

**ASSESSMENT OF THE CHALLENGES FACED BY SINGLE MOTHERS ON
THEIR SPIRITUAL GROWTH IN THE SEVENTH-DAY ADVENTIST CHURCH
IN NYANCHWA STATION KISII COUNTY**

MOTURI, RUTHLINE BOCHERE

**A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE AWARD OF MASTER OF
ARTS DEGREE IN RELIGIOUS STUDIES OF
MOUNT KENYA UNIVERSITY**

OCTOBER 2021

DECLARATION AND APPROVAL

Declaration by Student

This research is my original work and has not been presented for a degree in any university.

Signature.....Date.....

MOTURI B. RUTHLINE

MARS /2013/56656

Declaration by Supervisors

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

Signature.....Date.....

Dr Bernard Gechiko

Philosophy and Religious Studies Department

Kenyatta University

Signature.....Date.....

Prof Kyalo Paul

Humanities and Social Sciences

Mount Kenya University

DEDICATION

To my husband George Ondari, my children Monica Nyansarora, Hempstone Okeyo, Moses Billy, and my parents Mark Moturi and Milka Matagaro.

ACKNOWLEDGEMENTS

I am deeply indebted to my supervisors Dr Bernard Gechiko and Prof Paul Kyalo for their careful guidance and attention committed to this research. Their consistent availability, patience, thoroughness, in their correction of my work, understanding, scholarly advice and guidance, their endless support and encouragement allowed me to come this far. Their academic guidance and expertise greatly contributed to the whole process of this thesis writing and completion. I equally appreciate my fellow students at Mount Kenya University in supporting me with research. Credit goes to Mr Walter Machuki my typist and printer of my work. Much thanks and appreciations go to my husband Mr George Ondari who has constantly been there to support me whenever I was in of any support during the whole period of studies, and the ample atmosphere he gave me for studies at our home, hence leaving me with the peaceful mind to read books. I also wish to salute our three children for praying with me always. I would forever be grateful to God for such a chance and good health. I also acknowledge my parents, Milka Matagaro and Mark Moturi for their encouragement and inspiration. I would like to also acknowledge the Librarian for helping me find relevant materials for my research. My gratitude was expressed to the respondents for agreeing to be part of my research. Lastly, I would like to express my gratitude to my research assistants for helping me collect the appropriate data from the respondents.

ABSTRACT

The study was about an Assessment of the Challenges facing Single Mothers on their Spiritual Growth in the Seventh Day Adventist Church. The objectives were to establish the biblical and theological foundations for single mothers on their spiritual growth in the Seventh Day Adventist Church, to determine the effects of the challenges faced by single mothers on their spiritual growth in the Seventh Day Adventist Church, to examine the influence of the Church on the spiritual growth of single mothers in the Seventh Day Adventist Church and to establish strategies of supporting single mothers in their spiritual growth in the Seventh Day Adventist Church. This study used the descriptive survey research design. The Marxist Theory of Feminism was used. The study was conducted in Kisii County which is in Western Kenya. The target population in the study included 5 Churches within the Nyanchwa Station, South Kenya Conference. The researcher employed a census sampling method from the 5 churches with a sample population of 105 participants. The main instruments of data collection for the study were questionnaires, focused group discussions, and oral interviews. To ensure the reliability of the research instruments, a pilot study involving 4 churches was conducted. The data were analyzed using both descriptive and inferential statistics by employing a computer package for social science (SPSS) version 20 to generate the results presented in form of tables and charts and NVIVO for qualitative data. The study established the biblical and theological foundations for single mothers by referencing single mothers in the Bible. The study determined that the challenges faced by single mothers included; difficulty in accessing good medical facilities, financial strain, low self-esteem, self-doubt, guilt, work-life balance, emotional instability, limited time, which negatively and significantly influence their spiritual growth. The effects of these challenges on the single mothers' spiritual growth were that they were prone to physical and psychological abuse and exploitation, overwhelmed and lacked closer monitoring and relationship with their children, stigmatization, and depression. The church's role was to positively influence the spiritual growth of single mothers. The study also established that as a strategy of supporting single mothers on their spiritual growth in the Seventh Day Adventist Church, they organized enrichment programs for single-parent families, planned recreational activities for parents and children of single-parent families, and preached truth, not opinion. However, it established that the church did not organize help for unexpected emergencies, organize a co-parenting program and the church did not remember birthdays and holidays. The findings in this study revealed that the church has a ministry for women which supports those single mothers in the church, though not all are catered for. Other findings in the study showed that the government has developed policies of soliciting special kitties that support women and vulnerable members of the society economically. Lastly, the findings of the study reveal that single mothers need to be nurtured by church members to grow spiritually.

TABLE OF CONTENT

DECLARATION AND APPROVALii

DEDICATION iii

ACKNOWLEDGEMENTSiv

ABSTRACT v

TABLE OF CONTENTvi

LIST OF TABLES.....xii

LIST OF FIGURES..... xiii

LIST OF ABBREVIATIONS AND ACRONYMS.....xiv

CHAPTER ONE 1

INTRODUCTION1

1.1 Background of the Study 1

1.2 Statement of the problem.....5

1.3 Objective of the Study5

1.4 Study Objectives.....6

1.5 Study Questions6

1.6 Significance of the Study.....7

1.7 Justification of the Study7

1.8 The Assumption of the Study7

1.9 Scope of the Study.....7

1.10 Limitations and of the Study of the Study8

1.11 Operational Definition of Terms9

CHAPTER TWO.....10

LITERATURE REVIEW10

2.1 Introduction 10

2.2 The Overview of Single Motherhood.....	10
2.3 Factors that contribute to single-mother families.....	12
2.4 Challenges facing single mothers on their spiritual growth.	13
2.4.1 Economic challenges facing single mothers.....	14
2.4.2 Social challenges facing single mothers.....	15
2.4.3 Emotional challenges facing single mothers.....	16
2.5 The Biblical and Theological foundations for single mothers in the SDA Church on their spiritual growth.....	16
2.6 The effects of challenges faced by single mothers on their spiritual growth in the SDA Church.	18
2.7 Influence of the church on the spiritual growth of single mother in S.D.A Church.	19
2.8 Strategies used to support single mothers in S.D.A Church on their spiritual growth.	21
2.9 Theoretical Framework.....	22
2.10 Conceptual Framework.....	24
2.12 Conclusion.....	25
CHAPTER THREE.....	27
RESEARCH METHODOLOGY.....	27
3.1 Introduction.....	27
3.2 Research design.....	27
3.3 Location of the Study.....	27
3.4 Target Population.....	28
3.5 Sample and Sampling Procedures.....	28
3.5.1 Sample Size.....	29
3.6 Description of Research Instruments.....	29
3.6.1 Questionnaires.....	29

3.6.2 Oral Interview	30
3.6.3 Focused group discussions	30
3.7 Reliability and Validity of research instruments	30
3.7.1 Reliability of research instruments	30
3.7.2 Validity of the Research Instruments	31
3.8 Data Collection Procedures	31
3.9 Data Analysis Procedures	31
3.10 Ethical Considerations	32
3.10.1 Ethical Considerations Concerning Participants	32
3.10.2 Ethical Considerations Concerning the Research Process	32
CHAPTER FOUR	33
RESEARCH FINDINGS AND DISCUSSIONS	33
4.0 Introduction	33
4.1 Research Presentation	33
4.1.1. Baseline Characteristic of Data	33
4.1.2 Questionnaire Rate of Return	33
4.2 Demographic characteristics of the respondents	33
4.2.1 Gender of the respondents	34
4.2.2 Age of respondents	35
4.2.4 Education Level of respondents	38
4.3 Descriptive Findings of Independent Variables	38
4.3.1 The challenges faced by single mothers in the SDA Church on their spiritual growth.	39
4.3.2 The biblical and theological foundation for single mothers on their spiritual growth in the Seventh Day Adventist Church.	43

4.3.3 The effects of the challenges on the spiritual growth of single mothers in the Seventh Day Adventist Church in Nyanchwa Station.....	45
4.3.4 The influence of the church on the spiritual growth of single mothers in the Seventh Day Adventist Church.....	50
4.3.5 The strategies of supporting single mothers in the Seventh Day Adventist Church.	55
4.4 Research Discussion.....	58
4.4.1 The challenges faced by single mothers in the Seventh-day Adventist Church on their spiritual growth in the SDA Church.	58
4.4.2 The biblical and theological foundations for single mothers on their spiritual growth in the Seventh Day Adventist Church	59
4.4.3 The effects of the challenges faced by single mothers on their spiritual growth in the Seventh Day Adventist Church	59
4.4.4 The influence of the church on the spiritual growth of single mothers in the Seventh Day Adventist Church.....	61
4.4.5 The strategies for supporting single mothers on their spiritual growth in the Seventh Day Adventist Church.....	61
CHAPTER FIVE	63
SUMMARY, CONCLUSIONS AND RECOMMENDATIONS.....	63
5.0 Introduction	63
5.1 Summary of research findings.....	63
5.1.1 The challenges faced by single mothers in the Seventh-day Adventist Church on their spiritual growth.....	63
5.1.2 The effects of the challenges facing single mothers on spiritual growth in the Seventh Day Adventist Church in Nyanchwa Station.....	64

5.1.3 To establish the Biblical and Theological Foundations for single mothers on their spiritual growth in the Seventh-Day Adventist Church.	65
5.1.4 The influence of the Church on the spiritual growth of Single mothers in the Seventh Day Adventist Church	66
5.1.5 The strategies of supporting single mothers in overcoming their challenges in the Seventh Day Adventist Church	66
5.2 Conclusions based on research findings	67
5.2.1 The challenges faced by single mothers in the Seventh-day Adventist Church on their spiritual growth.....	67
5.2.2 The effects of the challenges faced by single mothers on their spiritual growth in the Seventh Day Adventist Church.	68
5.2.3 To establish the Biblical and Theological Foundations for single mothers on their spiritual growth in the Seventh-Day Adventist Church.	68
5.2.4 The influence of the Church on the spiritual growth of Single mothers in the Seventh Day Adventist Church	69
5.2.5 The strategies of supporting single mothers economically in the Seventh Day Adventist Church	70
5.3 Recommendations for the study	70
5.3.1 To establish the challenges faced by single mothers in the Seventh Day Adventist church on their spiritual growth	70
5.3.2 To determine the effects of the economic challenges on the spiritual growth of single mothers in the Seventh Day Adventist church	71
5.3.3 To establish the Biblical and Theological Foundations for single mothers on their spiritual growth in the Seventh-Day Adventist Church.	71

5.3.4 To examine the influence of the church on the spiritual growth of single mothers in the Seventh Day Adventist church	71
5.3.5 To establish the strategies of supporting single mothers economically in the Seventh Day Adventist church.....	72
5.4 Suggestions for further study.....	73
REFERENCES	74
APPENDICES.....	78
APPENDIX I: LIST OF INFORMANTS	78
APPENDIX II: RESEARCH WORK PLAN	79
APPENDIX III: BUDGET FOR THE PROPOSED STUD.....	80
APPENDIX IV : QUESTIONNAIRE FOR SINGLE MOTHERS.....	81
APPENDIX V: QUESTIONNAIRE FOR QUESTIONNAIRE SINGLE MOTHERS	82
APPENDIX VI: INTERVIEW GUIDE FOR SDA CHURCH PASTOR/ CHURCH ELDERS	86
APPENDIX VII: LETTER OF REQUEST FOR PARTICIPATION.....	87
APPENDIX VIII: Authorization Permit NACOSTI	88
APPENDIX IX: Research Authorization Seventh Day Adventist	89
APPENDIX X: LETTER OF REQUEST FOR PARTICIPATION	90
APPENDIX XI: RESEARCH AUTHORIZATION NACOSTI.....	91
APPENDIX XII: RESEARCH PERMIT NACOSTI.....	92
APPENDIX XIII: RESEARCH AUTHORIZATION COUNTY DIRECTOR OF EDUCATION.....	93
APPENDIX XIV: STUDY AREA MAP	94
APPENDIX XV: SIMIRALITY INDEX REPORT.....	95

LIST OF TABLES

Table 1 : Target Population	28
Table 2 : Sample Population.....	29
Table 3 : Respondents	34
Table 4 : Gender of the respondent	35
Table 5 : Ages of the respondent	36
Table 6 : Education level of respondents	38
Table 7 : Challenges faced by single mothers in the Seventh-day Adventist Church on their spiritual growth.....	41
Table 8 : The biblical and theological foundation for single mothers on their spiritual growth in the Seventh Day Adventist Church.	44
Table 9 : The effects of challenges facing single mothers on spiritual growth in the Seventh Day Adventist Church in Nyanchwa Station.....	48
Table 10 : Relationship between the effect of challenges facing single mothers and spiritual growth in the Seventh Day Adventist Church in Nyanchwa Station	49
Table 11 : Influence of the church on the spiritual growth of single mothers in the Seventh Day Adventist Church	52
Table 12 : Relationship between the influence of the church on the spiritual growth of single mothers	54
Table 13 : Strategies for supporting single mothers on their spiritual growth in the Seventh Day Adventist Church	57

LIST OF FIGURES

Figure 1 : Conceptual Framework	25
Figure 2 : Demographic presentation of respondents	34
Figure 3 : Gender of respondents	35
Figure 4 : Age of respondents	36
Figure 5 : Time taken as a single mother	37

LIST OF ABBREVIATIONS AND ACRONYMS

ADRA	:	Adventist Development Relief Agency
AIDS	:	Acquired Immune- Deficiency Syndrome
HIV	:	Human Immune Virus
NGO	:	Non-Governmental Organization
SDA	:	Seventh-day Adventist
SPSS	:	Statistical Package for Social Sciences
DOI	:	Date of Interview

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

The mid-twentieth century saw an increase in single-parent families which greatly attributed to the demise of a spouse. Alawode (2000) has asserted that single-parent families result from the separation of various kinds from, divorce, having children out of wedlock or the death of one spouse. Kotwal & Prabhakar (2009) in psycho-social challenges of single mothers and the effectiveness of targeted intervention asserts that in the established societies of the Western world single mothers face serious problems. These range from financial challenges and caregiver constraints, having low levels on matters of self-esteem and misery, high-level psychological distress as well as lack of support in terms of social life when comparing them to other women in the same economic level who live but live along with their spouses.

Azman & Noraida (2015) denote the negative effects of single motherhood as stigma, discrimination, low self-esteem fear and failure, vulnerable personalities, guilt and financial constraints. These mothers suffer from the guilt of mistakes arising from their past life and in some cases evils that lead to their present status which is not easily deleted from their consciences. The situation becomes even worse when the single mother is jobless or when has a job that is not paying well (Brown, 2009). Spiritually, single mothers feel judged. They feel as if everyone is condemning them for their status. This is evident from the fact that the church has no elaborate plans for their welfare and upkeep (Macionis, 1997). This is what has necessitated this research study.

The role of a single mother can be different from that of a married mother. Some single mothers often have highly stressful lives, and one way mothers deal with negative situations is by using their religious beliefs and practices as coping mechanisms (Sullivan 2008).

Single parents and coupled parents face different types of stress when it comes to parenting. When a child is sick and needs to be cared for at home, married parents have more flexibility because there are two people to share the responsibilities, while single parents are the sole caregivers and usually the only ones bringing income into the household, so staying home with a sick child is not always an option (Amato, 2000).

Brodsky (1999) argues that spirituality gives a leeway for some mothers to be part of supportive associations with other people through churches where their membership is. Pearce and Axinn (1998) find individual's social relationships are drastically affected by the extent to which they internalize their religion. Having supportive social relationships within their religious faith would possibly be an asset to single mothers. Sullivan (2008) states that 7 out of 10 American adults find purpose and meaning in life because of their religious faith. According to Sorenson, Grindstaff, & Turner (1995) having a child within marriage is considered an expectation or social norm in most religious communities, and mothers who are married before having a child may face less stress than non-married mothers. Religion gives parents certain roles and encourages them to raise their children in a certain way (Pearce and Axinn, 2007). As a result, parent-child relationships may be moulded by religious teachings through private and public practices. Through these practices, mothers may be able to "socialize their children to believe and practice in ways similar to their own" (Pearce 2007). The purpose of this research is to look at the differences between married mothers and non-married mothers concerning religiosity. If there are differences present, this thesis examined them to see if it is the marital status or other contributing factors that have an impact on religiosity measures.

In the United States of America for instance, almost a quarter of children under the age of 18 live with one parent and no other adults (23%), more than three times the share of children around the world who do so (7%). Anderson, (1994) in his study "Single-parent family

strength: A phenomenological study” found out that the number of single-parent families was in an increasing trend in the two decades. For instance, in Canada, there has been a notable increase in the number of lone-parent families with children from 1.64 million in 2018 to 1.56 million in 2010 (Duffin, 2019).

In India, single-parents are mainly women (widows). Wilcox (2003) in a study, indicated that women whose spouse died in recent times had a more depressed mood, their social functioning was poor in nature, their mental and physical wellness was also lower when they were compared to those women whose spouses died a year(s) ago. Singaporean for instance, single-parent families “are not specifically targeted by government policy” (Wee, 2007). Public discourse for a long time has highlighted that such family forms should be discouraged as they do not conform to the ideal family type which is supposedly best for children’s development (Wong et al., 2004).

In Sub-Saharan African countries, the pattern of single motherhood seems to be in a growing trend as well. This is clear from the Demographic and Health Surveys (DSH, 1990-2015) data as it is indicated in some Sub-Saharan African states on the living standards of the children. The percentage of children who live in families with mothers only differ according to the state. For instance, Nigeria stands at (10.1%), Uganda’s rate stands at (16.9%), and Tanzania’s rate stands at (17.3 %) while Zambia stands at (17.8 %). These states are viewed as the ones that have the lowest percentages of small kids living with moms only. However, higher percentages of children living with moms alone are found in states such as South Africa which stands at (34.4%), Namibia which stands at (27.3%) and Zimbabwe which stands at (26.3%) (Dlamini, 2006).

Overall, single life is a complex issue that is real in most parts of African countries. In the African setting, single motherhood is “viewed more of a curse than being a blessing.” Single motherhood is more often viewed as bad luck, curse or even witchery especially when one

passes the age that is perceived as marriageable.” (Nyoroh, 2004). Single motherhood as seen today was unheard of during pre-colonial and even during the colonial period of the Ibo religious tradition. A woman could not live or stay alone without the possibility of being a prostitute. There were only two options, she would either live with her parents or stay with her husband; nothing more or less. Pregnancy before marriage or out of marriage was a thing that was condemned and scorned by society. Songs were even created by different social set-up purposely to mock such occurrences.

