuals to which their children are exposed do not in any way contradict the doctrinal teachings that they have received and hinder their spiritual formation. Furthermore, they should think and discern the kind of traditional and cultural practices to which they expose their children. They must be careful not to expose them to any practices such as rituals which are Counter-Christianity because such will impede the process of their spiritual formation.

- iii. The third objective was to highlight skills initiated for Christian spiritual formation for childcare givers of Rabai Sub-County, in Kilifi County, Kenya. Child caregivers revealed through their responses that guidance and counselling was one of the ways through which they aided the spiritual formation of the children. The Church therefore should collaborate not only with the parents but also with the caregivers who have such indispensable skills and tap into such skills and use them to promote the excellent Christian spiritual formation in terms of values and morals so that the children in Rabai should grow uprightly and lead to the sustainability of the Sub-County due to their values which they shall learn and practice.
- iv. The fourth objective was to identify determinants of Christian spiritual formation in child development for community sustainability of Rabai Sub-County in Kilifi County Kenya. Parental engagement was found to be one of the most influential ways to promote Christian spiritual formation among the children of Rabai to foster spiritual development for the sustainability of the community. The community, the church, and the caregiver should find ways to engage the parents in all the activities which require

spirituality in the lives of the children so that by seeing their parents take such matters seriously, they might learn and follow the same suit and get to the level of spiritual development which enhances the sustainability of the community.

Areas for Further Research

Despite the insightful findings of this study, there still remain gaps that could be explored through further studies to help optimize the spiritual formation of the children at Rabai for a sustainable community. The areas for further research are recommended in light of the limitations of the study.

- i. Since the current study was purely qualitative and was highly reliant on the opinion of the individuals who participated in the study, a quantitative or mixed study should be performed on the influence of Christian spiritual formation in child development for community sustainability in Rabai. Quantitative research should be used to corroborate the findings which have been determined by this study to enhance the generalizability of these findings.
- ii. Furthermore, the study was limited because it used the Biblical meaning of the word parent without including the different aspects of parenthood such as the barrenness of couples, barrenness, and new marriages that have not had children. Further studies should be performed which encapsulate all the contemporary aspects of parenting and parenthood all of which can affect the spiritual formation of the children because the children are brought up in the community.
- iii. Furthermore, the study was limited only to the parents who had attended the Church service because it was a challenge to have parents on any other days and hold interviews with them. Therefore, a study should be done in the community which includes all parents from all walks, whether they attend the Church services or not, to

increase the applicability of the findings and the generalizability of the same to the members of Rabai Sub-County.

Conclusion

The research study has added to the body of knowledge by determining the effect of Christian Spiritual formation on the development of the child and how it impacts the community sustainability in Rabai Sub-County in Kilifi County. It has assessed the existing theological approaches for the spiritual formation of children in Rabai Sub-County, Kilifi Kenya. Furthermore, it has also identified the hindrances to Christian spiritual formation in child development for community sustainability in Rabai. Lastly, it has highlighted the influential issues initiated for Christian spiritual formation in the children's ministry in Rabai churches.

The study has determined that teaching spiritual disciplines to the children and leading radical unashamed Christian lives are some of the theological approaches which help in the spiritual formation of the children in Rabai. Furthermore, distractions in terms of technology, traditional and cultural practices, and parental over-permissiveness hinder the spiritual formation of the children in Rabai.

Lastly, intentional spiritual molding of the children in terms of parental engagement, creating Christian-focused programs for children, and active Christian teachings to the children is an influential issue that can spur better spiritual formation for spiritual development for the sustainability of the community in Rabai. Therefore because Christian Spiritual formation has positive effects on the development of the child for community sustainability, clergy, parents and members of the community should be intentional in engaging children ensuring the theological approaches on spiritual formation of the children

in Rabai is contextualized for the sustainability of the community in Rabai Sub-County, Kilifi, Kenya.