The global SDA church while recognizing the presence of divorce, responds to it by suggesting that divine grace is the only remedy for the financial constraints of divorce. The church only responds to divorce and remarriage but misses on how to handle single mothers who by and large form part of their congregations. It is notable to say that only 29% of all wage-earning Kenyans are women. The highest percentage of women work in the less earning Agricultural sector, which is represented by 70%. To remain relevant in the church and society, some of these women resort to retrogressive actions like abortion. In Kenya, nearly 20,000 women and girls abort every year (Daily Nation, 2014). Single motherhood, particularly its causes and consequences, has not received considerable attention in Kenya. The challenges facing single mothers in Kenya are daunting, with high levels of unemployment and extreme poverty, placing them in precarious positions. Children living in such a context require high supervision as the environment is fraught with extraordinary dangers stemming from, poor sanitation, accidents, violence, drugs and alcohol abuse (Ngunjiri, 2019).

South Kenya Conference in which Nyanchwa station is a part has a department of ADRA (Adventist Development Relief Agency) which takes care of the needs of single mothers within her region. The department seems to be overwhelmed because the number of single mothers seems to increase due to high HIV and AIDS, poverty and stress-associated diseases.

In the Station, the single mothers suffer from neglect, depression, low self-esteem, financial constraints, discrimination, stigmatization and loneliness. This makes them suffer both spiritually socially and even economically. It's on this basis that the study seeks to assess the economic challenges facing single mother in Nyanchwa station, Kenya.

1.2 Statement of the problem

The SDA Church has a women ministry department to deal with issues affecting women. The formation of the Department of Women Ministries in S.D.A Church was intended to uphold, to be there for encouragement, and also to challenge the Seventh-day Adventist women as they walk daily as the Lord's disciples and also as the members of Jesus' Church in the world. The sole mandate of the women ministries in S.D.A church is; in its wider view, similar to the body of Christ - that of exalting Jesus Christ in the church and also in the whole universe as well.

The department is also charged with the identification and supporting of single mothers within their churches economically to help them grow spiritually. Previous studies focused only on the impact of financial strains on the psychological well-being and mental health of single mothers (Alamgir, Naheed & Luby, 2010; Aranda & Lincoln, 2011; Chou & Chi, 2001; Thanakwang, 2010). However, there is a gap in the previous studies as there is no study that has examined the challenges faced by single mothers on their spiritual growth in the Seventh Day Adventist Church. It is on this ground that the researcher seeks to study the economic challenges facing single mothers on the stability of their Spiritual Growth in the Seventh-Day Adventist Church in Nyanchwa Station.

1.3 Objective of the Study

The purpose of the study was to assess challenges faced by single mothers on their Spiritual Growth in the Seventh-Day Adventist Church in Nyanchwa Station, Kisii County, Kenya.

1.4 Study Objectives

- i. To determine the challenges faced by single mothers on their spiritual growth in the Seventh Day Adventist Church.
- ii. To determine the effects of the challenges faced by single mothers on their spiritual growth in the Seventh-Day Adventist Church.
- iii. To establish the Biblical and Theological Foundations for single mothers on their spiritual growth in the Seventh-Day Adventist Church.
- iv. To examine the influence of the Church on the spiritual growth of single mothers in the Seventh-Day Adventist Church.
- v. To establish the strategies of supporting single mothers on their spiritual growth in the Seventh-Day Adventist Church.

1.5 Study Questions

This study was guided by the following research questions;

- i. What are the challenges faced by single mothers in their spiritual growth in the Seventh Day Adventist Church?
- ii. How do these challenges affect the spiritual growth of single mothers in the Seventh-Day Adventist Church in Nyanchwa Station?
- iii. What are the Biblical and Theological foundations for single mothers on their spiritual growth in the Seventh-day Adventist Church?
- iv. How does the Church influence the spiritual growth of Single mothers in the Seventh-Day Adventist Church?
- v. What strategies does the Seventh Day-Adventist Church use to support single mothers on their spiritual growth?

1.6 Significance of the Study

The findings of this study would benefit first the government, the church (SDA), single mothers and the community at large in handling single-mother families. To the government, the study will guide them in formulating policies to cater to and protect single mothers. The study would serve as a wake-up call to the church to design programs that would provide emotional, spiritual, psychological, financial help and integration of single mothers into the SDA church system.

To the educationists, the study would also shape the theory and conception of single motherhood in the department of religious studies. The findings served as a basis for further research on this area for those who would be interested. It also endeavoured to recognize the role played by single mothers both at family and church levels.

1.7 Justification of the Study

This study was justified in that the researcher did not find research of this nature done in this area. Similarly, the researcher considered this study because of the numerous needs of single mothers which affect them physically, emotionally and eventually spiritually. The study, therefore, uncovered underlying issues that affect single mothers and then suggested ways of helping single mothers which if followed, would help in uplifting their spiritual growth.

1.8 The Assumption of the Study

The assumptions were that the sample representing the population was a true representative of the total population. The other assumption was that the instrument for data collection would capture and answer all the research questions and that that the respondents would give true information.

1.9 Scope of the Study

The research was limited to the assessment of the challenges faced by single mothers on their spiritual growth in the SDA Church, Nyanchwa Station, Kisii County. The study was

done between April to June 2019. The target population was 145 and a sample size of 105 respondents; comprising 5 pastors, 25 church elders and 75 single mothers

1.10 Limitations and of the Study of the Study

Due to limitations of time, the researcher used research assistants in delivering the questionnaires and participating in the in-depth oral interviews. The study also provided alternatives in cases where disturbances were arising from poor weather conditions. The researcher hired appropriate transport means like motorbikes to enhance accessibility to the respondents. The respondents were guided to respond to the questionnaire only and objectively.

1.11 Operational Definition of Terms

Adventists: A group of religious believers who were first known as sabbatical Adventist

Church: Members of the Seventh Day Adventist church in Nyanchwa station

Conference: all SDA churches in Kisii County

Dorcas: women movement within SDA for women welfare

Harambee: Pooling resources together

Kibarua: Casual labour

Minister: Pastor in the SDA church

Sabbath School: Sub-branch of the SDA church

Station: This refers to a unit of administration in the Seventh-day Adventist church headed
by Station Director

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

The researcher reviewed related literature under the following sub-topics; The Overview on single motherhood, Challenges Facing Single Mothers, Responsibilities of Christian Single Mothers, Causes of Single Motherhood, Biblical and Theological foundations for single mothers, Effects of the challenges faced by single mothers, Influence of the church on the spiritual growth of single mothers, strategies of supporting single mothers, Theoretical Framework, Conceptual Framework and finally a conclusion for the review.

2.2 The Overview of Single Motherhood.

There is hardly any institution on God's earth that has received more recognition and, at the same time, more criticism than the human family(Callaghan, 2016). The institution of family is so essential to the kingdom of God that He firmly established the rules of engagement in the opening chapter of the Bible. The first two chapters of the Bible deal extensively with human relationship. The subject of families is not only the focal point but also the climax of the creation story. The author of Genesis spares no time to inform his readers that "God created mankind in his image, in the image of God he created them; male and female he created them" (Gen 1:27, NRSV). The author then proceeds to inform his audience of the function, role, and duties of the family from the Divine perspective.

According to KDHS, 32% of Kenyan households are headed by women. A study on single motherhood (Clark, 2011) noted that while women in other African countries became single mothers through widowhood, in Kenya, a woman was more likely to be a single mother as a result of having a child before marriage rather than divorce. Single mothers in Kenya were as a result of premarital sex by the time they are 20 and 25% by the time they are 18 years. Among the Luo, Mzee Songora Marire (2014), argued that "single-mother households came

up as a result of violent acts, others were a result of natural calamities, while others were as a result of disasters which separated husbands from their wives hence single families". On the contrary, most of the single mother families presently are as a result of adultery, separation of parents, and as well as divorce. In our present society, single motherhood households have been greatly condemned for increased cases of failures in our schools, high levels of poverty in the families, and juvenile misconduct in general, and hence problems keep increasing every day as single mother household families increases (Prabhakar, 2009).

Among all developed countries, the United States of America is the leading in the number of single-mother households. It has been found that in America, one child in every two children lives a section of their childhood with mothers only. According to custodial mothers and fathers and their children support (2015), a report released in 2018 by the US Census Bureau of Statistics every two years, there are approximately 13.7 million single parents in the US today. Despite negative assumptions that most single mothers selfishly chose to raise their children solo, the majority of them started in committed relationships and never expected to be single (Wolf, 2020).

While single-mom families appear to be something that is an inevitable issue in our society today, the negative effect resulting from such family structure may be reduced if both the federal government and the state or government agencies, the private sectors, special interest clusters, volunteer groups from within communities, and church societies collaboratively need to react strongly in response to this crisis. The family structure for a long time has been accepted and considered to be the backbone of any community: if there a weakness in the family, then the whole society goes down. The dysfunctional families which create a dysfunctional society have been well established in the studies of social analysts (McLanahan & Sanderfur, 2008).

Particularly the concern, then, is the disproportionate representation of African single-mother families. A woman who lost her husband as a result of death is called a widow, in contemporary society, it has become a reality as a result of sickness, accidents, and the HIV/AIDS scourge. These are two groups of African mothers whose marriages have been terminated legally or traditionally or temporarily entered into legally, or traditionally separate but live independent lives from their spouses (Ngunjiri, 2019).

2.3 Factors that contribute to single-mother families.

One reason a woman may suddenly find herself in a single mother family setting is when she becomes a widow. The term widow is inclusive of all women of marital age who had lost a spouse (Fruge, 2012, p. 1). Fruge (2012) states, “Unlike the contemporary society where divorce and childbirth outside of marriage account for the majority of single-parent homes, ancient Judean single-parent homes arose primarily from the death of a spouse”.

A second reason a woman can find herself in a single mother family setting is divorce. Marriage was meant to last till death do us part. Sadly, in today’s world, divorce is very common as the world grossly under-values the sacrament of marriage. This is not how God intended relationships between men and women to end up. As a result of man-made laws, divorce was common and took place frequently. Consequently, many women would find themselves as single mothers with children. Jesus addressed the issue of divorce by reiterating, “Moses permitted you to divorce your wives because your hearts were hard. But it was not this way from the beginning. I tell you that anyone who divorces his wife, except for sexual immorality, and marries another woman commits adultery” (Matt 19:8-9).

A third reason mother can find herself in a single mother family setting is non-marital sex. In 1Thess 4:3, Gal 5:19, Eph 5:5, and 1 Cor 5:9 and 18, Paul warns the body of Christ to abstain from sexual immorality. Melick (2001) suggests that Paul mentioned sexual sins because they

were the particular weakness of Gentiles. It is interesting to notice that in Paul's list of sexual sins, "fornication" (porneia), always refers to illicit sexual intercourse.

A fourth reason a mother can find herself in a single mother family is abandonment. In the book of 1st Corinthians, Paul writes, "But if the unbeliever departs, let him depart; a brother or a sister is not under bondage in such cases. But God has called us to peace" (1 Cor 7:15). Unfortunately, some spouses abandon their wives, and as a result, these mothers are left alone with the responsibility of providing for the family.

A fifth reason a mother can find herself in a single mother family setting is by choice. Several reasons can influence this choice (e.g. domestic violence, child abuse, sexual abuse, etc.). These are all valid reasons or predicaments why a mother can choose to live as a single mother. Sometimes none of these cases exists. Sometimes a woman may simply choose the life of a single because she feels content, secure, and complete in Christ without the need of a man in her life.

Finally, the 20th century introduced all sorts of technological advancements to the world. Modern technology has made it possible for a woman to purchase or surgically implant herself into single motherhood. While modern technology may be beneficial for married couples, who, for one reason or another may not be able to have children, it also presents opportunities to others who desire to enter into parenthood without the biblical mandate. Marriage is no longer a prerequisite for childbearing since females are now able to produce offspring without engaging in sexual relationships or being a part of a committed relationship.

2.4 Challenges facing single mothers on their spiritual growth.

Single mothers have faced numerous challenges in their lives, some of which are emotional, social, economic, physical and cultural factors. In handling those who are stressed, there should be mediation between the current situation and historical Christianity (Janeatte,1999).

In agreement with her findings on the challenges faced by women, Mugambi (2009) argued

that the command issued by God via His only begotten son Jesus Christ requires peace and goodwill through, faithful Christians on earth and also to humanity as well. It is the responsibility of each of us to ensure that we place this challenge as our top priority so that it may be restored among those plagued by despair.

Such insights affirm the need for the church of Christ to urgently confront matters affecting single mothers in despair in the SDA church. The imposed loneliness where the feelings of widows and the changes are experienced is the most difficult to bear (Wachege, 2003). In support, Calvin (1993,p11) noted that “when a friend lost his wife he knows from his experience, the painful wound which took him seven years to overcome their sorrows of his wife’s death”. In Africa, the well-being of a community and individuals alike was envisioned as dependent on peoples’ observance of proper customs and traditions. These were customs that had the sanction of past generations, which proved as a way of maintaining peace, harmony and prosperity in the community (Hannah W Kinoti and John M. Waliggo, 1997).

2.4.1 Economic challenges facing single mothers

Schmidt, (2003) points out that the single parent is the sole provider for the home, hence they have higher chances to experience poverty. Not having enough financial resources to support their children and needing to rely on other people were described as stressful and worrying. Single mothers have to work for long hours and still, the income may not be enough to meet the needs of the family. Single mothers represented themselves as trapped and helpless and constructed their position as one where there was a persistent battle with finances; with the need to fight for everything. They described a range of feelings in response to the constant worry about providing for a child a single person, including feeling miserable and stressed. These feelings did not dissipate with time and were worsened by unanticipated life events (Gingerbread, 2015).

Single mothers viewed money worries as being a central part of everyday life and was a repeated stressor that could not be avoided. The stress and the worry about food were constructed as being constant and life-consuming and were, therefore, something that regularly occupied their thoughts. Often at the centre of this worry were concerns about providing food, which was constructed as part of an ongoing daily struggle (Liddell, 2008). Financial hardship was associated with household fuel poverty, with some facing difficulties in providing heat in their homes as opposed to other forms of fuel consumption). In a similar way to identifying funds for food and heating, finding the money for children's clothing was a source of worry. School clothing was suggested to be a particular burden, which could not be avoided, requiring some single mothers to worry about finding the money (Stack & Meredith, 2017)

2.4.2 Social challenges facing single mothers

Single parents also suggested that financial hardship harmed their social interactions. Social isolation, loneliness and withdrawal were suggested to corrode their psychological well-being and mental health. Not having enough money to participate in social activities was suggested to be a physical barrier, however, the embarrassment of having little money was a social and psychological barrier that was suggested to underlie their tendency to withdraw socially. This meant that social withdrawal and social isolation were often associated with financial stress and financial hardship (Clark, 2011)

Due to low self-esteem, lack of identity and financial constraints, the majority of the single mothers avoided social functions. To them, these women experienced a lack of companionship as they were reluctant to make new friends. With the privatization of the family structure today, and the absence of the father, single mothers are left with no other adult to consult in decision making. Effective parenting in a typical context is the responsibility of

both the father and mother thus, due to the absence of male counterparts, single mothers find it difficult to uphold discipline among the youngsters (Kotwal and Prabhakar, 2009).

2.4.3 Emotional challenges facing single mothers

A study across 27 European countries found that single parents in comparison to cohabiting or married parents had poorer health (Campbell et al. 2015). In addition, studies have shown that single mothers also experience lower levels of mental health and low psychological well-being

(Ifcher and Zarghamee, 2014). Single mothers have been shown to experience higher levels of chronic stress (Cairney et al. 2003). Psychological research has identified that parental self-sacrifice is a negative core belief, which is associated with negative outcomes and often accompany feelings of shame and a lack of control (Shah and Waller 2000).

According to a survey carried out in India in 2009 by Kotwal, the majority of single mothers testified that they felt isolated, destitute and depressed. They lacked identity and confidence. Jayakody (2000) asserts that single mothers lacked self-confidence. For women whose identity was previously linked with that of their partners, they tend to suffer from a feeling of rootlessness and lack of identity after separation, widowhood or divorce. The majority of the women bring out personality changes due to feelings of guilt, embarrassment, bitterness, irritation and apprehension about the future that are so dominant.” (Kotwal and Prabhakar, 2009).

2.5 The Biblical and Theological foundations for single mothers in the SDA Church on their spiritual growth.

The great women of the bible like Dorcas and Naom (Holy Bible, NKJV) were single mothers. Though they met untold challenges, they never gave up but contributed immensely to the course of God. The two and many others are just but examples of successful single mothers. If the church created opportunities for such a group of people, great work will be realized.

Jones, (2008) is of the view that when God spoke to his people, he spoke to married parents and single parents without distinction. In other words, the general commands given to all parents pertain to all. Single parents are therefore not a special subcategory. The bible has given the great focus on single mothers. In the book of Genesis 21:9-14, Hagar became the first single mother mentioned in the Bible. She was emotionally abandoned, spiritually wounded, but deeply loved by God (Gen. 16:7). Hagar was left with the overwhelming responsibility of raising a child alone without the provision and protection of a father, with no water to drink and no well to draw from, death seemed imminent for the boy and his mother until God intervened (Gen. 21:18). Hagar would never have found her way to God, but God in His mercy, found His way to her.

Tabitha (Dorcas) in Acts 9:36 was a single mother who made use of her Godly gifts to help the poor and was raised back to life by Peter to continue serving and this spread the gospel wider. The Samaritan woman (John 4:27-39) was also single but became a great evangelist in Jesus ministry. She immensely contributed to the work of God despite her social status. The widow of Zeraphat is yet another example of a single mother. Elijah tested her obedience and faith and she finally received God's grace through her act of obedience (2 Kings 4:1). Rahab, the harlot (Joshua 2) became a refuge for the Israelites spies, she had faith in the Israelites and this earned her and her family freedom. She bore Boaz (Matt. 1:2-6) who married Ruth who bore Obed, father to Jesse, David's father. The ancestral chain continues through Joseph who married Mary the mother of Jesus.

Apart from their presence among the church congregations, the single mothers need recognition as social entities among their fellow Christians. Crabb (1977) argues that value introjections may lead to self-guilt and a sense of hopelessness for single mothers. This is attributed to deep wounds as a result of the prevailing circumstances that led them to their

current status of single motherhood. Brown (2009) thinks that children of these single mothers are victims. They lose protection, their identity as well as security.

2.6 The effects of challenges faced by single mothers on their spiritual growth in the SDA Church.

Meda, (2013) found out that single mothers, in fact, not only are prone to physical and psychological abuse and exploitation, both within their households and outside- including beatings, prostitution, illicit brewing and overwork- they are also highly stigmatized by other community members. This is for the simple fact that they do not have a stable partner, which is simply unthinkable in traditional Africa.

Muola, (2010) posited that due to the economic stress single mother families experienced, there was a great influence on the parent-child relationship. Single mothers were noted to be overwhelmed and lacked closer monitoring of children. Children then indulged in anti-social behaviour at a very high rate, increased aggression, high rate of anxiety, and many problems at school compared to those children coming from two-parent families.

Work-related stress impacted negatively on both mother and child. The children most likely suffer from both short term and also long term psychological effects due to little or lack of affection and interaction by the single mother. This may cause higher cases of absenteeism rates at school, reduced levels of education, and increased school dropout rates (where mostly boys are affected more negatively compared to girls); and more delinquent activities, which includes alcohol addiction and drug abuse addiction (Kalumu, 2016).

The poor economic status of single-parent together with complications from other strains and stressful life form the main source of the problems that both the parents and their children experience. Lack of economic stability is the most serious challenge of single mom families. In America for instance, the living standards of custodial mothers and the children go down by

30% on average while the living standards of non-custodial fathers goes up by 15% on average (Hoffman and Duncan 1988).

The actual pattern that can be observed for both women of the middle class and those of the working-class who have been newly single in the developed world is to relocate to small flats in low-class neighbourhoods because of the unavailability of affordable housing that would be enough for them and their children (Wekerle 1985). In the end, they are forced to do away with their social affiliations and sources of income and at the same time are compelled to work more by increasing working hours so that they can be able to sustain themselves. For parents who live a single life; housing, as well as the employment issue, would be looked at from an affordability perspective and the geographic proximity to their place of work pay them a wage for a living (Mulroy 1995). In addition, mothers who are still teenagers suffer economic scourge with their studies being interrupted. As teen moms mature into their adulthood, they usually remain without skills, without employment, and unlikely to be employed (Sidel 1998). Thus, a family with economic challenges may not be able to perform their roles effectively. At the church level, mothers would be physically in the Church but their thinking is on their economic status thus unable to take teaching in the Church and this negatively affects their spirituality.

2.7 Influence of the church on the spiritual growth of single mother in S.D.A Church.

The church has a great influence on the growth of a Christian. It influences them on different levels like spiritual, emotional, financial and socially. Religion has been a source of comfort to the oppressed and the oppressor alike, but also a source of empowerment to those seeking enlightenment. The church spiritually influences single mothers in the following aspects and arenas: The organization of the Seventh-day Adventist Women Ministry was founded by Mrs Henry in 1898, but after her death, the organization collapsed (Seventh-day Adventist church manual, p126).

In 1990, some women restarted the Ministry to uphold, encourage, and challenge Seventh-day Adventist Churchwomen in their daily walk as disciples of Jesus Christ, as members of his world church to minister to the broader spectrum of women of his church in the world. This ministry is involved in bringing about their reconciliation in harmony with the divine principle and restoring wounded relationships (Hosea 3:1-3, Galatians 6:7)

Women Ministry department was created to support women members of S.D.A church and the world church, give them moral encouragement and challenge their walk with Jesus Christ in their life. Women Ministry in a wider view, similar to that of the rest of Christians –which is to uplift Jesus Christ in His entire church and the whole universe. In so doing, women ministry is capable of Fostering growth spiritually and a sense of renewal among the Seventh Day Adventist churchwomen; Affirming the fact that women cannot be underestimated by the virtue that they were created female and thus equipping them to offer their services in the body of Christ (Church).

They minister to their fellow women a broad spectrum of their specific gender needs across their life span which is sensitive to multicultural integration and multi-ethnic society's point of view; to coordinate and collaborate hand in hand with other specialized areas and departments of the church as a whole to facilitate the day-to-day business of the ministry to these women and for women; to ensure that goodwill developed among women in the Seventh-day Adventist church and the entire World Church that endeavours to encourage and create bonds of strong friendship, readiness to support the service, and the creative exchange of ideas and information.

They also mentor and give encouragement to the Seventh-day Adventist church women, creating avenues towards being part of the church activities as they realize their full potential in Jesus Christ; come up with better ways and means of challenging every Seventh-day Adventist woman to utilize their God-given gifts and talents to complement efforts of others

as they work hand in hand to propel the global mission commitment of the Church. In this sense, single mothers are welcomed and motivated to move on despite their situation of loneliness. In so doing, they can cope with the situation and grow spiritually.

The church is Christ's body (Ephesians 2: 16) and believers are members of His body (Ephesians 5: 30). Christ is the head of the body (Colossians 1:18) and the head of the church (Ephesians 5: 23). The Bible utilizes the metaphor of the family to illustrate Christian church dynamics. The church is considered a family (Ephesians 3;15) where people join through adoption (Romans 8: 14-16) and new birth (John 3:8). The church is a place for fellowship with God (1 John 1:3) as well as with other believers (1 John 1: 3,7).

Church attendance helps people especially single mothers grow spiritually when they experience the presence of God through liturgy. The church has a direct impact on the lifestyle of its members; as Christ calls them to live by every word that proceeds out of the mouth of God (Matthew 4:4).

2.8 Strategies used to support single mothers in S.D.A Church on their spiritual growth.

Reeves and Howard (2013) outlines that parents who are more likely to fall into the weakest class of parents are the ones who have a low income, are poorly educated, are black and unmarried. Although some single mothers are rich, many are still poor and this may result in other problems like diseases, low academic excellence for their children as they can not afford textbooks, fees and other tuition materials.

In Kenya, some basic needs are provided to widows and other single mothers, but the scope of their daily needs keeps going up at a very high rate day per day. They may need to give their children education founded on Christianity, and therefore the Seventh Day Adventist church should be in a position to set up a scholarship kitty towards this noble course. All single

mothers never had similar lifestyles; some might have a high lifestyle while others had a low one. Whatever the case, both of them need assistance.

While those in a low-income life need financial support, high lifestyle single mothers need emotional support. Therefore, it would be through the congregations 'wisdom that they will determine which of the needs are more vital to which group of widows. The church leadership should be in a position to identify widows and get committed to offering them much-needed assistance. It may even require the church to slash money from the optional church budget so long as they meet the basic needs of the single mothers who need financial assistance.

The SDA believers in the church should rejoice in doing this for it creates a show of godliness, and they are compassionate towards those who are destitute in the church. Even for those single mothers with enough financial resources, the Seventh Day Adventist Church needs to continuously encourage, show a sense of love, and any necessary support that they may deem possible. High cases of collapsing families in modern society can be interpreted to be the reason for a high number of single mothers need support from the church.

2.9 Theoretical Framework

This research study was guided by the Marxist Theory of Feminism by Karl Marx (Marx & Morgan, 1877). The Proponents of Marxist Feminists theory argue that in capitalist societies, a nuclear family forms part of the larger body of capitalism and that the way it is organized, and its operations are entirely determined by the capitalist economy as its base; the point here is that the oppression of women at large primarily emanates from the arrangement of the capitalist systems rather than that of patriarchal conducts seen in men which on the other hand emphasizes on the radical feminists (Summer 1989).

Thus according to the Marxist Feminists; the housewives in their state fulfil several and very important duties for the capitalist system: they give birth to children and bring them up for the capitalist's system freely and, together with their men, they encourage their children to obey

the authorities to foster a new, and suitably obedient blood of workers is made available; better still, the housewives can render many of the domestic chores and services at low or zero cost which in turn brings down the wage levels which is much needed by the capitalist system in order pay its male workers. Again, women are seen as a form of the reserve army of labour that is employable only when the economic growth but which assume their usual traditional housewife- mother chores in a period of economic recession (Tong, 2013).

According to Marxist feminists, women are there to render emotional support to their spouses without whom their spouses would not be able to encounter oppression and the isolation of the capitalist work environment. If there is no such emotional assistance; there is the likelihood that they would be more ready and willing to confront the capitalist system at the workplace. However, due to the family's many responsibilities the workers may be dissuaded to avoid engaging themselves in strikes and the increased need for families' cars, machines used for washing and other equipment that help in maintaining spending and profits made for the capitalist system. And lastly, the processes of family socialization operating within families facilitate both the stabilization of the capitalist systems in general and also demotivate women aspiring to have career productive, which in the end restrains women from career opportunities in their life.

Therefore, as for the Marxist feminists the issues of the processes of socialization, the issues to do with how dissatisfaction is managed, how role roles are allocated among men and women and in general, all the other hidden services that are provided by the capitalist families economic status all factors that contribute to the continued existence of this unfair capitalist system and which particularly is to the disadvantage of women found in the system. For this reason, the role of women in nuclear families within it would not by any means get any better via gradual changes as is the case with the Liberal Feminists nor can the conditions of women be developed by rejecting the creation of relationships with men as is viewed by the Radical

Feminists. Rather, what seems to be important is the unity between men and women of working-class people which is the only one that can bring to end this capitalist system and misuse of all these women and all men everywhere (Winkler, 2010).

However, the non-Marxists do not accept this interpretation and authenticity of the Marxist about capitalism and thereby the need for an anti-capitalist revolution. This theory was suitable for the study since it addresses the roles and responsibilities of not only single mothers but also women as well as their plight in society with particular attention drawn to those who are in the church. Thus, the theory was used to summarize the perception of single mothers in the SDA church.

2.10 Conceptual Framework

According to (Kombo and Tromp, 2009), a conceptual framework consists of broad ideas and principles that are taken from relevant fields of enquiry and used to structure a subsequent presentation. The conceptual framework shows the dependent and independent variables of the study which are correlated. The independent variable intended for this study indicates the challenges faced by single mothers and these include economic, social and emotional challenges. The dependent variable on the other hand is the spiritual growth of single mothers which includes, moral deviation, in-attendance to church activities and family conflicts.

The intervening variable which is a hypothetical variable used to explain casual links between the independent and dependent variable is the empowerment of single mothers through church programs. The study sought to establish whether the challenges single mothers faced; economic, social and emotional (independent variables) had any effect on the spiritual growth of single mothers' in terms of moral deviation, in-attendance to church activities and family conflicts (dependent variable).

Meda, (2013) found out that single mothers, in fact, not only are prone to physical and psychological abuse and exploitation, both within their households and outside including

beatings, prostitution, illicit brewing and overwork- they are also highly stigmatized by other community members. These factors may ultimately lead to moral deviation, in-attendance to church and having family conflicts. The assumption was that with the empowerment of single women through life skills, church self-help group activities and Dorcas club activities, they will be able to attain spiritual growth.

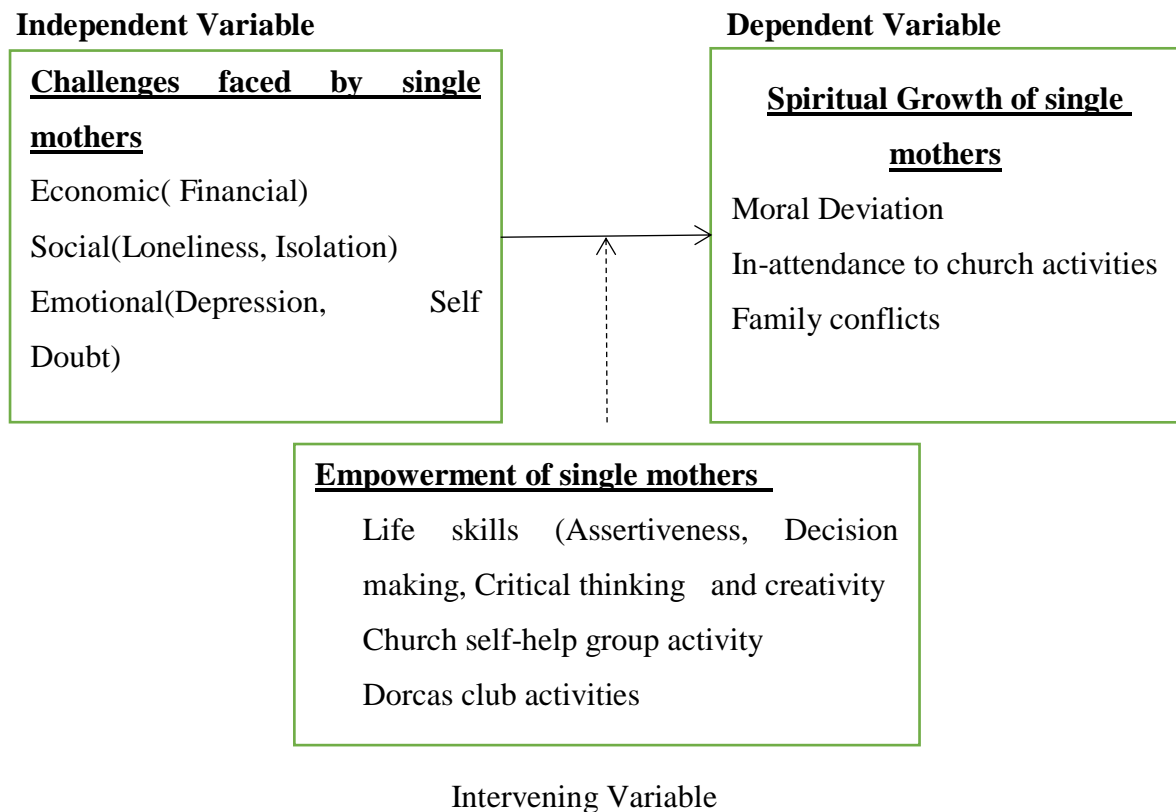


Figure 1 : Conceptual Framework

Source: Researcher 2020

2.12 Conclusion

Both the theories and empirical studies indicated that the concept of single motherhood is not only real but practical in our lives. There were various attempts made to address this issue. However, both the SDA church Manual and principles addressed the issue from the point of view of widows and not, particularly single mothers. Divorce was highly discouraged while mothers who got children out of wedlock due to pre-marital sex were looked down on and always treated with suspicion. The church was particularly opposed to technology-based and

contemporary ways of conception like test-tube babies, In vitro fertilization, surrogacy and as such condemned them. This complicated the single mothers' lives and even their existence in the church. This research was intended to address these gaps

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

In this chapter, the study has described the Research design that was used, the Location of the study, Target Population, sample and sampling procedures, Description and research instruments, Validity and Reliability of research instruments, Data collection procedures, Data Analysis procedures and the Ethical considerations.

3.2 Research design

A research design is an explicit framework in the study of a given problem. It acts as a blueprint for collecting, measuring, analyzing and interpreting data from the field. The research design guides the investigator in the various stages of the research (Nachamias & Nachamias, 1996; Mutai, 2000 & Ary, 2006). This study was based on a descriptive research design. In this research, information is collected from a given sample to explain certain areas or features and characteristics of the population from which the sample was taken. It also gave an accurate portrayal of the characteristics of persons, situations or groups and the frequency with which the phenomena occur (Ondiek, 2008).

This method was suitable for the current study because it sought to describe the features and characteristics of the sample such as economic, social and emotional challenges of single mothers and how it affected their spiritual growth. Studies based on the survey research account for a substantial proportion of the research done in the fields of religion and education (Mugenda & Mugenda, 2003).

3.3 Location of the Study

This research study was done in Kisii County whose geographic location is in Western Kenya; it borders the following counties; Nyamira to the North, Bomet to the North East, Kericho to the East, Homabay to the South, and Migori to the West. The county is rich in tea, coffee and

small-scale dairy industry. The population is about 1,266,860 people most of whom are in the rural areas (KNBS, 2019). It has very many established Christian denominations with the Catholic and SDA churches leading in terms of membership.

Nyanchwa Station which is part of the South Kenya Conference of the SDA church operates within the county with some affiliate churches established in Trans-mara Sub- County (South Kenya Conference Annual Reports, 2014). This location was chosen by the researcher because of its accessibility and availability of single mothers.

3.4 Target Population

The target population defines those units for which the findings of the study are meant to generalize. The population is a well-defined or set of people, services, elements or events that are being investigated (Mugenda & Mugenda, 1999). The target population was 105 participants from 5 churches in Nyanchwa Station. Table 1 indicates the target population.

Table 1 : Target Population

No.	N(Churches)	n(Number)	Total
1	Nyanchwa SDA Church(A)	26	26
2	Gekona SDA Church(B)	17	17
3	Gekomu II Central SDA Church(C)	21	21
4	Kisii Central SDA Church(D)	27	27
5	Gesonso SDA Church	14	14
TOTAL		105	105

3.5 Sample and Sampling Procedures

Chandran, (2004) asserts that a sample size taken for any study is supposed to be founded on what a researcher can identify as being both logical statistically and practical as well. A

sample is part of the target population that is representative of the target population. The researcher employed a census sampling method. Table 2 shows the sample size.

Table 2 : Sample Population

No.	N(Participants)	Total
1	Pastors	5
2	Church Elders	5
3	Single Mothers	95
TOTAL		105

3.5.1 Sample Size

During the study, interview questions were administered to 5 pastors, 5 church elders and 5 single mothers' leaders. A focused group discussion was done on 25 single women who were illiterate. Questionnaires were administered to 65 single women who were literate.

3.6 Description of Research Instruments

These are tools that were used to collect data from the field. The main instruments of data collection for this study were questionnaires, oral interview, focused group discussions and participants' observation.

3.6.1 Questionnaires

A questionnaire is a data collection tool that comprises all of the techniques used for collecting data where each individual is allowed to respond to a predetermined set of questions (DeVaus, 2002). Since a descriptive research survey was employed, it was worthwhile to use a questionnaire in the study. The questionnaire adopted a ranking question and a Likert Scale type of format to facilitate data analysis (Cooper Schindler, 2008; Dillman, 2007). Questionnaires were used to solicit information from 65 Single Mothers. The questionnaires were self-administered; a delivery and collection questionnaire was used (Michael, 2010).

3.6.2 Oral Interview

The oral interview was used to collect information from the 5 Pastors, 5 church elders and 5 single mothers' leaders. A face to face in-depth interview was done to solicit responses from each of the respondents to be interviewed. In the oral interview, few guiding questions were used. The justification of in-depth interview is that the interview majorly focuses on the overall perception of the interviewee on his/her personal experience as viewed and responses are given in his/her interpretation and this is the mechanism through which the researcher is capable of gaining access to and thereafter understanding the individual's interpretations in terms of the social facts which the individuals hold unto (Victor, Roseline and Loris, 1995).