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APPENDICES

Appendix A: Governor Seeks Clergy Help over Teen Pregnancies

“Kilifi Governor Amason Kingi has appealed to religious leaders to Intervene in curbing teen pregnancies after cases in the county shot from 17,000 to about 13,000 by January Mr. Kingi said that out of the 47 counties, Kilifi had the highest number teenage pregnancies, which were robbing the girls aged between 13 and 19 of lifetime opportunities. Speaking at Joy Fellowship Ministry in Mnarani, Kilifi Town, the governor said it was time to seek spiritual intervention to address the pregnancy crisis among teenage girls He said spiritual leaders were in a position to engage parents and teens and instill good morals”.

- Charles Lwanga



Appendix B: Informed Consent Form

The researcher proposes a non-written consent to ensure on-going communication process with participants. In the process the participants will be given adequate information concerning the study and will equally obtain participants voluntary verbal agreement to give information and ask questions. The researcher will provide adequate opportunity for the participants to respond to the questions ensuring the participants comprehend information needed. The researcher will append copies of oral consent information.

Appendix C: Ethics Clearance Certificate

	<h2 style="margin: 0;">Certificate of Ethical Clearance</h2>	 <p style="font-size: small; margin: 0;">Pan Africa Christian University</p> <p style="font-size: x-small; margin: 0;">Tilwa Road Campus Valley Road Campus P.O. Box 50875-00200 +254 750955000 +254 750955001/2 www.pacu.ac.ke info@pacu.ac.ke</p> <h3 style="margin: 0;">INSTITUTIONAL SCIENTIFIC ETHICS REVIEW COMMITTEE (ISERC)</h3>	
<p>This Certificate is awarded to</p> <p>Purity Kuri</p>			
<p>For the research titled</p> <p>The Influence of Appropriate Christian Spiritual formation in child development for community sustainability: A case study of Rabai churches</p> <p>Ref/PAC/ISERC/004/2/23</p>			
<p>having complied with PAC University Institutional Scientific Ethics Review Committee's guidelines and Standard Operating Procedures for ethical clearance.</p>			
<p>This Certificate is issued subject to compliance with the following requirements:</p> <ol style="list-style-type: none"> i. Before commencing the study, you are required to obtain a Research License from the National Commission for Science, Technology and Innovation (NACOSTI) as well as other institutional clearances as and where needed. ii. Only approved documents including research instruments and informed consent forms will be used. iii. All changes including amendments and/or deviations are to be submitted for review and clearance by PAC University Institutional Scientific Ethics Review Committee before use. iv. Any expected or unexpected changes that may increase the risks to study participants or affect the integrity of the study must be reported in writing to PAC University Institutional Scientific Ethics Review Committee within two days. v. Any request for renewal or approval must be submitted to PAC University Institutional Scientific Ethics Review Committee at least four weeks prior to the expiry of this Certificate and must be accompanied by a comprehensive progress report to support the renewal. 			
Date of issue	27/2/2023	Expiry date	27/2/2024
<p>DR. JANE KINUTHIA</p>  <p>Secretary, PAC_ISERC</p>			

Appendix D: PAC University Research Authorization

	 <p>Pan Africa Christian University</p>	
<p>Thika Road Campus Valley Road Campus P.O. Box 56875-00200 +254 730955000 +254 730955501/2 enquiries@pacuniversity.ac.ke www.pacuniversity.ac.ke</p>		
<hr/> <p>8th March, 2023</p> <p>TO WHOM IT MAY CONCERN</p>		
<p>Dear Sir/Madam,</p>		
<p><u>RE: RESEARCH AUTHORIZATION & ETHICS CLEARANCE LETTER FOR KURI PURITY ATIENO REG. NO: MCYM/13314/0/19</u></p>		
<p>Greetings! This is an introductory letter for the above named person a final year student at Pan Africa Christian University (PAC University), pursuing the degree of Master of Arts in Children and Youth Ministry.</p>		
<p>She is at the final stage of the programme and is preparing to collect data to enable her finalise on the Thesis. The Thesis title is <i>“The Influence of Appropriate Christian Spiritual formation in child development for community sustainability: A case study of Rabai churches, Kenya”</i>.</p>		
<p>We kindly request that you allow her obtain a research permit so as to proceed and conduct research at Rabai churches.</p>		
<p>Warm Regards,</p>		
		