3.6.3 Focused group discussions

This is a method of data collection where people from the same background and with the same experiences are gathered together to discuss issues on a specific topic of concern (Krueger, R.A. 1998).

A focused group discussion was done on 25 single women who were illiterate. It was used to provide an insight into the single mothers involved and the researcher in the process, thus enabling the process to be managed more smoothly.

3.7 Reliability and Validity of research instruments

3.7.1 Reliability of research instruments

Reliability is a measure of the degree to which research instruments yield consistent results after repeated trials (Borg & Gall, 1996). To ensure the reliability of the research instruments, a pilot study involving 4 churches was used. A pilot study should be 9-10% of the study population (Borg & Gall, 1996). During piloting the researcher tried out the instruments of data collection namely: Questionnaires and interview guides, from the Study population (Keeves, 1997).

The aim was to identify any problems that respondents encountered in responding to the items, find out any ambiguous items, identify how items were perceived and interpreted, help to estimate the time and cost of completing various phases of the research (Borg and Gall, 1996), allow the emergence of relevant issues not considered before and redesigning the research instruments in a manner that solicits relevant information in line with the initial conception of the problem. The Split-Half technique was employed for the test.

The pilot questionnaire was divided into two equivalent halves and their correlation coefficient for the two halves was computed using the Spearman-Brown prophecy formula, describing the internal consistency of the test. A minimum correlation coefficient of 0.825 was obtained showing that the instrument was reliable.

3.7.2 Validity of the Research Instruments

Validity is the degree to which a test uses to measures what it purports to measure as appraised by experts (Porter, 2010). It is in other words the degree to which results from the analysis of the data represent the phenomenon under investigation. Validity is also the degree to which an empirical measure or several measures of a concept.

3.8 Data Collection Procedures

The researcher sought permission from the department of post-graduate studies, the relevant SDA church administration and the respondents. Data were collected by the use of questionnaires, focused group discussions, and records obtained through in-depth interviews and official reports.

3.9 Data Analysis Procedures

Both quantitative and qualitative data analysis was used in data analysis. Quantitative data involved both descriptive and inferential statistics. Descriptive statistics such as frequencies counts, and percentages were used (Frankael and Wallen, 1993) using a computer statistical package for social sciences (SPSS) version 20.0. Qualitative data collected from a depth

interview schedule and other qualitative data were analyzed in an ongoing process based on themes and sub-themes, categories and sub-categories that emerged from the study (Gay, 2004).

3.10 Ethical Considerations

3.10.1 Ethical Considerations Concerning Participants

The purpose of the study was clearly explained to the respondents to remove any doubts which might interfere with the study while responding to the instruments. This assured the respondents of confidentiality. The researcher endeavoured to cite every source referred to avoid plagiarism of any kind.

3.10.2 Ethical Considerations Concerning the Research Process

This research took into consideration the privacy of respondents and that it remained focused on the research title. The study avoided skewed and subjective responses by guiding both the research agents and responses appropriately. The study also made use of the scientific procedures for carrying out research.

CHAPTER FOUR

RESEARCH FINDINGS AND DISCUSSIONS

4.0 Introduction

This chapter presents the results of the qualitative and quantitative investigation on the assessment of the challenges faced by single mothers on their Spiritual Growth in the Seventh Day Adventist Church in Nyanchwa Station, Kisii County. Data analysis is a statistical process in which raw data is prepared and structured so that valuable information can get extracted from it (Ullah, 2010). The data were analyzed using both descriptive and inferential statistics by employing a computer package for social science (SPSS) version 20 to generate the results presented in form of tables and charts and NVIVO for qualitative data. The data generated frequencies, percentages, means and standard deviation. The chapter gives a summary of the demographic characteristics of the respondents.

4.1 Research Presentation

This section shows the different ways in which data was presented after the study was carried out. Data were presented in the forms of tables, pie charts and bar charts

4.1.1. Baseline Characteristic of Data

This section shows different results for different aspects of the respondents. It shows the characteristics of data and the rate of return of that data.

4.1.2 Questionnaire Rate of Return

The study targeted 95 single mothers. The total questionnaires returned were 65 which represented a 100% return rate.

4.2 Demographic characteristics of the respondents

The study investigated the age, gender, time spent as a single mother and education level as the demographic characteristics of the respondents. This was important to the study to have

background information of the respondents. The distribution of the demographic presentation is as presented below.

Table 3 : Respondents

Respondents	Frequency	Percentage
Single mothers	95	90.48 %
Pastors	5	4.76 %
Church Elders	5	4.76 %
Total	105	100%

Source: Research 2020

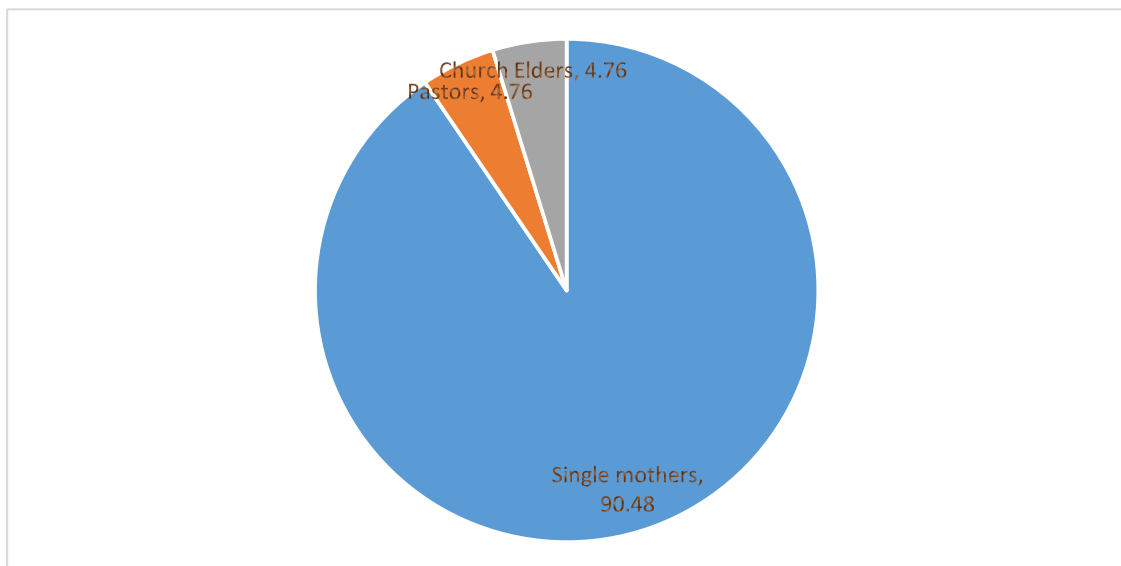


Figure 2 : Demographic presentation of respondents

4.76% represents the frequency of pastors who were 5, 4.76% .represents church elders who were 5, while 90.48% represents single mothers who were 95.

4.2.1 Gender of the respondents

This is the summary of how they responded, according to gender.

Table 4 : Gender of the respondent

Gender	Pastors	Church Elders	Single Mothers	Frequency	Percentage
Female	0	0	95	95	90.48%
Male	5	5	0	10	9.52%
Total	5	5	95	105	100

Source: Research data 2020

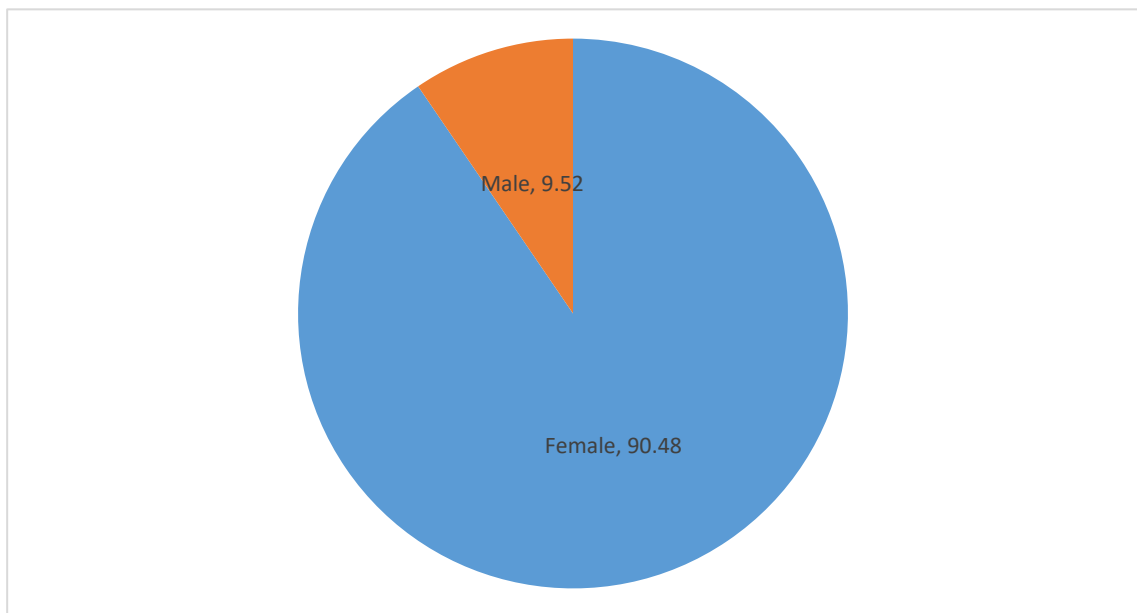


Figure 3 : Gender of respondents

Table 3 and figure 3 shows that 95(90.48%) respondents were female while 10(9.52%) were male. This shows that the female respondents were more because my research study focused on single mothers.

4.2.2 Age of respondents

The study sought to establish the gender of the respondents as shown in table 4 and figure 5.

Table 5 : Ages of the respondent

Age (Yrs)	Pastors	Church Elders	Single Mothers	Frequency	Percentage
20 & Below	0	0	11	11	10.48%
21- 30	0	0	15	15	14.29%
31- 40	2	0	19	21	20.00%
41- 50	2	2	23	27	25.71 %
51 & Above	1	3	27	31	29.52 %
Total	5	5	95	105	100

Source: Research data 2020

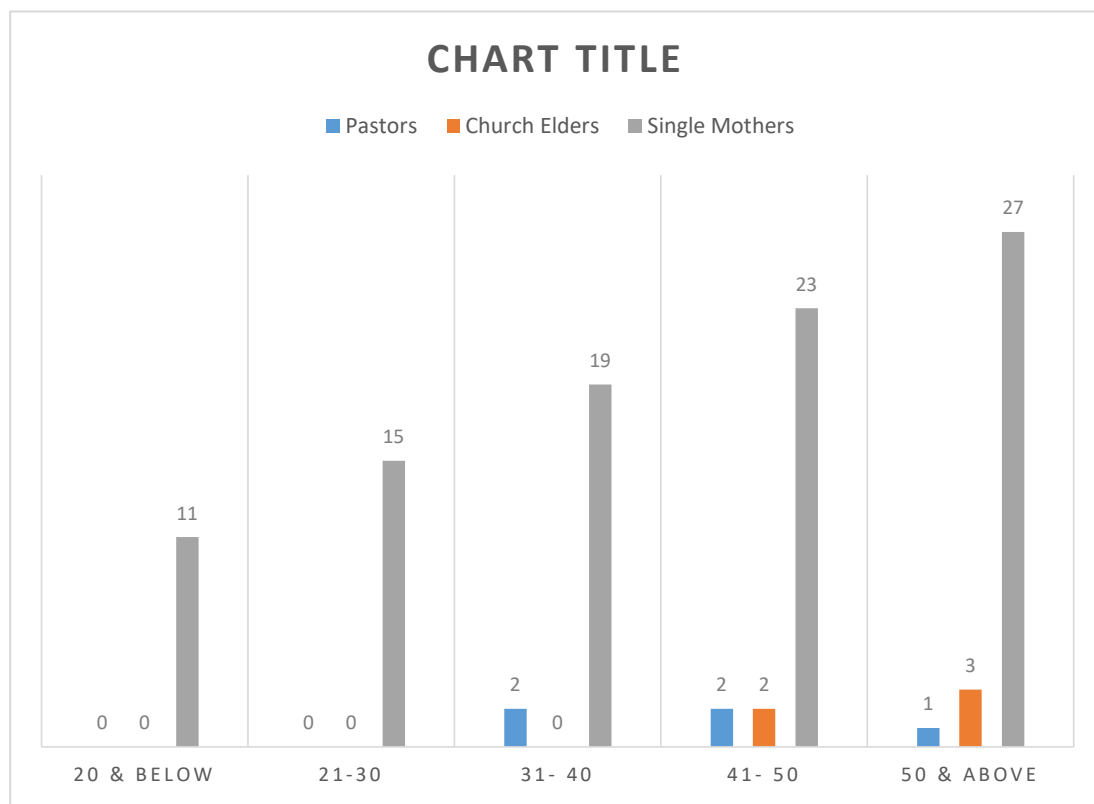


Figure 4 : Age of respondents

Table 4 and figure 4 above show that the respondents between the ages of 20 & below are 11 single mothers (10.48%), 21- 30 years are 15(14.29%) single mothers and ages 31- 40 years were 21(20%) with 2 pastors, and 21 single mothers. The ages of 41- 50 years were

27(25.71%) with 2 pastors, 2 church elders and 23 single mothers and ages 51 and above they were 31(29.52%) with 1 pastor, 3 church elders and 27 single mothers. There was an indication that there were under-age single mothers from the 20 and below age range. The table and figure also indicated that the majority of the single mothers were above 30 years of age.

4.2.3 Number of years as a single mother

Table 6: Number of years as a single mother

Number of years as a single mother	Frequency	Percentage
0-5	12	12.63%
6-10	19	20.00%
11-15	21	22.11%
16-20	33	34.74%
21 & more	10	10.53%
Total	95	100

Source: Research data 2020

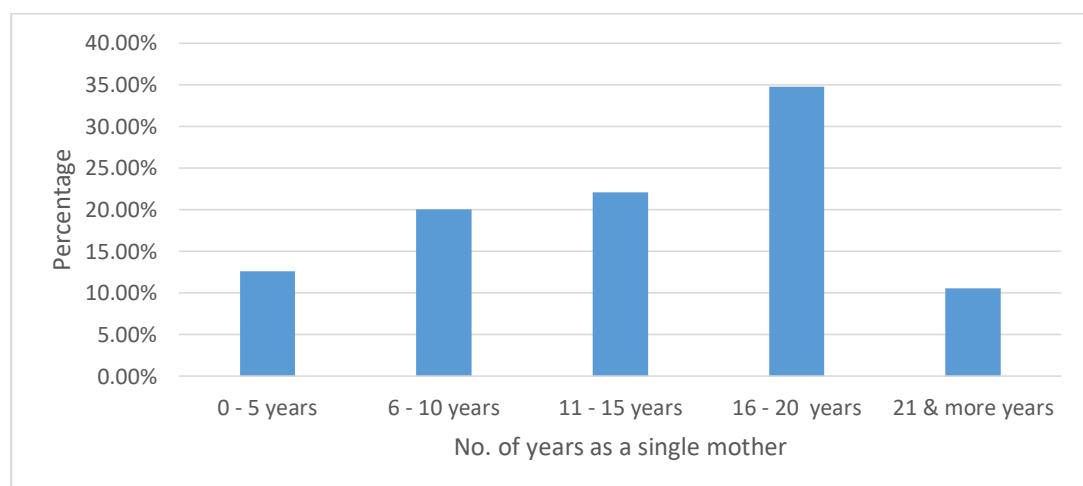


Figure 5 : Time taken as a single mother

Table 6 and figure 5 above show that 12(12.63%) of the women have been single mothers for between 0-5 years, 19(20.00%) have been single mothers for between 6-10 years, 21(22.11%)

have been single mothers for between 11-20 years, 33(34.74%) for between 16-20 years and 10(10.53%) have been single mothers for over 21 years. This shows that more women were single mothers for 16-20 years, while the least number of years as a single mother was 21 and more years.

4.2.4 Education Level of respondents

Table 6 : Education level of respondents

Education Level	Pastors	Church Elders	Single Mothers	Frequency	Percentage
No education	0	0	25	25	23.81%
Primary	0	0	17	17	16.19%
Secondary	0	3	28	31	29.52%
Tertiary	5	2	25	32	30.48%
Total	5	5	95	105	100

Source: Research data 2020

4.3 Descriptive Findings of Independent Variables

The researcher analyzed descriptive statistics for the following observed variables; challenges faced by single mothers, the biblical and theological foundations for single mothers in the SDA church, the effects of challenges faced by single mothers on their spiritual growth in the SDA church, the influence of the church on the spiritual growth of single mothers in the SDA church and the strategies of supporting single mothers in their spiritual growth in the SDA church. The 5-point Likert scale response was used. Categories with two extreme values, far left which signified strongly disagreed and far-right symbolized strongly agree. The middle point represented neutral while the other two agreed and disagreed (Velde, Jansen & Anderson 2004).

4.3.1 The challenges faced by single mothers in the SDA Church on their spiritual growth.

Today single-mother families are increasing in society as a result of out-of-wedlock births, separation, divorce and death of a spouse. When death comes abruptly families are not prepared, and it becomes so difficult for women to pick themselves up especially when left on their own without their spouse. Then after grieving what comes with that, is that these women suffer economically. Pastor Ongoncho on 24th August 2016 stated that “when women are economically affected their spiritual life is in turn affected. So as the church we have to visit them, sing, pray with them and provide for their needs. We as a church have to do what Jesus would do by feeding those who are hungry and loving even when it is uncomfortable to love.”

Single-parent families need social, economic, emotional and physical stability in their lives.

"Our financial and human resources are too small and the magnitude of the problem is too big.

The best we can do is pool our strengths through networking. Many times, I can attend church twice or once per month. This affects my spiritual growth greatly. I do not have enough food for my family. How can I attend church while my children are hungry? So, I opt to go out for “kibarua” daily to get something on the table," said Nyanchama one of the single women from church B on 28/08/2016. Due to the poor attendance, single mothers cannot maintain their spiritual life perfectly.

Kellen one of the widows from church E on 11/08/2016 said, “At times I have to wash clothes for people to put a meal on the table for my family. I do not have any reliable source of income. My two children dropped out of school two years ago due to family poverty. One of them is a sex worker. To take care of my other four children, I sell groundnuts as a hawker. It has forced me to sell groundnuts even on the Sabbath day to get money for my family. My attendance to church is very minimal” Kellen is one of the single mothers who need a stable job to be able to sustain the needs of her family; therefore, providing her with a job or a loan to

start a business will help her in the long term. This narration points out that single mothers attend church irregularly and some of their children drop out of school. Poverty causes many challenges to these families.