<p>Dr. Lilian Vikiru Registrar Academic Affairs</p>		
<p>Pan Africa Christian University Lumumba Drive, Roysambu, off Kamiti Rd, off Thika Rd Tel: +254 730-955306/+254734400694 Email: registrar.aa@pacuniversity.ac.ke</p>		
<hr/> <p>Where Leaders are Made</p>		

Appendix E: NACOSTI Permit


REPUBLIC OF KENYA



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION

Ref No: **296125** Date of Issue: **25/March/2023**

RESEARCH LICENSE




This is to Certify that Ms. Purity Kurt of Pan Africa Christian University, has been licensed to conduct research as per the provision of the Science, Technology and Innovation Act, 2013 (Rev.2014) in Kilifi on the topic: THE INFLUENCE OF APPROPRIATE CHRISTIAN SPIRITUAL FORMATION IN CHILD DEVELOPMENT FOR COMMUNITY SUSTAINABILITY: THE CASE OF RABAI CHURCHES for the period ending : 25/March/2024.

License No: **NACOSTI/P/23/24578**

296125
Applicant Identification Number

Walter Kimani
Director General
NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY & INNOVATION

Verification QR Code



NOTE: This is a computer generated License. To verify the authenticity of this document, Scan the QR Code using QR scanner application.

See overleaf for conditions

THE SCIENCE, TECHNOLOGY AND INNOVATION ACT, 2013 (Rev. 2014)
 Legal Notice No. 108: The Science, Technology and Innovation (Research Licensing) Regulations, 2014

The National Commission for Science, Technology and Innovation, hereafter referred to as the Commission, was established under the Science, Technology and Innovation Act 2013 (Revised 2014) herein after referred to as the Act. The objective of the Commission shall be to regulate and assure quality in the science, technology and innovation sector and advise the Government in matters related thereto.

CONDITIONS OF THE RESEARCH LICENSE

1. The License is granted subject to provisions of the Constitution of Kenya, the Science, Technology and Innovation Act, and other relevant laws, policies and regulations. Accordingly, the licensee shall adhere to such procedures, standards, code of ethics and guidelines as may be prescribed by regulations made under the Act, or prescribed by provisions of International treaties of which Kenya is a signatory to
2. The research and its related activities as well as outcomes shall be beneficial to the country and shall not in any way;
 - i. Endanger national security
 - ii. Adversely affect the lives of Kenyans
 - iii. Be in contravention of Kenya's international obligations including Biological Weapons Convention (BWC), Comprehensive Nuclear-Test-Ban Treaty Organization (CTBTO), Chemical, Biological, Radiological and Nuclear (CBRN).
 - iv. Result in exploitation of intellectual property rights of communities in Kenya
 - v. Adversely affect the environment
 - vi. Adversely affect the rights of communities
 - vii. Endanger public safety and national cohesion
 - viii. Plagiarize someone else's work
3. The License is valid for the proposed research, location and specified period.
4. The license any rights thereunder are non-transferable
5. The Commission reserves the right to cancel the research at any time during the research period if in the opinion of the Commission the research is not implemented in conformity with the provisions of the Act or any other written law.
6. The Licensee shall inform the relevant County Director of Education, County Commissioner and County Governor before commencement of the research.
7. Excavation, filming, movement, and collection of specimens are subject to further necessary clearance from relevant Government Agencies.
8. The License does not give authority to transfer research materials.
9. The Commission may monitor and evaluate the licensed research project for the purpose of assessing and evaluating compliance with the conditions of the License.
10. The Licensee shall submit one hard copy, and upload a soft copy of their final report (thesis) onto a platform designated by the Commission within one year of completion of the research.
11. The Commission reserves the right to modify the conditions of the License including cancellation without prior notice.
12. Research, findings and information regarding research systems shall be stored or disseminated, utilized or applied in such a manner as may be prescribed by the Commission from time to time.
13. The Licensee shall disclose to the Commission, the relevant Institutional Scientific and Ethical Review Committee, and the relevant national agencies any inventions and discoveries that are of National strategic importance.
14. The Commission shall have powers to acquire from any person the right in, or to, any scientific innovation, invention or patent of strategic importance to the country.
15. Relevant Institutional Scientific and Ethical Review Committee shall monitor and evaluate the research periodically, and make a report of its findings to the Commission for necessary action.

National Commission for Science, Technology and
 Innovation(NACOSTI),
 Off Waiyaki Way, Upper Kabete,
 P. O. Box 30623 - 00100 Nairobi, KENYA
 Telephone: 020 4007000, 0713788787, 0735404245
 E-mail: dg@nacosti.go.ke
 Website: www.nacosti.go.ke

Appendix F: Letter of Introduction

The Influence of The Church in Spiritual Formation for Child Development and sustainability of the community: A Case on Rabai Churches.

Dear Participant/Interpreter,

I am a student of PAC University currently pursuing a course study for the degree in Masters in Children and Youth Ministry program. Pursuant to the prerequisite course work. I am currently carrying out a study on the above mentioned and this will involve the use of participants and an interpreter.

This will also involve honesty and confidentiality on your part as participant/an interpreter to make promises to maintain privacy and honesty not disclose specific personal information of participants, and that you do not record any identifying information from the study. Your participation and the assistance you will provide in this study will be treated with utmost confidence and will be used strictly only for academic purposes as mentioned above.

Thank you for your cooperation.

Yours faithfully,

Purity Kuri

Appendix H: Demographic Information Interview

1. Preferred language (English/Kiswahili/Kimijikenda)
2. Ward
 - i. Rabai/Kisuritini
 - ii. Ruruma
 - iii. Kambe/Ribe
 - iv. Mwawesa
3. Denomination
 - i. Catholic church
 - ii. Protestant church
 - iii. Pentecostal church
 - iv. Others
4. Gender
 - i. Female
 - ii. Male
5. Age group
 - i. Above 18 Years
 - ii. 26 – 35 Years
 - iii. 36 – 45 Years
 - iv. 46 – 55 Years
 - v. Above 55 Years
6. What is your level of Education?
 - i. Certificate level
 - ii. Diploma level
 - iii. Graduate level
 - iv. Post graduate level
 - v. None of the above
7. Occupation
 - i. Un-employed
 - ii. Employed
 - iii. Self- employed
 - iv. Others

8. Age/Ages of children

- i. 0– 2 Years
- ii. 3 – 5 Years

9. Position held in church/Community

- i. Pastor
- ii. Elder
- iii. Deacon
- iv. Evangelist
- v. Teacher
- vi. Prophet
- vii. Others

10. Theological / Ministerial Skills

11. Profession/ Social engagements

Appendix I: Open ended Interview Questions

(Parental/ child socialization & Religious/faith involvement)

1. Parents (Father/Mother) denomination/ what are the number of religious confessions you have been engaged in?
2. How often do you/family go to church?
3. What are some of the theological approaches you can identify in your church and community and how does it benefit the spiritual formation and the development of your child?
4. Tell me about some of the theological experience in church that influenced your spiritual formation in marriage before pregnancy, during pregnancy. and thereafter that promote spiritual formation of your family?
5. Tell me about your children when they were born, what issues do you feel may have promoted or hindered the spiritual formation of your child (Rituals, health-care, school, insurance)?
6. Can you highlight some of the influential issues in the children ministry of your church that promote Christian spiritual formation of the child?
7. How do you see your church, what are some of the factors that hinder the influence of spiritual formation of the child?
8. What theological approaches do you deem if the church does will promote Christian spiritual formation of the child?
9. What role do you feel the church can participate in supporting the community for parental/ child socialization and spiritual formation issues?
10. As a parent from your personal experience in your child's spiritual formation and development, what are some of the factors that you deem to hinder Christian spiritual formation?