Mothers take the responsibility of making and keeping healthcare appointments, monitoring illness status, administering medications, household tasks such as feeding the family, educating them, as well as cleaning the home, all of these leading to exhaustion.

“I felt like if I asked for help, it would be a weakness,” said Mary from church C on 31/08/2016. “I didn’t want to appear like I couldn’t handle it. I didn’t even really know how to ask for help, or what I needed.” Supporting a single mother is a noble idea. It is because of this reason that the church and the government have developed policies on soliciting special kitties that support women and vulnerable members of society. In the government, there is a special ministry called gender, culture, youth and sports which provide moral, social, and economic support to the needy.

Questionnaires were given to 65 single women to find out the challenges they face and the response was analyzed in table 8:-

Table 7 : Challenges faced by single mothers in the Seventh-day Adventist Church on their spiritual growth

STATEMENTS	SA (%)	A (%)	N (%)	D (%)	SD (%)	Mean	Std. Dev.
Difficult in accessing good medical facility	37.9	37.9	2.0	12.1	10.0	4.14	.789
Low self-esteem and self doubt	41.4	51.7	6.9	0	0	4.34	.614
Emotional in-stability	51.7	44.8	3.4	0	0	4.48	.574
Limited time spent with children and facing fatigue	58.6	41.4	0	0	0	4.59	.501
Loneliness and no immediate person to lean on.	41.4	48.3	6.9	3.4	0	4.28	.751
Difficulty in meeting the basic needs for their children such as food, clothing, basic education, maintaining the previous standard of living and meet personal expense as sole providers.	24.2	51.7	6.9	10.3	6.9	3.76	1.154
Discrimination and stigma	51.7	37.9	6.9	3.4	0	4.38	.775

Source: Research data 2016

Table 8 showed the single mothers (37.95%) strongly agreed, (37.9%) agreed, (2.0%) were neutral, (12.1%) disagreed and (10.0%) strongly disagreed with a mean of 4.14 and standard deviation of .789 to difficulty in accessing good medical facility, low self esteem and self doubt had 41.4% who strongly disagreed, 51.7% who agreed, 6.9% who were neutral with a mean of 4.34% and standard deviation of .614, for limited time spent with children and facing fatigue, 58.6% of respondents strongly agreed, 41.4% agreed with a mean of 4.59% and a

standard deviation of .501, loneliness and no immediate person to lean on had 41.4% respondents strongly agreed, 48.3% agreed, 6.9% were neutral and 3.4% disagreed with a mean of 4.28 and standard deviation and the difficulty in meeting the basic needs for their children as sole providers, 24.2% respondents strongly agreed, 51.7% agreed, 6.9% were neutral, 10.3% disagreed and 6.9 % strongly disagreed with a mean of 3.76 and standard deviation of 1.154. Last but not least, on discrimination and stigma, 51.7% strongly agreed, 37.9% agreed, 6.9% were neutral, 3.4% disagreed with a mean of 4.38 and standard deviation of .775.

One of the single women, Janet from church A, on 16/08/2016 said “My child died because I could not receive financial support from his uncles for his surgery.” Some of the single mothers’ families are not actively involved in the children’s lives. The mothers have to look for ways to obtain money to use to sustain their needs and those of the child or children. Single mothers like Janet need support from their family members and friends for both emotional and economic support. The church can help such a mother and her child or children by providing medical facilities within the church for medical help.

Mr Ombati, one of the pastors on 15/08/2016 said “In my church, the number of single women is increasing fast. These women face a lot of challenges ranging from school fees to medical, income and even meals. Believe me; some women are having challenges putting a meal on the table for their children. The church has programmes to support them but it is just not enough. We have a scheme to support one child with fees but since the majority have more than one kid, it is difficult for these women to support them. Sometimes the burden may be too heavy to carry, but assures the single mothers that God knows their limitations and the trials will not be greater than they can bear.”

Educating the youth on morality, abstinence and even safe sex is the most important strategy to reduce the number of single mothers. The youth should also take great care before entering

the institution of marriage to avoid divorce, which renders them, single parents. Programs and initiatives have been introduced all over Kenya to help these vulnerable women, to be able to earn some money for their upkeep.

4.3.2 The biblical and theological foundation for single mothers on their spiritual growth in the Seventh Day Adventist Church.

Single mothers can help reveal truths about God. Having a healthy theology of the family, especially one that is inclusive of single-parent families, has important implications for practical theology and ministry. However, a theology of the single mother is not a theology FOR single mothers. It is a theology OF the single mother. A theology of the single mother is the same theology as for every other human on the planet because theology tells us about God and God is unchanging. A theology of the single mother enlarges our view of God so that our images and understanding of God can hold both the traditional nuclear family and the nontraditional family. This comes from a biblical ethic of the family where all in society are cared for. A theology should include care for all of God's children, including single mothers. A theology of the single mother needs to be Trinitarian, include an egalitarian understanding of gender, be shaped in the image of God, and be incarnational. A theology of the single mother will incorporate the idea of holy friendship as the basis for healthy relationships. Language is important in the discussion of single mother theology. Even in academia, the language of "broken" has been used to describe single-parent families. Between God's relationality within God's self and God's love of justice, the importance of considering how single mothers, like widows and orphans, especially need others is obvious.

Self-sufficiency is a myth. All humans need others, and those "fragile families" like single-parent families, orphans and widows, need others even more than "traditional families." Lacking the help of a second parent, they need the help of others in their churches, friends, and extended families. Beginning a theology of the single mother on the relationality

of the Trinity is a reminder that relationships are vitally important for the survival and health of the single mother, and their children

Table 8 : The biblical and theological foundation for single mothers on their spiritual growth in the Seventh Day Adventist Church.

STATEMENTS	SA (%)	A (%)	N (%)	D (%)	SD (%)	Mean	Std. Dev.
There was practical theology surrounding single mothers	6.9	3.4	0	48.3	41.4	4.28	.751
Biblical foundations push for traditional family structures	51.7	34.5	0	13.8	0	4.38	.728
Justice was encouraged and there was inclusion of single mothers in theological teachings.	3.4	13.8	0	43.8	39.0	3.93	.651
Faith in God impacted their daily life.	50.7	49.3	0	0	0	4.38	.775
Single mothers were excluded from leadership positions by their sins of divorce and out-of-wedlock childbearing.	58.6	27.6	0	10.8	3.0	3.93	.799
Lack of support by their communities of worship.	10.4	10.0	0	55.2	24.4	4.38	.561

Results from the descriptive table established that 6.9% of respondents strongly agreed, 3.4% agreed, 48.3% disagreed and 41.45 strongly disagreed that there was practical theology surrounding single mothers with a mean of 4.48 and standard deviation of .751. On Biblical foundations that push for traditional family structures, 51.7% of respondents strongly agreed, 34.5% agreed, 13.8% disagreed with a mean of 4.38 and standard deviation of .728. The statement that justice was encouraged and there was the inclusion of single mothers in

theological teachings, 3.4 % respondents strongly agreed, 13.8% agreed, 43.8% disagreed, 39.0% strongly disagreed with a mean of 3.93 and a standard deviation of .651.

Results indicated that 50.7% strongly agreed, 49.3% agreed with the statement that faith in God impacted their daily lives. The researcher also observed that 58.6% of the respondents strongly agreed, 27.6% agreed, 10.8% disagreed, 3% strongly disagreed with the statement that single mothers were excluded from leadership positions by their sins of divorce and out-of-wedlock childbearing and had a mean of 3.93 and standard deviation of .799. Results also recorded that 10.4% of respondents strongly agreed, 10.0% agreed, 55.2% disagreed, 24.4% strongly disagreed with the statement that lack of support by their communities of worship with a mean of 4.38 and standard deviation of .561.

4.3.3 The effects of the challenges on the spiritual growth of single mothers in the Seventh Day Adventist Church in Nyanchwa Station.

Single mothers face many challenges; economic, emotional, spiritual and social. They may face all or some of these challenges once in their lifetime as single parents. This in turn may affect their spiritual growth.

When asked how they have been affected, Grace a single mother and student in one of the local universities of church D on 21/08/2016 narrated, “I have been doing a ‘kibarua’ (casual labour) of washing other students’ clothes since my first year and this has helped me pay my fees and cater for my child’s needs. This has been to lift the burden for my mother who is also single. You know there are many functions in the church which require money. When there is a function like a Harambee (pooling together resources) and I don’t have the money, I will stop going to church for some time because it is embarrassing to attend without giving any contribution.” Most churches collect money every Saturday for one thing or another, which puts off these economically unstable single mother. Family economic hardships are a big challenge to single mothers which does not give them humble time to worship.

“I usually avoid some church meetings especially those meant for women because at times I don’t have the right clothing to go with those ceremonies,” said Everline, a single mother from church D on 8/08/2016. Most women want to be viewed as beautiful and this has put a damper on women who cannot afford the latest fashion, or even any decent clothing, to be able to attend church meetings for fear of embarrassment or feeling inferior. Most churches should actively be involved in charities that provide clothing, shelter and food to single mothers. This way, they can be able to get decent clothes to wear to the church meetings.

“I was a treasurer of the church but resigned when my husband passed on. In the past, I would use church money but repay using my husband’s salary. I was facing difficulties after his death and didn’t want to continue with the responsibility. I also felt that people looked down on me and my fellow women lacked respect for me,” said Nyaboke, a single mother leader from church B on 28/08/2016. Being given a position of responsibility as a single mother can be quite challenging. Giving a single mother who is economically challenged the responsibility to handle church money for it will be very tempting.

“The participation of single mothers to some church functions drops after the death of their loved ones. They will rarely freely interact with married men in the church as married women view them as potential husband snatcher,” said Mr Simon, one of the church elders from church E on 22/-8/2016. Some of the single mothers are viewed as immoral, especially those with children out of wedlock. As Christians, we should not judge, lest we be judged harshly by God. We are supposed to help them emotionally, socially and spiritually. This will help build self-confidence which in turn will help them build their lives well.

According to the data from the focused group discussion, single mothers had to maintain discipline in the home as they are the only disciplinarian, which gives rise to behavioural problems. Children do not understand that the single mother needs to assert her authority as both the mother and the father; she has to play both the roles of the bad and good cop. Getting

help from a brother or male friend who is constant in their lives would help in raising and disciplining the child or children.

Dorcas, a 38-year-old single mother from church C, with children aged 6 and 4 on 25/08/2016 commented the following about her spiritual growth, and “I felt like I had lost everything. The only important people left are my children and a few very good friends who stood by me. I also thank God for my church C; the members have been there for me. I have had many problems, from illness to financial issues, making me almost give up. But with my children in mind, I wake up, pray and move on. I always thank God, despite all my problems because I know He will provide a better tomorrow.” Staying positive in life despite the negative aspects, shows spiritual growth. Most of these single mothers tend to blame God for the misfortunes in their lives. Encouraging and praying for single mothers will help them stay positive and view life differently.

Various responsibilities of child-raising, housework and earning will not give the parent enough time for themselves hence, adding to the stress, fatigue and pressure. Single mothers work long hours to meet financial needs hence spend less time with their children. Children from single mothers face the issue of a sense of loss, poverty and exposure to parental disagreements. The responses from the questionnaires were also analyzed and gave similar results as shown in the table.

Table 9 : The effects of challenges facing single mothers on spiritual growth in the Seventh Day Adventist Church in Nyanchwa Station

	SA	A	N	D	SD	Mean	Std.
STATEMENTS	(%)	(%)	(%)	(%)	(%)		Dev
If she is emotionally handicapped, then she is unable to participate in many church functions	58.6	34.5	6.9	0	0	4.28	.591
Avoid church meetings due to economic handicap.	13.8	69.0	3.4	13.8	0	3.93	.651
Viewed by married women as potential husband snatchers	20.7	55.2	0	24.1	0	3.97	.680
Struggle to match with fashion in church make them avoid church functions	3.4	6.9	0	41.4	48.3	4.28	.751
Decline taking up church responsibilities	6.9	58.6	0	13.8	20.7	3.93	.799

Source: Research data 2016

Table 10 shows that 58.6% of the respondents strongly agreed, 34.5% agreed, 6.9% were neutral that emotional challenges affected their participation in church functions hence affected their spiritual growth with a mean of 4.28 and standard deviation of .591. 13.8% strongly agreed, 69.0% agreed 3.4% were neutral and 13.8% disagreed that they avoided church meetings. These had a mean of 3.93 with a standard deviation of .651. It was also indicated that 20.7% of the respondents strongly agreed, 55.2% agreed, 24.1% disagreed with a mean of 3.97 and standard deviation of .680 that they were viewed by married women as

potential husband snatchers. 3.4% strongly agreed, 6.9% agreed, 41.4% disagreed while 48.3% strongly disagreed that they struggled to match with fashion in the church which makes them avoid church functions. These were with a mean of 4.28 and a standard deviation of .751. Those single mothers that declined taking up church responsibilities were 6.9% who strongly agreed, 58.6% who agreed, 13.8% who disagreed and 20.7% who strongly disagreed. They had a mean of 3.93 with a standard deviation of .799.

Table 10 : Relationship between the effect of challenges facing single mothers and spiritual growth in the Seventh Day Adventist Church in Nyanchwa Station

Statements	Correlations	Prayer Time	Moral Behavior	Church Attendance	Family Conflicts
If she is emotionally handicapped, then she is unable to participate in many church functions	Correlation coefficient	.321**	.322**	-.302**	-.123
	Significance	.045	.034	.042	.040
	N	55	55	55	55
Avoid church meetings due to economic handicap.	Correlation coefficient	.267**	-.311**	-.322**	-.221
	Significance	.044	.033	.043	.041
	N	55	55	55	55
Viewed by married women as potential husband snatchers	Correlation coefficient	.256**	-.331**	-.312**	-.310**
	Significance	.042	.035	.040	.044
	N	55	55	55	55
Struggle to match with fashion in church make them avoid church functions.	Correlation coefficient	.276**	-.321**	-.312**	-.311**
	Significance	.043	.031	.042	.043
	N	55	55	55	55
Decline taking up church responsibilities	Correlation coefficient	.333**	-.276**	-.312**	-.298**
	Significance	.040	.041	.032	.033
	N	55	55	55	55

Source: Research data 2021

The correlation results in table 11 showed that single women being emotionally handicapped were unable to participate in many church functions and this significantly and positively influenced her prayer time and moral behaviour, significantly and negatively influenced, her church attendance and family conflict at ($r=.321^{**}$, $p<.05$) ($r=.322^{**}$, $p<.05$), and ($r=-.302^{**}$, $p<.05$), ($r=-.123$, $p<.040$) respectively.

The effect of avoiding church meetings due to single women being economically handicapped positively and significantly influenced her prayer time, significantly and negatively influenced her moral behaviour, her church attendance and family conflict at ($r= .267^{**}$, $p<.05$) ($r= -.311^{**}$, $p<.05$), ($r= -.322^{**}$, $p<.05$), and ($r= -.221$, $p<.041$) respectively.

The effect of single women being viewed by married women as potential husband snatchers positively and significantly influenced her prayer time, negatively and significantly influenced her moral behaviour, her church attendance and family conflicts at ($r= .256^{**}$, $p<.05$)($r=-.331^{**}$, $p<.05$), ($r= -.312^{**}$, $p<.05$) and ($r= -.310^{**}$, $p<.04$) respectively.

The effect of single women struggling to match with fashion in church making them avoid church functions positively and significantly influenced her prayer time negatively and significantly influenced her moral behaviour, her church attendance and family conflicts at ($r= -.276^{**}$, $p<.05$)($r=-.321^{**}$, $p<.05$), ($r= -.312^{**}$, $p<.05$) and ($r= -.311^{**}$, $p<.05$) respectively.

The effect of single women declining to take up church responsibilities because of the challenges faced positively and significantly influenced her prayer time, negatively and significantly influenced her moral behaviour, her church attendance and family conflicts at ($r= -.333^{**}$, $p<.05$)($r=-.276^{**}$, $p<.05$), ($r= -.312^{**}$, $p<.05$) and ($r= -.298^{**}$, $p<.05$) respectively.

4.3.4 The influence of the church on the spiritual growth of single mothers in the Seventh Day Adventist Church.

The church has a great influence on the spiritual growth of single mothers in the SDA church. The key factor that emerges is the revolutionary point where a single mother comes to a point

where she experiences freedom from her inner struggles and past experiences, leading to a turning point of positive perception of herself and others in the church (Mutai, 2004)

“All single women in our church have a prayer partner in our church of elderly women to encourage them and pray with them,” said Mr Nyakundi, one of the church elders from church D on 10/08/2016. This is a great way to create social awareness within the church, making the single mothers be part of the spiritual community, hence building their spiritual growth.

“You know women inheritance and discrimination of single women is real in our communities. The church has been consistent to preach about such backward cultural practices and behaviour and the community is slowly changing,” said Pastor Morara George on 07/08/2016. The church has had to intervene when such cases arise, by educating the single women first about wife inheritance and also by providing financial help to them, to avoid relying on the men who want to inherit them.

The church often offers seminars and Bible studies for single mothers. They offer specific study addressing the needs of single mothers hence a great way of laying a spiritual foundation for them. The church regularly provides registration funds for single mothers to attend a women’s conference or retreat as well as for their children in youth camps and conferences. This kind of treatment has built a good relationship and encouragement within the church and single mothers as they gain from the seminars hence grow spiritually.

Similar responses were established when the administered questionnaire was analyzed in the table.