Appendix J: Clergy/ Leadership Involvement

1. Give me a brief summary of your background as a clergy/ leader?
2. As a clergy/ Leaders what are your theological approaches for the spiritual formation of children in marriage and rearing children in the church for community sustainability?
3. What are the existing theological approaches for promoting Christian spiritual formation in the context of your local church?
4. What is your vision for some influential issues that can be initiated for Christian spiritual formation in the children ministry in your church/denomination?
5. As an experienced clergy/leader what are some factors that determine Christian spiritual formation in the children ministry?
6. What are some of the challenges that you think are a hindrance to Christian spiritual formation of the child for community sustainability?
7. Can you give recommendations on the best approach the church needs to implement towards influencing spiritual formation for community sustainability?

Appendix K: Professional /Childcare Givers Skills

1. Give a brief account of your professionalism or skills/knowledge in relation to Christian spiritual formation of the child?
2. As a Christian professional/childcare giver what approaches are you engaged in theologizing or influencing the child for spiritual formation?
3. As a professional what are some of the factors that that you deem are a hindrance to Christian spiritual formation of the child?
4. Can you give a brief account on some influential issues for initiating spiritual formation in the children ministry in your church or profession?
5. What recommendation can you give towards the role of the church in establishing Christian spiritual formation of a child for community sustainability?

Appendix L: Theme Tables

3. Can you tell me some of the theological approaches you can identify in your church and community and how does it benefit the spiritual formation and development of your child?

Transcribed response	Codes	Categories	Themes
<p>“Strong founded faith in the church doctrine. Teachings on the 10 commandments and character formation on using courtesy words like please, saying Thank you after meals. Regular doctrinal classes on infant baptism for children. Church has daily weekly classes during holidays. Theological approaches involve teaching children to be able to understand the religious doctrine of the church. Who is God, Love of and love for the poor and needy in the community. The child is also introduce to prayer using the rosary and pictures.” PC 01</p>	<p>Strong faith Teachings Classes Doctrine Prayer</p>	<p>Involving Children in Prayer</p>	<p>Doctrinal teachings</p>
<p>“Attending worship services and ringing the bell every Sunday helps the child in the Christian community to have discipline in observing time and benefits the child’s faith formation and character. Thematic Christian calendar activities (Easter and Christmas celebrations) has impacted the community to acknowledge God and the child's basic theological approach for spiritual formation. Mandatory baptism and catechism classes for children help mold the character development of the knowledge of God.” -(PC 02) “Teach parents basic Biblical principles of tolerance and forgiveness in marriage; prayerfulness in families; parents to be good example/role model to the children and community at large.” -CL04</p>	<p>Attend Worship services Discipline Faith Celebrations Basic approach Mandatory Christian traditions</p>	<p>Involving Children in Prayer</p>	
<p>“Different prayer teams; Child dedication; Child mentorship program; Practical spiritual assignments on life skills for children.”</p>	<p>Prayer Mentorship Skills</p>	<p>Involving Children in Prayer</p>	

<p>“Prayer meetings in the church help develop a culture of prayer in the family; Compassion program in the community teaches family the act of giving.”</p> <p>“Parents have a responsibility to ensure family prays together; Parents need to be an example and mentor to children. Parents need to confess positive biblical promises/blessings to their children; Parents should ensure children love to go to church and teach them to be seriously committed to serve God while still young. Parents need to teach their children to tithe and to give willingly. The church needs to nurture children in totality. Organize holiday programs for Biblical teaching on life skills. Hold seminars for teenagers and youths to introduce them to prayer and partial fasting.” -CL 05</p>	<p>Prayer Meetings Compassion Giving</p>	<p>Involving Children in Prayer</p>	
<p>“Bringing children for dedication; children singing and dancing in church makes the children to love God and to attend the church and to worship God.”</p>	<p>Dedication Singing Dancing</p>	<p>Involving Children in Prayer</p>	<p>Teaching Spiritual Disciplines to Children</p>
<p>“Attending the worship service with the family; Weekly teachings about God and Christian faith in the children’s Sunday school program. Children learn Bible memory verses, singing, and dancing. The child loves to go to church and has faith in God and is obedient.”</p>	<p>Attending service Teaching Faith</p>		
<p>“Teaching about God; good relationships and fellowship among church members makes child find belonging in the Community of believers.”</p>	<p>Teaching Good relationships Belonging Community</p>		
<p>“Bible lessons; Love for one another; Identifying child spiritual gifts.”</p>	<p>Bible lessons Identifying spiritual gifts</p>	<p>Creating Children’s Bible Study</p>	
<p>“Family Bible study groups among the believers in the community; church prayer programs; Worship service that involves the children and adults in the community.”</p>	<p>Bible study Community</p>	<p>Creating Children’s Bible Study</p>	
<p>“Attending church worship service every Sunday: Allowing children to attend Sunday school.”</p>	<p>Services</p>	<p>Worship</p>	

Question 4: Describe some of the theological experiences in your family that influenced your spiritual formation in marriage before pregnancy, during pregnancy and thereafter that promote the spiritual formation of your child/?

Case	Interview	Codes	Categories	Themes
1	<p>“Being in a cross-cultural tribal marriage most of the theological experiences that influenced the spiritual formation is from the church religious doctrine and church community-based Jumuia program. These involved corporate prayer, faith formation, and acts of compassion towards the poor and needy within the community. The corporate prayer influenced the family as pray before marriage, during pregnancy, and thereafter kept the family away from traditional/cultural beliefs and promoted the spiritual formation of the children.”</p>	<p>Cross-cultural marriage Religious Doctrine Corporate prayer Compassion for the needy and poor</p>	<p>Public practice of Faith</p>	
2	<p>“Family weekly discussions and review of the theological teachings taught in church in the different forums (men/women) influenced the family members in marriage to be serious and keen about faith which has helped promote spiritual formation in the family. Learning church hymns, liturgy has helped set foundation for spiritual formation of the children and promoting their belief, becoming part of the community of believers and having a sense of belonging. Because of freedom of choice in interaction and prayer with other communities of believers, the family was able to experience the power of God during complications in giving birth and thereafter. As parent attending the children church with the child throughout the growing years instilled seriousness that promoted the spiritual formation of their children. The family mandate for adherence to attending the same church as a family and visitors being encouraged towards the same have brought a great impact to the spiritual formation in the marriage. The family grows to know church is the place to be and forms the habit of sabbath and going to the same church as a family is the best option. Church insisting on members to attend mid-week programs and other church activities and the family involvement in the same has promoted the spiritual formation of the family.”</p>	<p>Discussions Theological teachings Keen about faith Learning hymns, liturgy, formation, Interaction Prayer Attending services Encourage Mind-week programs</p>	<p>Public practice of Faith Private learning About Faith and Doctrine</p>	

3	“Marriage seminars on Godly principles for couples and the family influenced the couples’ prayer life and faith in God. No theological or church experiences were available before pregnancy, during pregnancy, and thereafter.”	Marriage seminars Godly principles	Public Practice of Faith Private learning About Faith and Doctrine	
4	“Love shared among the community of believers; Biblical teachings and home-church fellowship help the child to interact well with other children. Sunday school lessons help the child identify sin and to have good habits. Through the preaching, she has become wise in bringing up the children in the fear of God.”	Love shared Biblical teachings Sunday school Lessons Preaching	Private learning About Faith and Doctrine	
5	“Prayer as a family helped in doing intercessory prayers for her marriage, during pregnancy and at birth and thereafter. Through prayer had safe delivery and continues to teach her children to pray.”	Family Help Prayer Teach children to pray	Private learning About Faith and Doctrine	Radical, unashamed Christianity
6	“Having a Muslim culture of prayer time and fasting it was easy to pray in marriage as a Christian. Being involved in the Church prayer program and Bible teaching helped her family not to be involved in traditional rituals as children were born and thereafter.”	Prayer and fasting Involved in prayer Bible teaching Traditional rituals	Private learning About Faith and Doctrine Public practice of Faith	
7	“Teaching on humility before marriage; Having good relationships and Love for one another and being truthful.”	Teaching Humility Good relationships	Private learning About Faith and Doctrine	
8	“Seminars on marriage and Parental responsibility and care; Biblical teachings and Bible study for faith foundation in cell groups has helped improve the spiritual life of children.”	Seminars Parental care Faith Bible study	Private learning About Faith and Doctrine	
9	“Pastoral care and visitation to the family after marriage; Attending church organized spiritually endowed seminars on parental care; Bible study, devotion and prayers as a family.”	Pastoral care Attending church service Seminars	Private learning About Faith and Doctrine	
10	“Bible study; Sunday school workshops; Women seminars, workshops and rallies.	Bible study Workshops Seminars		

Question 5: What do you think are the hindrances to Christian spiritual formation of your child (Rituals, healthcare, school, insurance)?