Table 11 : Influence of the church on the spiritual growth of single mothers in the Seventh Day Adventist Church

Role of the church	SA (%)	A (%)	N (%)	D (%)	SD (%)	Mean	Std. dev
The church has changed the attitudes and cultural practices towards single mothers.	41.4	55.2	1.2	1.2	1.0	4.34	.670
The church has incorporated single mothers into prayer partners.	37.9	58.6	0	3.4	0	4.10	.860
Single mothers are encouraged to be involved in all church activities	24.1	65.5	0	10.3	0	4.14	.581
The biblical Moral teachings are used in shaping up the lives of these single mothers for moral uprightness	31.0	44.8	17.2	3.4	3.4	3.97	.981
Christian single mothers parents are trained in conflict management.	20.7	13.8	0	58.6	6.9	3.93	.799

Source: Research data 2020

Results from the descriptive table established that 41.4% of the respondents strongly agreed, 55.2% agreed, 1.2% were neutral, 1.2% disagreed while 1.0% strongly disagreed that the church has changed the attitudes and cultural practices towards single mothers. They have a mean of 4.34 with a standard deviation of .670. 37.9% of the respondents strongly agreed,

58.6 agreed and 3.4 disagreed with a mean of 4.10 and standard deviation of .860 that the church had incorporated single mothers into prayer partners. Single women are encouraged to be involved in all church activities and 24.1% of the respondents strongly agreed, 65.5% agreed, 10.3% disagreed with a mean of 4.14 and a standard deviation of .581. 31.0% strongly agreed, 44.8 agreed, 17.2 were neutral, 3.4 disagreed, 3.4 strongly disagreed with a mean of 3.97 and standard deviation of .981 that the Biblical moral teachings were used in shaping up the lives of single mothers for moral uprightness. On the point that Christian single mothers were trained in conflict management, 20.7% respondents strongly agreed, 13.8% agreed, 58.6% disagreed, 6.9% strongly disagreed with a mean of 3.93 and a standard deviation of .799.

Mose, one of the church elders from church A, when interviewed on 13/08/2016, responded, “The church recognizes single mothers who are strong and mature in the Lord and are elected in positions of leadership and spiritual significance, for instance, Deaconesses, church clerks, which make them be recognized as members of the church.” This shows love, value and concern for single mothers and their children. Therefore as Christians, we are commissioned with several tasks by our heavenly God to care for the widows and orphans (Luke 14:13). Single mothers need parenting advice, emotional support, financial support and more spiritual growth.

“These women are in our churches and communities, they need our help. Let us minister them at the point of their needs,” Pastor Omiti commented on 26/08/2016. He also said, “As a pastor, I have encouraged the single mothers, to start single mothers’ groups and prayer bands. The church has already provided 10 sewing machines to provide a stable job and income for the single-mothers.”

Table 12 : Relationship between the influence of the church on the spiritual growth of single mothers

Role of church	Correlations	Prayer time	Moral behavior	Church attendance	Family conflicts
Christianity had changed the attitudes and cultural practices that otherwise affected single mothers.	Correlation coefficient	.342**	.223	.213	.203
	Significance	.043	.059	.075	.065
	N	55	55	55	55
The church had incorporated single mothers into prayer partners.	Correlation coefficient	.335**	.222	.214	.213
	Significance	.044	.058	.074	.067
	N	55	55	55	55
Single mothers were encouraged to be involved in all church activities	Correlation coefficient	.123	.234	.321**	.213
	Significance	.076	.056	.032	.067
	N	55	55	55	55
The biblical Moral teachings are used in shaping up the lives of these single mothers for moral uprightness	Correlation coefficient	.123	.345**	.214	.134
	Significance	.087	.042	.058	.063
	N	55	55	55	55
Christian single mothers were trained in conflict management.	Correlation coefficient	.213	.124	.211	.324**
	Significance	.057	.062	.095	.035
	N	55	55	55	55

Source: Research data 2021

The correlation results in table 13 revealed the church changing the attitudes and cultural practices that otherwise affected single mothers positively and significantly influence prayer time, moral behaviour, church attendance and family conflict management of single mothers at (r=.342**, p<.05), (r= .223**, p>.06), (r=.213**, p>.08), and (r= .203, p>.07).

The church incorporating single women into prayer partners positively and significantly influence prayer time, moral behaviour, church attendance and family conflict management of single mothers at ($r=.335^{**}$, $p<.04$), ($r=.222^{**}$, $p>.06$) $r=.214^{**}$, $p>.07$), ($r=.215^{**}$, $p>.07$).

Single women being encouraged to be involved in all church activities positively and significantly influence single mothers in prayer time, moral behaviour, church attendance and family conflict management at ($r= .123^{**}$, $p<.05$), ($r=.234^{**}$, $p>.056$), ($r=.321^{**}$, $p>.032$), $r=.213^{**}$, $p>.067$).

The biblical Moral teachings used by the church in shaping up the lives of these single women for moral uprightness positively and significantly influence their prayer time, moral behaviour, church attendance and family conflict management at ($r= .123^{**}$, $p<.05$), ($r=.345^{**}$, $p>.042$), ($r=.214^{**}$, $p>.058$), ($r=.154^{**}$, $p>.063$).

Christian single women parents being trained in conflict management by the church positively and significantly influenced prayer time, moral behaviour, church attendance and family conflict management at ($r=.213^{**}$, $p<.057$), ($r=.124^{**}$, $p>.062$), ($r=.211^{**}$, $p>.095$), ($r=.324^{**}$, $p>.035$)

4.3.5 The strategies of supporting single mothers in the Seventh Day Adventist Church.

The Seventh Day Adventist Church has tried in many ways to come up with strategies to help support single mothers. This range from introducing different programmes to help support the single mothers and their children, providing loans, liaising with non-governmental and the government to help provide economic support to the single mothers, support groups,

“The church has tried to support single mothers, they have a programme to help us pay fees for one child,” said Consolata, one of the single mothers from church E on 16/08/2016. This type of support would help the single mother save more and be able to provide the basic needs for her child or children.

“Last year we attended a church conference in Nairobi and thereafter we were taken for a tour to Maasai Mara Game Reserve. We enjoyed ourselves and we felt loved,” Kemunto, one of the single women said during the group discussion. These types of initiatives provide a positive outlook on life as a single mother. It also provides an education that is important on how to earn, save and money.

Pastor George on the other hand, on 12/08/2016, commented, “All parents need to collaborate and get ideas whether single or coupled. A single parent often lacks a person to give them advice and have a meaningful dialogue with. It is therefore vital for them to have friends, counsellors whom they value for advice for as long as man is a social being.” Pastor Morara viewed that the church was an extension of God’s kingdom on earth. It should be concerned about single mothers in the church just as God was involved in the situation of Hagar the first single mother. We as His church ought to share the concern, Gen. 21: 17, as God accepted Hagar with her weakness, so should we. We can do this by reaching out with unconditional love, showing God’s grace and mercy and respond to their needs and commit ourselves to meet them positively. Further analysis of the questionnaire established similar results as shown in table 12;

Table 13 : Strategies for supporting single mothers on their spiritual growth in the Seventh Day Adventist Church

	SA	A	N	D	SD	M	S.dV
Church organized enrichment programs for single-parent families	79.3	20.7	0	0	0	4.79	.412
Church helped establish support groups	51.7	44.8	0	3.5	0	4.45	.686
Church planned recreational activities for parents and children of single-parent families.	0	48.3	0	41.4	10.3	4.07	.923
Church organized help for unexpected emergencies such as Children fees, housing, and food.	0	6.9	0	65.5	27.6	3.93	.753
Assisted with child care (babysitting, etc.).	0	0	0	58.6	41.4	4.59	.501
Organized a co-parenting program (parents in the church are on call and available to assist single parents with tough parenting problems).	0	3.4	0	44.8	51.8	4.48	.574
Preached truth, not opinion (many single parents are condemned weekly by sermons steeped in personal opinion versus Bible principles).	65.2	21.0	0	13.8	0	4.14	.743
Remembered birthdays and holidays (establish a committee to send single parents flowers, cards, etc.).	0	0	0	49.2	50.8	4.48	.574

Source: Research data 2021

Table 14 showed the respondents strongly agreed (79.3%), agreed (20.7%) with a mean of 4.79 and standard deviation of .412 that as a strategy of supporting single mothers e the Seventh Day Adventist Church organized enrichment programs for single-parent families, 51.7% strongly agreed, 44.8% agreed and 3.5% disagreed with a mean of 4.45 and standard deviation of .686 on establishing a support group for parents and children of single-parent

families. The response on planned recreational activities for single-parent families was 48.3 % agreed, 41.4% disagreed, and 10.3% strongly disagreed with a mean of 4.07 and standard deviation of .923. The respondents who agreed were 6.9%, 65.5% disagreed, 27.6% strongly disagreed that the church organized for unexpected emergencies such as school fees, housing and food with a mean of 3.93 and standard deviation of .753. Those who disagreed that the church provided child care like babysitting were 58.6% and those who strongly disagreed were 41.4% with a mean of 4.57 and standard deviation of .501. The church providing co-parenting programs like parents in the church being on call and available to assist single parents had 3.4 % respondents agreeing, 44.8% disagreed, 51.8 strongly disagreed with a mean of 4.48 and standard deviation of .574. Preaching truth, not opinion (many single parents are condemned weekly by sermons steeped in personal opinion versus Bible principles) had 65.2% agreeing, 21.0 strongly disagreed, 13.8% disagreed with a mean of 4.14 and standard deviation of .743. Lastly, 49.2% of the respondents disagreed, 50.8 strongly disagreed that the church remembered birthdays, holidays and established a committee to send single parents flowers or cards with a mean of 4.48 and standard deviation of .574.

4.4 Research Discussion

The research discussion represents the overall outlook of the whole study on the challenges faced by single mothers, the Biblical and theological foundations for single mothers, effects of the challenges faced by single mothers, the influence of the church on the spiritual growth of single mothers and the strategies put in place to help support the single mothers.

4.4.1 The challenges faced by single mothers in the Seventh-day Adventist Church on their spiritual growth in the SDA Church.

The study established that the challenges faced by single mothers include but not limited to economic, emotional and social Women education was not given a priority and men were the sole breadwinners in the society. In the case of the loss of the husband, they would be required

to take up the responsibility and with small wages from casual labour work or small business set-up; they face a difficult time meeting the basic needs of the family. These findings are in agreement with Parsons, (1955) argument that cultural view does not die.

4.4.2 The biblical and theological foundations for single mothers on their spiritual growth in the Seventh Day Adventist Church

There were a good number of single parents in both the O.T and N.T Christian faith communities and actually, they were not left out of biblical counsel in the way to bring their children up (Ruth 1:8, 2 Tim 1:5, Acts 16:14-15). For example, the bible shows single parents such as Naom, Lydiah, Lois, Eunice etc. God spoke to all people regardless of whether they were single parents or not. Meaning that the general commandments that were given were intended to serve all people. Single parenthood is not in any way a special sub-category of parenting. The question is; what are the commands of God as pertains to parenting? Christian authors summarize biblical parenting duties in various ways, but most include the following: to give physical and emotional care, to give verbal instruction, to give physical discipline, to develop a model dependency on Christ that keeps growing into the likeness of Christ and also to pray for and together with your children in the family. In a single-parent family, it will not be possible to be there for your children all the time, put your energy, your skills and creativity into these duties as in a family with both parents. God plans that each parent performs his/her duty and not perform the role of two adults i.e. man and woman at the same time. What you need to do while depending on God, is to ensure the five areas are in cooperated in your parenting (Robert, 2000).

4.4.3 The effects of the challenges faced by single mothers on their spiritual growth in the Seventh Day Adventist Church

The study on this objective established that the effects of economic challenges on the spiritual growth of single mothers in seventh day Adventist church in Nyanchwa station were because

of economic handicapped, they were unable to participate in many church functions, they avoided church meetings, they were viewed by married women as potential husband snatchers, they struggle to match with fashion in the church which made them avoid church functions and declines taking up church responsibilities.

The study established that single women being economically handicapped and unable to participate in many church functions significantly and positively influence her prayer time, significantly and negatively influenced her moral behaviour and her church attendance.

The effect of avoiding church meetings due to single women being economically handicapped negatively and significantly influence her prayer time, her moral behaviour, and her church attendance.

The effect of single women being viewed by married women as potential husband snatchers negatively and significantly influence their prayer time, their moral behaviour, their church attendance and family conflicts. The effect of single women struggling to match with fashion in church making them avoid church functions because of being economically handicapped negatively and significantly influence her prayer time, her moral behaviour, her church attendance and family conflicts. The effect of single women declining to take up church responsibilities because of being economically handicapped negatively and significantly influence her prayer time, her moral behaviour, her church attendance and family conflicts.

These are the effects single women go through in churches. Many times they cannot seek married men advice for their children in church for they will be looked at by fellow women as having the intention of snatching them their husbands. They are never allowed to greet someone's husband without suspicion. They always live in a fearful and depressing situation.

The only person they are accessible to is the pastor but many at times if frequently they would get a warning from the pastor's wife. Being single in African society does not come with any dignity and that is why all women struggle to have a husband of their own. They are rarely

invited in homes with husband. If they have no money they would rather walk all their way than get a lift from a man church member. These findings are in agreement with Parsons, (1955) who argues that stigma still exists towards single mothers who are viewed as marriage threats by their married counterparts.

4.4.4 The influence of the church on the spiritual growth of single mothers in the Seventh Day Adventist Church

The study establishes that the role of the church on the spiritual growth of Single mothers in the Seventh-Day Adventist Church had changed the attitudes and cultural practices towards single mothers, had incorporated single women into prayer partners, were encouraged to be involved in all church activities, the biblical Moral teachings were used in shaping up the lives of these single women for moral uprightness and Christian single women parents were trained in conflict management.

The study too revealed that by the church changing the attitudes and cultural practices that otherwise affected single mothers and the church incorporating single women into prayer partners positively and significantly influence prayer time of single mothers, single women being encouraged to be involved in all church activities positively and significantly influence single women church attendance, the biblical Moral teachings used by the church in shaping up the lives of these single women for moral uprightness positively and significantly influenced their moral behaviour and Christian single women parents being trained in conflict management by the church positively and significantly influence family conflicts.

4.4.5 The strategies for supporting single mothers on their spiritual growth in the Seventh Day Adventist Church

The study established that that as a strategy of supporting single mothers economically in the Seventh Day Adventist Church Organize enrichment programs for single-parent families, plan recreational activities for parents and children of single-parent families and preach the truth,

not opinion (many single parents are condemned weekly by sermons steeped in personal opinion versus Bible principles).

However the result also showed that the church did not help establish support groups, did not Organize help for unexpected emergencies such as Children fees, housing, food, the church assist with child care (babysitting, etc.), the church did not organize a co-parenting program (parents in the church are on call and available to assist single parents with tough parenting problems) and the church did not remember birthdays and holidays (establish a committee to send single parents flowers, cards, etc.). These results are in agreement with Chen, (1998) who argues that Single parents are hesitant to express their needs to fellow church members because; they fear public exposure of their business and they wish to avoid being pitied. This leads the church to respond inadequately; because its response is based on the person's expressed needs rather than his/her actual needs. Consequently, single parents who rely on the church as a coping mechanism experience frustration and increased stress because of the church's response.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.0 Introduction

This chapter presents a summary of the research findings, conclusions and recommendations of the research findings. This chapter also gave the contribution of the research to the body of knowledge.

5.1 Summary of research findings

The study was explored on five different spectra, as per the given objectives. The study was explored in terms of The challenges faced by single mothers in the Seventh Day Adventist Church on their spiritual growth, the effects of the challenges on the spiritual growth of single mothers in the Seventh-Day Adventist Church, the biblical and theological foundations for single mothers on their spiritual growth in the Seventh-Day Adventist church, the influence of the Church on the spiritual growth of single mothers in the Seventh-Day Adventist Church and the strategies of supporting single mothers in the Seventh-Day Adventist Church.

5.1.1 The challenges faced by single mothers in the Seventh-day Adventist Church on their spiritual growth

The first specific objective was to establish the challenges faced by single mothers on their spiritual growth in the SDA church. Several indicators were used in the study which included; difficulty in accessing the good medical facility, being primary wage earners after the death of their husbands, faced problem in providing basic education to their children (fee payment) and difficulty in meeting the basic needs of children such as food, clothing, maintaining the previous standard of living and meet the personal expense.

5.1.2 The effects of the challenges facing single mothers on spiritual growth in the Seventh Day Adventist Church in Nyanchwa Station

The study on this objective established that the effects of economic challenges on the spiritual growth of single mothers in seventh day Adventist church in Nyanchwa station were because of economic handicapped, they were unable to participate in many church functions, they avoided church meetings, they were viewed by married women as potential husband snatchers, they struggle to match with fashion in the church which made them avoid church functions and decline taking up church responsibilities.

The study established that single mothers being economically, spiritually, socially and emotionally handicapped were unable to participate in many church functions significantly and positively influenced her prayer time, significantly and negatively influenced her moral behaviour and her church attendance. The effect of avoiding church meetings due to single women being economically handicapped negatively and significantly influenced her prayer time, her moral behaviour, and her church attendance.

The effect of single mothers being viewed by married women as potential husband snatchers negatively and significantly influenced her prayer time, her moral behaviour, her church attendance and family conflicts. The effect of single mothers struggling to match with fashion in the church made them avoid church functions because of being economically handicapped negatively and significantly influenced her prayer time, her moral behaviour, her church attendance and family conflicts.

The effect of single mothers declined to take up church responsibilities because of being economically, spiritually, socially and emotionally handicapped and this negatively and significantly influenced her prayer time, her moral behaviour, her church attendance and family conflicts

5.1.3 To establish the Biblical and Theological Foundations for single mothers on their spiritual growth in the Seventh-Day Adventist Church.

The lack of practical pastoral care for single-parent families is rooted in the focus of current conservative evangelical theology on the traditional, nuclear family. There is little conversation about what a theology of the family that serves all types of families could look like. A theology of the single mother could open up that conversation, and in turn, churches could begin to pastor and minister to the rising numbers of non-traditional families. Throughout scripture, there are examples of single-parent families as well as other examples of non-traditional family structures. These families are not idealized.

The multiplicity of examples and the fact that not all the families in the Bible are idealized proves that there is not just one biblical understanding of family in the Bible. Single mothers play prominent roles in the Old Testament. Tamar, Hagar, and others challenge the idea of the traditional, nuclear family in the Old Testament. There are many other examples of single motherhood within the Old Testament. The widow of Zarephath who helped Elijah was a single mother (1 Kings 17). The widow with the oil was also a single mother, who was able to save her children from slavery participating in a miracle (2 Kings 4). Naomi became a single mother of her two sons when Elimelech died (Ruth 1:3). There are other single mothers, many unnamed, throughout the Hebrew Scriptures, underscoring that a plurality of family structures existed in the Old Testament.

Current theologies of the family provide a starting point from which to begin to imagine a theology of the single mother. Both complementarian theology and feminist theology shed light on what a theology of the single mother could be but from very different perspectives. Evaluating these theologies through a single-mother lens will help work towards a theology of the single mother.