Case	Interview	Codes	Categories	Themes
1	“Most parents understand traditions more than the Christian spiritual formation of children. Due to cultural differences the family put more trust in traditional rituals than the church doctrines and religious. ”	Understand more tradition more than spiritual formation. Cultural differences	Traditional and Cultural practices	
2	“Internet technology, TV and the media are a hindrance. These affects family devotion time as distracts the attention of children. The biggest hindrance is the culture of naming children according to the traditions while their parents did not live a good Christian life. They removed the parent’s 1st name and are prayerfully seeking divine intervention so that children do not suffer the consequences.”	Internet technology Culture Traditions Divine	Technology Traditional and Cultural practices	
3	“Lack of Intentional prayer teams by the older women through the pregnancy against the fear of death so that Faith can be elevated due to successful delivery. Lack of Child dedication and prayer so as to avoid traditional rituals and practices.”	Lack of intentional prayer teams Lack of dedication	Lack of intentionality	
4	“The home church fellowship experiences have taught her to be a humble and trustworthy wife. Experiencing the Love of God has helped her to share the same Love and this has promoted spiritual formation in the family which was not there before.”	Humble, home church, experiencing love of God		
5	“The Mijikenda traditional rituals and witchcraft are a big hindrance to the spiritual formation of the child.”	Traditional rituals Hindrance	Traditional and cultural practices	Distractions
6	“Traditional cultures and rituals for mothers and children due to lack of guidance on church doctrine on spiritual formation for pregnant women and during the birth of children. Lack of good Christian schools for children.”	Traditional Culture Lack of Christian schools	Traditional and cultural practices	
7	“Participation of church members in traditional Rituals festivals and offering sacrifices within the community.”	Traditional rituals Ritual Festivities Sacrifices	Traditional and cultural practices	
8	“Lack of parental guidance and Christian teachings on the dangers of participation in the traditional rituals and festivals after the birth of a child.”	Lack of parental guidance, traditional	Traditional and cultural practices	

		rituals, and festivals.		
9	“Families participation in traditional rituals; due to ignorance. Lack of skilled Sunday school teachers.”	Traditional rituals, Ignorance, and lack of Sunday school teachers	Traditional and cultural practices	
10	“Engaging more in traditional cultures and rituals than Bible study and church fellowships.”	Traditional cultures, cultures	Traditional and cultural practices	

Question 6: Can you tell me more about some of the influential issues in the children ministry of your church that promote spiritual formation of the child?

Case	Interview	Codes	Categories	Themes
1	“Holiday retreats by the children ministry for ages 7-17 helps promote the spiritual formation as the child grows. Organised doctrinal classes during the holidays for children from age 4 onwards. Children participate in serving the church through different programs like cleaning, music and dancing in preparations for the Sunday worship service. The children ministry has helped promote the spiritual formation of the child by teaching and guiding the child through church doctrine, especially the 10 commandments promote the development of the character of the child.”	Holidays, retreats, children ministry, Doctrinal classes Service Music Dance Teaching	Christian-centered programs for Children	
2	“Allowing the children ministry to run the worship service program once a year. Children ministry have organized visits to the elderly people and the sick in the community. The children show acts of compassion through giving, singing and preaching the word. By attending child celebrations like birthdays, graduation, children ministry retreats by attending worship services of sister churches within the parish whereby meals are served to all children. Such occasions influence other children from the neighborhood to attend church as they find a place of belonging. These programs promote spiritual formation for community sustainability”	Worship program Compassion Giving Serving Celebration Services	Christian-centered programs for Children	
3	“Child dedication doctrine; church ensures that children go through a child mentorship program for transition for different stages of development up to youth level. Children are given assignments to do at home as the teachers’ follow-up to ensure it happens.”	Dedication Doctrine Mentorship Transition	Christian-centered programs for Children	

4	“Generally when the children were born and after was involved in prayer and giving a sacrificial offering. The family has never been involved in the tradition of "kutoa mtoto nje". As infants, all her children have been dedicated and she believes this has promoted the spiritual formation of all her children.”	Prayer Giving Sacrificial offering		
5	The children ministry motivates children with gifts and presents so as to come to church; Engages parents and assistant pastor to teach Sunday school.	Motivates Engage parents	Parental Engagem ent	Intentional Spiritual Molding of Children
6	“Children ministry holiday program that teaches children memory verses drama and music and dancing.”	Holiday program Drama, Memory verses	Christian- centered programs for Children	
7	“Teaching children memory verses; How to pray; Bible stories and songs.”	Teaching Bible stories	Active Christian teaching	
8	“The classification of classes according to ages of children in the children ministry; Holiday and weekend programs for teaching children life skills and serving God at an early age;”	Classes Holiday Life skills Serving	Active Christian teaching	
9	“Spiritual endowed church whereby the children ministry has established pastoral care programs for the children.”	Spiritual Endowed Pastoral care	Christian- centered programs for Children	
10	“Workshops and seminars for parents; Bible study on parenting principles.”	Workshops Bible study Parenting principles	Christian- centered programs for Children	

Question 7: Give a brief account of your professionalism or skills/knowledge in relation to appropriate spiritual formation of the child?

Case	Interview Transcript	Codes	Categories	Themes
1	“As a Nurse involved in hospital staff morning prayers and Health talks, encourages children in the community to either go to church or madras.”	Prayers Health talks encouragement		
2	“Trained teacher handling religious education (CRE) in both lower and upper primary classes. The lessons taught in class contributes a lot to appropriate spiritual formation of the child.”	Teaching		
3	“Is a Christian Religious Education teacher (CRE); Patron of the Christian Union (CU). When using scripture in guiding and counselling it draws attention of students, both Christians and Muslims as the teacher refers to the word of God. The students tend to respect the supernatural aspect and become more serious, Mere reference to psychology and philosophies has little impact on the counselling.”	Guidance and Counselling Respect		Guidance and Counselling
4	“Secondary school teacher; Member of church development committee; Treasurer to compassion project; Vice chairperson to Sunday school department; in-charge of carrier choice in school.”	Compassion		
5	“As a nutritionist in the hospital engages mothers in discussions on how to feed the family on balanced diet. Gives information on the diseases associated with lack of proper feeding. encourages patients on the need and importance of prayer so that the family does not suffer from sickness and hunger.”	Proper feeding Encouragement		
6	“As an ECD teacher encourages pregnant mothers to pray and not to go to the witches to take care of the child in the womb' Teaches children to pray, and to love one another and to go to church every Sunday.”	Pray Teaching		
7	“As a professional teacher in relation to appropriate spiritual formation there is need for teaching on spiritual formation to be focused towards a goal on faith formation so that parents can desist from witchcraft for the development and academic success of children.”	Teaching	Teaching	

8	“As a professional I participate more on child spiritual formation by interaction and intermingling with peers among parents and the clergy to gain knowledge on appropriate spiritual formation for community sustainability.”	Participate		
9	“As an ECDE teacher I contribute to the spiritual formation of the child by organizing holiday tuitions. During this time, children learn how to pray and are taught memory verses.”	Organizing Taught		
10	“As a secondary school teacher I support the work of children ministry by engaging in planning and financial support to children retreat programs in the church.”	Support		Guidance and Counselling
11	“Create good learning environment for the children to enjoy Sunday school.”	Learning		
12	“Engages older children in sports and other games for the younger ones as teach biblical principle of love for one another.”	Engagement		Guidance and Counselling
13	“As a profession stopped working to be able to bring up children in a Christian way.”			
14	“As an ECDE teacher has adopted babies to be able to lay a Christian foundation as they grow.”			