5.1.4 The influence of the Church on the spiritual growth of Single mothers in the Seventh Day Adventist Church

The study established that the role of the church on the spiritual growth of single mothers in the Seventh Day Adventist Church had changed the attitudes and cultural practices towards single mothers, had incorporated single women into prayer partners, were encouraged to be involved in all church activities, the biblical Moral teachings were used in shaping up the lives of these single women for moral uprightness and Christian single women parents were trained in conflict management.

The study too revealed that by the church changing the attitudes and cultural practices that otherwise affected single mothers and the church incorporating single women into prayer partners positively and significantly influence prayer time of single mothers, single women being encouraged to be involved in all church activities positively and significantly influenced single mothers' church attendance, the biblical Moral teachings used by the church in shaping up the lives of these single women for moral uprightness positively and significantly influenced their moral behaviour and Christian single mothers being trained in conflict management by the church positively and significantly influenced family conflicts.

5.1.5 The strategies of supporting single mothers in overcoming their challenges in the Seventh Day Adventist Church

The study established that as a strategy of supporting single mothers economically, spiritually, emotionally and socially, it could organize enrichment programs for single-parent families, plan recreational activities for parents and children of single-parent families and preach the truth, not opinion (many single parents were condemned weekly by sermons steeped in personal opinion versus Bible principles).

However the result also showed that the church did less to establish support groups, did not organize help for unexpected emergencies such as children fees, housing, food, the church did

not assist with child care (babysitting, etc.), the church did not organize a co-parenting program (parents in the church are on call and available to assist single parents with tough parenting problems) and the church did not remember birthdays and holidays (establish a committee to send single parents flowers, cards, etc.).

5.2 Conclusions based on research findings

The study was to assess challenges faced by single mothers on their spiritual growth in Seventh Day Adventist Church Nyanchwa Station Kisii County. The study established the different challenges faced by single mothers, the Biblical and theological foundations for single mothers, effects of the challenges faced by single mothers, the influence of the church on their spiritual growth and the strategies for supporting the single mothers through their challenges in their spiritual growth in SDA Church.

5.2.1 The challenges faced by single mothers in the Seventh-day Adventist Church on their spiritual growth.

In the 21st century church, single mothers should be cared for because they are consistently among the most vulnerable and oppressed people in our society. Single mothers are particularly susceptible to poverty. Those already in poverty are more likely to become single mothers, and women are more likely to become poor as single mothers. It is not difficult to see how single parenthood can create a cycle of poverty. On top of her risk of impoverishment, the single mother has the added disadvantages of parenting alone, which brings its laundry list of issues. Single parenthood is tiring, lonely, and financially demanding. This difficulty is compounded by the challenges of separating from the father of the child (for whatever the reason – divorce, abuse, addiction, etc.), and/or the grief of loss.

5.2.2 The effects of the challenges faced by single mothers on their spiritual growth in the Seventh Day Adventist Church.

The study established that the economic challenges of single women negatively and significantly influence their spiritual growth. This research established that Christian single mothers at times felt uncomfortable to visit certain places or attend certain occasions due to lack of sensitivity among married Christian and non-Christian women. Single mothers who may still be open to marriage find it hard to get someone who would want to marry them with the extra load of children fathered by another man.” (Alaefule, 2011). Conscientiously churchy, they may keep away from the church’s Holy Communion and her children from infant baptism. They are traumatized by the stigmatization of society that they are morally debased.

5.2.3 To establish the Biblical and Theological Foundations for single mothers on their spiritual growth in the Seventh-Day Adventist Church.

Lack of fit to a theological premise, however, does not make single-parent situations less than ideal. Lack of fit to a theological premise simply challenges the assumptions and patriarchal structure in which the theological premise is made. Single “welfare” mothers challenge patriarchal authority by not submitting to heterosexual marriage, and thus these mothers are characterized as dangerous. Dismissing an entire group of people and their situation as less than ideal does not validate one’s theology. Complementarian theology fails to provide a workable model for single mothers, and therefore must be refined at the very least. It is not the single parents that should be dismissed, but instead, the theology that attempts to dismiss them as a group of people.

There is much work to be done to continue this conversation about theology and single motherhood. For a theology of motherhood and families to be truly inclusive, they must include the realities of single mothers. While very often feminist theologians mention single

mothers in passing and acknowledge that the single mother's experience is often different from the experience of mothers in nuclear families, very few have focused exclusively on the experience of single mothers. A theology of the single mother needs to be Trinitarian, include an egalitarian understanding of gender, be shaped in the image of God, and be incarnational. A theology of the single mother will incorporate the idea of holy friendship as the basis for healthy relationships. Language is important in the discussion of single mother theology.

5.2.4 The influence of the Church on the spiritual growth of Single mothers in the Seventh Day Adventist Church

The church's role positively influenced the spiritual growth of single mothers in the seventh-day Adventist church. The Church is the body of Christ ought to be all-inclusive without any segregation. The Church has responded by allowing the formation of groups that address the diverse and integral needs of a single parent. Some of these have grown into fully-fledged ministries. The opinion is divided on how the single-parents can be accommodated like other members of the church. Some of the clergies affirmed that they should be accommodated so long as they show repentance and guided spiritually. This study concluded that for the SDA Church to remain relevant, she ought to address the realities of the growing number of single-parents in the congregations. The church appears to be warming up towards acceptance, inclusiveness, tolerance affirmation and diversity.

The church is gradually realizing that single-parenthood is a reality in society and that this group of Christians longed for spiritual nourishment as well. Church programmes were designed almost exclusively to meet their needs. Due to Christian influence, polygamy is either illegal or out of fashion. Most educated and independent women tend to use their socio-economic independence to justify single-parenthood. They may choose to conceive and have children without being wives.

5.2.5 The strategies of supporting single mothers economically in the Seventh Day Adventist Church

The study established that as a strategy of supporting single mothers in the Seventh Day Adventist Church, they should organize enrichment programs for single-parent families, plan recreational activities for parents and children of single-parent families and preach the truth, not opinion. However, it was noted that the church was not fully involved in support groups, organizing help for unexpected emergencies, organizing a co-parenting program and the church didn't remember birthdays and holidays.

5.3 Recommendations for the study

The study came up with many recommendations concerning the challenges, effects of the challenges, how the church influences spiritual growth and the strategies upon which to support the single mothers economically.

5.3.1 To establish the challenges faced by single mothers in the Seventh Day Adventist church on their spiritual growth

- i. Parents should remain and stay positive so as not to affect their children through their moods. They should exercise regularly, have enough rest and maintain a healthy lifestyle.
- ii. Further qualitative research should be conducted with a mixed-religion profile to explore the economic experiences of single mothers across different churches in Kenya.
- iii. The church should continue to provide guidance and counselling on issues related to single mothers and increase support to fill their social, spiritual and economic gaps.
- iv. Counseling is recommended for single mothers and their children at a turbulent time when the fatherless family status is likely to cause psychological and emotional rupture, etc. Especially with a divorce-based situation, youths can be helped to appreciate the fact that divorce is among those things that the children in a family regardless of their age cannot

control (McDowell, 1996). Counselling can help foster communication and cooperation between the youth and their parents and aid them (youths) focus on constructive things.

5.3.2 To determine the effects of the economic challenges on the spiritual growth of single mothers in the Seventh Day Adventist church

- i. Single mothers should act as role models to their children. They should spend as much time as possible with them, have bible discussions, and communal prayers as a family. A family that prays together stays together.
- ii. Parents that are divorced or intending to divorce need to be informed about risks or effects to their children and the government needs to look at the children's interests during divorce.
- iii. The church should assist in reconciling broken families and preach peace among households. Programs that hinder attendance to church services should be avoided.

5.3.3 To establish the Biblical and Theological Foundations for single mothers on their spiritual growth in the Seventh-Day Adventist Church.

1. All aspects of inclusivity, acceptance and being welcome need to be accorded to all Christians, regardless of their marital status.
2. The Church in Africa could borrow a leaf from the Church in the West in practising the doctrine and social teaching of the church, about accepting members as they come.
3. Pastoral Councils and Christians in leadership need to be on the front line in practising inclusiveness and acceptance of every Christian.

5.3.4 To examine the influence of the church on the spiritual growth of single mothers in the Seventh Day Adventist church

- i. The church should help single mothers establish businesses to help them take care of the family.

- ii. Social workers in the church should lobby and advocate for visibility and accountability by administrators for them to adequately address the economic and educational needs of single mothers.

5.3.5 To establish the strategies of supporting single mothers economically in the Seventh Day Adventist church

- i. Policymakers should come up with activities of single mothers to the economic objectives of social development through access to micro-credit schemes, better access to literacy and training programs, and greater gender equality.
- ii. Single mothers should understand about long term investments, budget their money accordingly, plan for retirement and try to do additional jobs to alleviate their financial status.
- iii. In the spirit of the ongoing drive towards 35% affirmative action in national politics and public services, responsible, distinguished and deserving single mothers should not be denied key political appointments based on the single parenthood status.
- iv. Since single motherhood is at its worst in the rural areas characterized with much poverty, ignorance and diseases, balanced sex education, social and religious/moral studies should be entrenched in our educational system with the view to inculcating in the youths the best values of the family and thus preparing them for responsible parenthood.
- v. Numerically, women, some of whom are single mothers, dominate our religious gatherings. Churches and religious bodies should eschew discrimination against single mothers and should embrace them with the warmth of Christian compassion. Single mothers can be very useful in the church (body of Christ) family, which can compensate in some ways for the loss or absence of a husband or father. Churches, families, culture, society as a whole, should take a strong stand on the dignity and

equality of all persons and review the exorbitant requirements for traditional and church marriages to encourage young men to marry early enough.

5.4 Suggestions for further study

The study suggested that in the future if the same study is carried out, it should have the views of family members; friends and other church members to have a more conclusive and inclusive study.

The future study may also need to replicate the study on other single mothers, not only those going to the Seventh Day Adventist Church, to provide data generalized across a broader spectrum.

Suggestions for further research should be on challenges single fathers face in raising their children

The children of single mothers and their participation in church programmes.

Comparative study on the mainstream and indigenous church on single-parent families.

The church in Kenya and her role in the prevention of out-of-wedlock births.

REFERENCES

- Amato, P.R. (1993). Children's adjustment to divorce Theories, hypotheses, and empirical support. *Journal of marriage and the family*
- Andersson, B. A. (1994). *Single-parent family strength: A phenomenological study* (Doctoral dissertation, The University of Utah).
- Anderson S. B., Zinser P. J. (2002). *A History of their own: Women in Europe from Prehistory to Present vol. II*. London: Penguin Books.
- Balswick, Jack O., and Judith K. Balswick. *Family: A Christian Perspective on the Contemporary Home*. 3rd ed. Ada, MI: Baker Publishing Group, 2007.
- Brown, E. (1999). *Loss, Change and Grief: An Educational Perspective*. London: David Fulton.
- Brown, P. (2012). *A guide for parenting*, England: The Stanborough Press
- Burden, D. S. (2000). Single parents and the work setting: The impact of multiple jobs and home-life responsibilities. *Family Relations*, 35, 37-43.
- Chen m. (1998). *Widows in India: Social neglect and public action*. New Delhi, London: Sage Thousand Oak.
- Chen, M. (1998). *Widows in India: Social neglect and public action*. New Delhi, London: Sage Thousand Oak.
- Coontz, S. (1997). *The way we really are: Coming to terms with America's changing families*. New York: Basic Books.
- Dillman, D. (2007). *Mail and internet surveys, the tailored design method*, 2nd Edition. New York. Wiley.
- Gary, R. (1995). *Family shock*. Tyndate House Publishers, Wheaton Illinois
- Grudem, Wayne A., ed. *Biblical Foundations for Manhood and Womanhood*. Foundations for the family series. Wheaton, Ill: Crossway Books, 2002.

- Kinoti, H.W., Waliggo J.M. (1997). *The Bible in African Christianity: Essay in Biblical Theology*. Nairobi, Kenya: Acton Publishers.
- Macionis J. J. (1987). *Sociology*, 6th Edition. USA: Apprenctice Hall Inc.
- Macionis, Gerber, John, Linda. (2010). *Sociology*, 7th Canadian Edition. Toronto, Ontario: Pearson Canada.
- Mathews, M. Psychosocial challenges of single Indian mothers and the effectiveness of targeted intervention.
- Mclanahan, S and Sanderfur, G. (2008). *Growing up with a single parent*, Cambridge. M.A: Harvard University Press.
- Mclellan D. (1977). *The Marx-Engels Reader*. Oxford University Press: Great Britain
- Mitchell, E. (2013). *I am a woman and human: Marxist feminist critique of intersectionality*
- Mugambi, N.K. and Michael, R. (2009). *Contextual theology across cultures*, Nairobi
- Musa, B. (2016). *The Institution of the Family*.Lim Kit Siang. Retrieved 28 April 2016, from.
- Mutai, K. (2000). *How to write quality research proposal: A complete and simplified recipe*. Mysore India: Theley Publications
- Osborne, C. (2002). *Diversity among unmarried parents: The importance of marriage expectations*. Princeton, NJ: Center for Research on Child Wellbeing, Office of Population Research, Princeton University.
- Osborne, C. (2004). *A New Look at Unmarried Families: Diversity in Human Capital, Attitudes, and Relationship Quality based on Living Arrangement and Marriage Expectations*.
- Osiek, Carolyn, David L. Balch, and Jason T. Lamoreaux, eds. *Finding a Woman's Place: Essays in Honor of Carolyn Osiek*, R.S.C.J. Princeton theological monograph series. Eugene,OR: Pickwick Publications, 2011.
- Pelt, N. V. (1980). *To have and to hold: A Guide to a successful marriage*.

- Scott, C. (2015). *Two Americas: The Effects of Single Motherhood on the Racial Disparity in American Life Expectancy* (Doctoral dissertation).
- Scott, J. (2004). Family, gender and educational attainment in Britain: A longitudinal study. *Journal of comparative family studies*
- SDA Church Manual (2010). 18th Edition. Hagerstown Maryland, USA. Review and Herald Publishing Association.
- Sidel, Ruth. (2006) *Unsung heroines: single mothers and the American dream*. Berkeley: University of California Press, p. 187.
- Single mom, U. (2016). Single mom. Urban Dictionary. Retrieved 20 April 2016, from <http://www.urbandictionary.com/define.php?term=single+mom>.
- Single, Peg Boyle. *Demystifying Dissertation Writing*. Sterling, VA: Stylus Publishing, LLC, 2010; p. 20.
- Sullivan, H. (2008). *Teaching for competence*. New York, NY: Teachers College Press
- Tong, R. (2013). *Feminist thought: A comprehensive introduction*. Routledge.
- Turner, J. H., ed. (2001). *Handbook of Sociological Theory*. New York: Kluwer Academic/Plenum.
- West, R. (2007). *Marriage, Sexuality and Gender*. London: Paradigm Publishers.
- White E. G. (1930). *Messages to the young people*: Review and Herald Publishing Association.
- White, E. G. (1952). *Welfare ministry*. Washington.
- Illinois S. (2003). *The effect of widowhood, physical and mental health: Health Behavior and Health Outcome*.
- Winkler, c. (2010). *Feminist Sociological Theory. Historical developments and theoretical approaches in sociology-volume ii*, (pg. 47)

MacArthur, J., & MacArthur, J. (2011). *Divine design: God's complementary roles for men and women*. Colorado Springs: David C. Cook.

Essen, A. M., & Basse, A. A. (2012). The social and religious challenges of single mothers in Nigeria. *American Journal of Social Issues and Humanities*, 2(4).

APPENDICES

APPENDIX I: LIST OF INFORMANTS

NAME	CHURCH	D.O.I	STATUS
Kemunto F	C	6/08/2016	Single mother leader
Mose N	A	13/08/2016	Church elder
Morara G	E	7/08/2016	Pastor
Omiti C	D	26/8/2016	Pastor
Ongoncho E	A	24/08/2016	Pastor
Mary G	C	31/08/2016	Single mother
Nyanchama I	B	28/08/2016	Single mother
Grace T	D	21/08/2016	Single mother
Kellen O	E	11/08/2016	Single mother leader
Janet G	A	16/08/2016	Single mother
Ombati J	B	15/08/2016	Pastor
Everline K	D	8/08/2016	Single mother
Nyaboke H	B	28/08/2016	Single mother leader
Simon N	E	22/08/2016	Church elder
Nyakundi S	D	10/08/2016	Church elder
Consolata N	E	16/08/2016	Single mother
George M	C	12/08/2016	Pastor
Dorcas B	C	25/08/2016	Single mother

N/B: Names of churches were withheld

APPENDIX II: RESEARCH WORK PLAN

ACTIVITY	JAN-MAR 2016	APRIL-JUNE 2016	JULY-SEPT 2016	OCT-DEC 2016	MARCH 2017
Identifying and refining topic for the proposal					
Consultation with supervisor and writing of chapter one					
More consultation and collection of information for literature review & methodology					
Make corrections and type the thesis					
Further consultations and presentation of the thesis					

APPENDIX III: BUDGET FOR THE PROPOSED STUD

	Items		
1	6 copies of report proposal, typing and photocopying a) Binding 6 copies	Sh. 6000 typing Sh. 465 per copy 350 per copy	6000.00 2790.00 2100.00
2	Data collection a) Travelling expenses b) Subsistence c) Questionnaire, interview schedules, document Analysis d) Data collection	Sh. 1000 per day Sh. 1000 per day Sh. 5150 Sh. 20000	30000.00 30000.00 5150.00 20000.00
3	Data Analysis and Computer Charges		
4	Report Writing a). 6 copies of report writing b). 6 copies of report writing draft c). binding (12 copies)	Sh.3000 Sh.3000 Sh.200	18000.00 18000.00 2400.00
5	Contingencies 10% of total cost of the proposal	Sh.13444	13444.00
	TOTAL		Kshs. 147,884.00

APPENDIX IV : QUESTIONNAIRE FOR SINGLE MOTHERS

Introduction

I am Ruthline Bochere Moturi a student at Mouth Kenya University Kisii Campus. I am a postgraduate student taking a course in religious studies. As part of the course, I am required to carry out research and my research topic is “Economic Challenges facing Single Mothers in their Spiritual Growth in Seventh Day Adventist Church Nyanchwa Station Kisii County”. As such, I have designed this questionnaire to gather information about your views and those of other single mothers for use in the research study. You are assured that the answers you give will be confidential. Please indicate the correct opinion as honestly as possible by either ticking [] the correct option or by filling the blank spaces as appropriate to you. Further, you are kindly requested to answer all items for this questionnaire to be useful in this study. Information collected is for this study only and not for any purpose.

APPENDIX V: QUESTIONNAIRE FOR QUESTIONNAIRE SINGLE MOTHERS

PART A: DEMOGRAPHIC DATA

- 1) Please Indicate your gender Male [] Female []
- 2) Please Tick your age range in years
 - a) 20-24 [] b) 30-34 [] c) 35-39 [] d) 40-44 [] e) 45 &above []
- 3) Time taken as a single mother in years
 - a) 0-5 [] 6-10 [] 11-15[] 16-20 [] 21 & more []
- 4) What is your highest academic qualification?
 - i) Degree [] Dip. [] Others (specify) _____

PART B: INFORMATION ABOUT ECONOMIC EMPOWERMENT

Challenges faced by single mothers in the Seventh-day Adventist Church in their spiritual growth.

STATEMENTS	SA	A	N	D	SD
Difficult in accessing good Medical Facility					
Single mothers had become the primary wage earners after the death of their husbands					
Faced problem in providing the basic education to their children.(fee payment)					
Difficult in meeting the basic needs of children such as food, clothing, maintaining the previous standard of living and meet personal expense.					

PART C: THE EFFECTS OF THE CHALLENGES FACED BY SINGLE MOTHERS IN THEIR SPIRITUAL GROWTH IN THE SEVENTH-DAY ADVENTIST CHURCH

Please use the following scale to express your opinions or feelings towards the statements provided in the table below. Put a tick (√) next to the response that best describes your opinion or feelings. Very strongly agree 1, Strongly agree 2, Agree 3, Disagree 4, Strongly disagree

The effects of the economic challenges on the spiritual growth of single mothers in the Seventh Day Adventist Church in Nyanchwa Station.

STATEMENTS	SA	A	N	D	SD
If she is economically handicapped, then she is unable to participate in many church functions					
Avoid church meetings					
Viewed by married women as potential husband snatchers					
Struggle to match with fashion in church make them a void church functions					
Decline taking up church responsibilities					

Key 5- strongly agree, 4- agree, 3- undecided, 2-disagree, 1- strongly disagree.

PART D: The biblical and theological foundation for single mothers on their spiritual growth in the Seventh Day Adventist Church.

STATEMENTS	SA (%)	A (%)	N (%)	D (%)	SD (%)	Mean	Std. Dev.
There was practical theology surrounding single mothers							
Biblical foundations push for traditional family structures							
Justice was encouraged and there was inclusion of single mothers in theological teachings.							
Faith in God impacted their daily life.							
Single mothers were excluded from leadership positions by their sins of divorce and out-of-wedlock childbearing.							
Lack of support by their communities of worship.							

PART E: INFORMATION ABOUT STRATEGIES OF SUPPORTING SINGLE MOTHERS IN THEIR SPIRITUAL GROWTH IN THE SEVENTH-DAY ADVENTIST CHURCH

Strategies of supporting single mothers economically in the Seventh Day Adventist Church.

Strategies	SA	A	UD	D	SD
Church Organize enrichment programs for single-parent families					
Church help establish support groups					
Church Plan recreational activities for parents and children of single-parent families.					
Church Organize help for unexpected emergencies such as Children fees, housing, and food.					
Assist with child care (baby-sitting, etc.).					
Organize a co-parenting program (parents in the church are on call and available to assist single parents with tough parenting problems).					
Preach truth, not opinion (many single parents are condemned weekly by sermons steeped in personal opinion versus Bible principles).					
Remember birthdays and holidays (establish a committee to send single parents flowers, cards, etc.).					

Key 5- strongly agree, 4- agree, 3- undecided, 2-disagree, 1- strongly disagree.

Thank You for Your Participation &for Your Time God Bless.

APPENDIX VI: INTERVIEW GUIDE FOR SDA CHURCH PASTOR/ CHURCH ELDERS

1. What is your role in your church?
2. How long has the church existed?
3. Does your church have a program for single mothers?
4. How does the SDA church ensure that the Church program for single mothers is known to all members of the church?
5. Have you ever been involved in the Economic Empowerment program?
6. Were you happy and comfortable with the involvement?
7. Were you trained on the operations of the Economic Empowerment program?
8. Do you know how to run a business as required by Economic Empowerment?
9. Have you ever sat with other church leaders to discuss the personal objectives in Economic Empowerment?
10. What challenges have you encountered as you implement the Economic Empowerment programme?
11. What are your views and suggestions on how the implementation of Economic Empowerment could be improved?

Thank you for your participation& for your time.

APPENDIX VII: LETTER OF REQUEST FOR PARTICIPATION

MOUNT KENYA UNIVERSITY

P.O BOX 536

THIKA

22nd April 2016

Dear Sir/Madam,

RE: REQUEST YOUR PARTICIPATION IN MY RESEARCH WORK

I am a student pursuing a master of religious studies at the School of Humanities and Social Sciences of Mount Kenya University. I am researching the “Challenges faced by Single Mothers in their Spiritual Growth in Seventh Day Adventist Church Nyanchwa Station Kisii County”. This questionnaire was used to get information that was useful to enable me to collect the data I request in this research. You have been chosen to furnish me with information that I promise to strictly use for academic purposes and I treated it with confidentiality. I kindly ask for your co-operation.

Yours Faithfully,

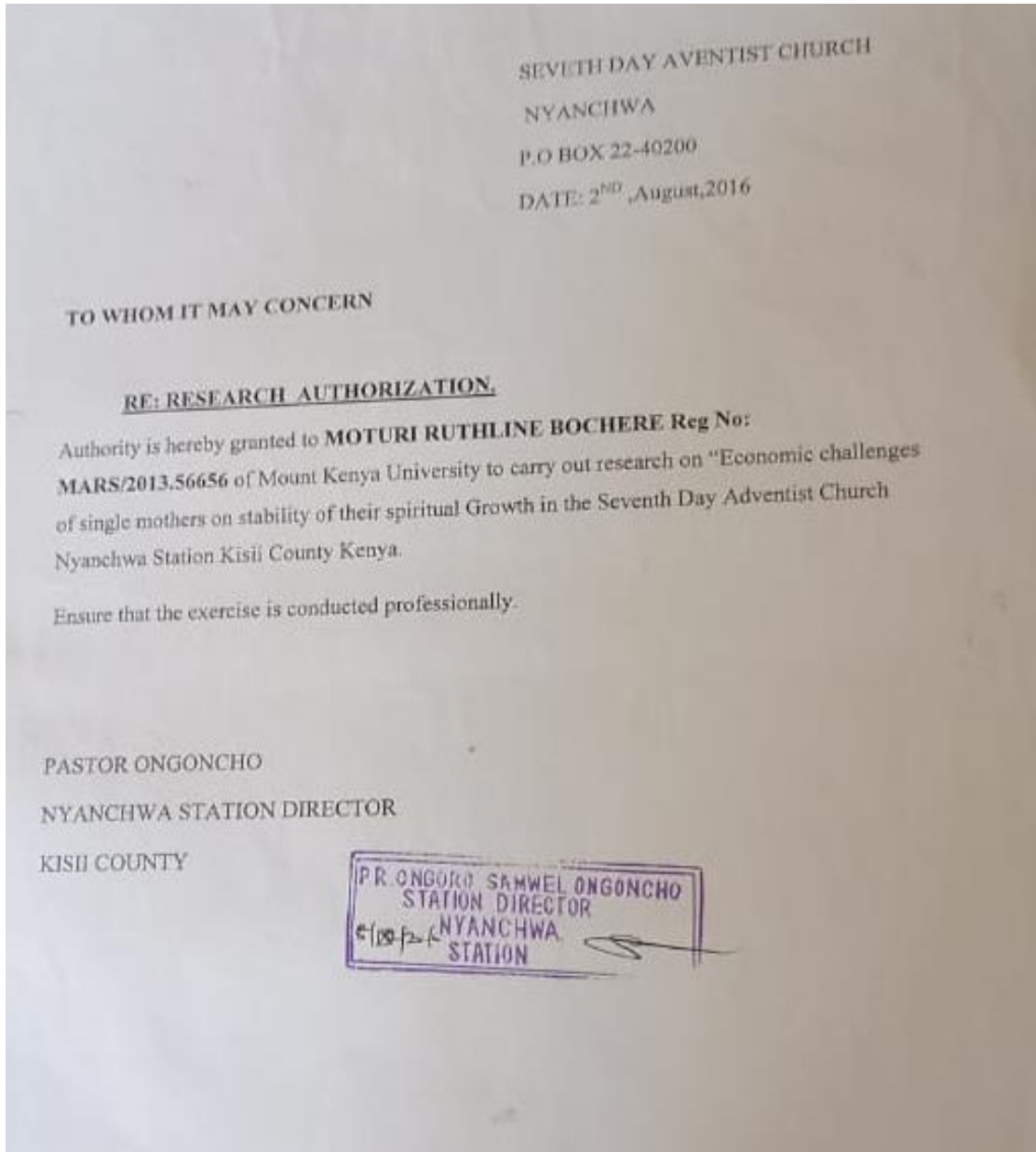
Ruthline B. Moturi

Mount Kenya University

APPENDIX VIII: Authorization Permit NACOSTI




APPENDIX IX: Research Authorization Seventh Day Adventist



APPENDIX X: LETTER OF REQUEST FOR PARTICIPATION

APPENDIX XI: RESEARCH AUTHORIZATION NACOSTI



**NATIONAL COMMISSION FOR SCIENCE,
TECHNOLOGY AND INNOVATION**

Telephone: +254-20-2213471,
2243349, 310571, 2219420
Fax: +254-20-318245, 318249
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
When replying please quote

9th Floor, Chari House
18th Mile Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref No
NACOSTI/P/17/59607/15974

Date
9th March, 2017

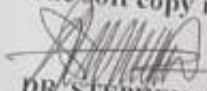
Ruthline Bochere Moturi
Mount Kenya University
P.O. Box 342-01000
THIKA.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on “*Economic challenges of single mothers on stability of their spiritual growth in Seventh Day Adventist Church Nyanchwa Station Kisii County Kenya,*” I am pleased to inform you that you have been authorized to undertake research in **Kisii County** for the period ending **9th March, 2018.**

You are advised to report to the **County Commissioner and the County Director of Education, Kisii County** before embarking on the research project.

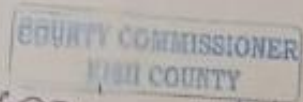
On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.


DR. STEPHEN K. KIBIRU, PhD.
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Kisii County.

The County Director of Education
Kisii County.

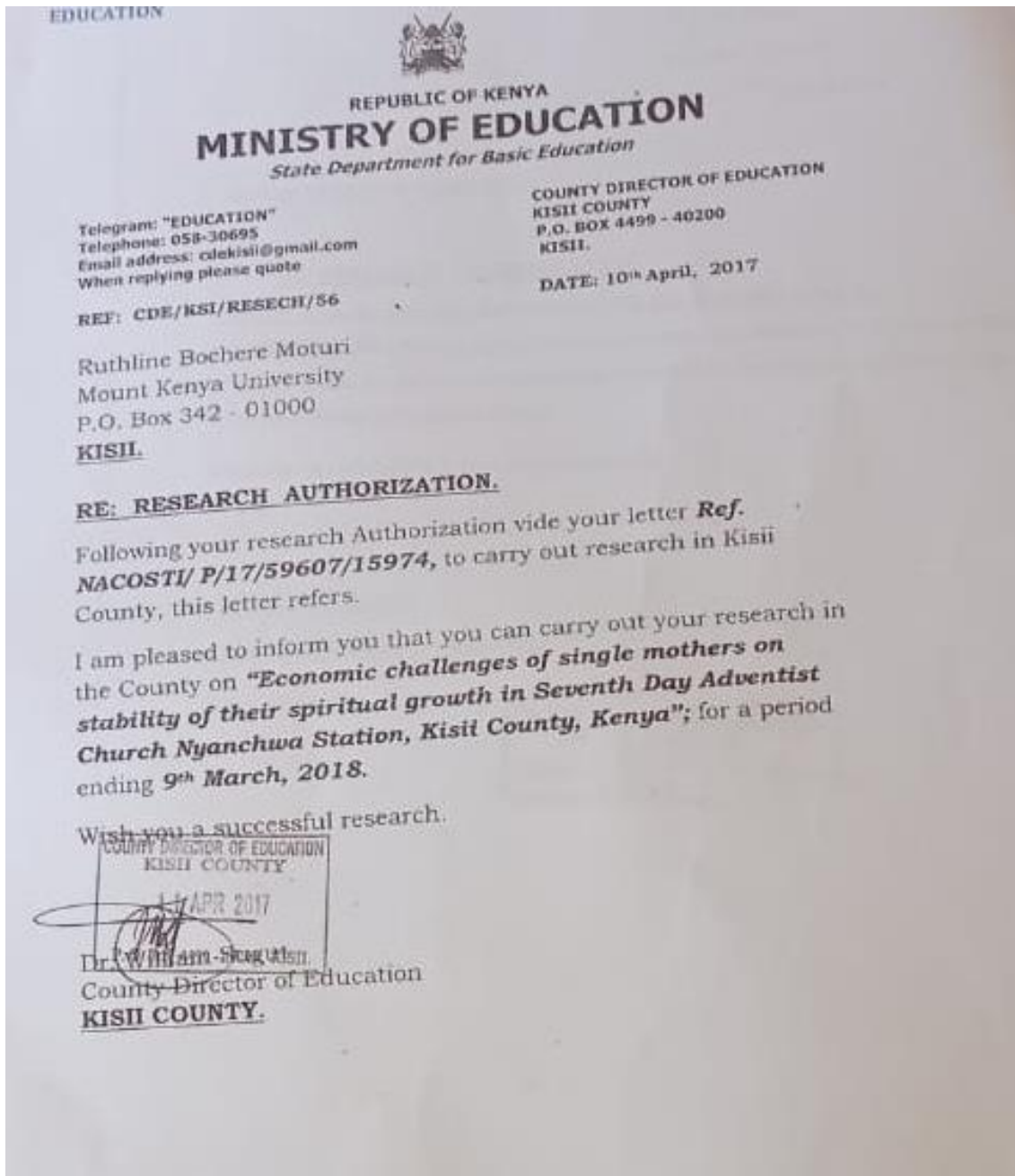

Signature 10/4/2017

National Commission for Science, Technology and Innovation is ISO 9001:2008 Certified

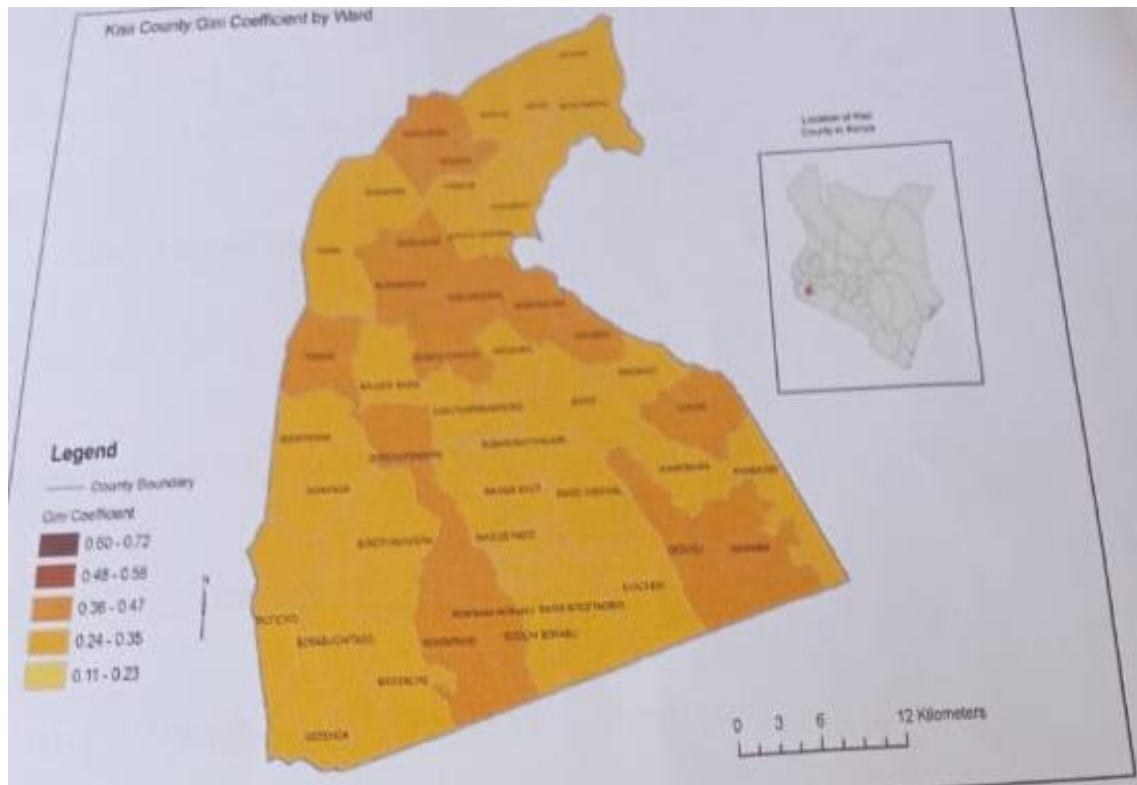
APPENDIX XII: RESEARCH PERMIT NACOSTI



APPENDIX XIII: RESEARCH AUTHORIZATION COUNTY DIRECTOR OF EDUCATION



APPENDIX XIV: STUDY AREA MAP



APPENDIX XV: SIMIRALITY INDEX REPORT

AN ASSESSMENT OF THE CHALLENGES FACED BY SINGLE MOTHERS ON THEIR SPIRITUAL GROWTH IN THE SEVENTH-DAY ADVENTIST CHURCH IN NYANCHWA STATION KISII COUNTY

ORIGINALITY REPORT

20% SIMILARITY INDEX	16% INTERNET SOURCES	3% PUBLICATIONS	11% STUDENT PAPERS
--------------------------------	--------------------------------	---------------------------	------------------------------

PRIMARY SOURCES

1	dc.etsu.edu Internet Source	1%
2	www.thejbmt.com Internet Source	1%
3	Submitted to Tangaza University College Student Paper	1%
4	digitalcommons.fuller.edu Internet Source	1%
5	allafrica.com Internet Source	1%
6	Submitted to CVC Nigeria Consortium Student Paper	<1%
7	www.slif.net Internet Source	<1%
8	Nidhi Kotwal, Bharti Prabhakar. "Problems Faced by Single Mothers", Journal of Social	<1%

