

**COMING TO FAITH IN CHRIST:  
CASE STUDIES OF MUSLIMS IN KENYA**

by

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NOVEMBER 2009

# Declaration of Authorship

I declare that “*Coming to faith in Christ: Case studies of Muslims in Kenya*” is my own work and all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.



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Reinhold Immanuel Strähler

25<sup>th</sup> of November 2009

Date

# Summary

This thesis analyses the conversion processes of 17 urban Muslims in Kenya who decided to follow Jesus Christ. It first describes conversion from a multidisciplinary perspective by introducing sociological, psychological, anthropological, theological and missiological understandings of such a change in religious affiliation.

Next in-depth interviews are analysed using principles of grounded theory, where new theory is developed by interaction between data from reality, the analysis and existing theories (abductive reasoning).

The main findings are that the conversion of Muslims who accept Jesus Christ as Saviour and Lord is a process that develops over a period of time through phases with a cognitive and an affective dimension. Changes with regard to convictions and attitudes take place simultaneously on several properties or 'layers' of both dimensions. The process is influenced by significant factors in the form of causal and intervening conditions, resulting in consequences for the convert in the form of a transformation as well as in changed relationships with the community. Gender, socio-economic level, education as well as the community from which the converts come influence the process.

In order to describe the complex dynamics that are at work in such conversion processes of Muslims, a *Matrix of Conversion Processes* is developed in which the multiple movements of a convert on the two dimensions are put in relation to six chronological phases. A matrix of different *types of conversion processes* and the description of four typical processes emerge from the analysis.

In order to facilitate conversion processes, cognitive and affective elements need to be addressed together. The interaction between different factors, the will-power of the person and the influence of God determine the development, an understanding that is relevant for conversion studies, as well as for missiology and the missionary task of the church in Kenya and beyond.

## **Key Terms**

Conversion, conversion process, phases of conversion process, factors in conversion processes, consequences of conversion processes, matrix of conversion process, types of conversion processes, cognitive dimension, affective dimension, Kenya, Muslims, Islam, Christianity, mission, empirical missiology, grounded theory, praxis cycle.



# Dedication

**I dedicate this work to ...**

... the men and women who have been called by Jesus Christ into a living relationship with him, from a background where they did neither know nor follow him, converts in Kenya and beyond.

... the followers of Christ who through their lifestyle, actions and words communicate the gospel of Jesus Christ to Muslims in various communities.

“The love especially, the love that Christians have for one another,  
and even for people of other faith,  
is what is - I would call it different, what is lacking in Islam.  
And that is what actually triggered me.” (A male convert)

“Sometimes we will come to the office and they will put the *Jesus* Film for us.  
We see how he went through suffering because of us  
and I started thinking about it seriously.” (A female convert)

“Great are the works of the LORD;  
they are pondered by all who delight in them.” (Psalm 111:2)

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sharpen my understanding of different issues related to the topic of this research. I appreciate the agreement of these organizations to arrange my work-schedule in a way that enabled me to accommodate this research project. My wife Marie-Luise and our children Karima, Jennifer and Simon have given me invaluable emotional support. Their encouragement has motivated and enabled me to pursue the work and complete it on time.

My greatest appreciation is for the main source of the data for this research: The 17 wonderful men and women who were brave enough to share their lifestories with me, but more than that, who dared to follow the call of Jesus Christ and entered into a process that transformed their whole lives.

Finally, my thanks goes to the triune God – Father, Son and Holy Spirit – who calls people from all walks of life into a living relationship with him, transforming their lives in the process. He has enabled me to do this research. Trying to understand the ways God works in the lives of people is a fascinating and rewarding task.

Even though many people have helped me to write this thesis, I take full responsibility for this work and any misunderstandings or errors it may contain.

# Curriculum Vitae

Reinhold Immanuel Strähler was born on the 5<sup>th</sup> of June 1959 in Dornstetten-Germany. After finishing his school education he did an apprenticeship as toolmaker. For several years he worked in this profession, interrupted by his alternative service as an ambulance driver. From 1981 – 1985 he studied theology at Bibelschule Bergstrasse, Seeheim-Germany (BA equivalent). Between 1994 – 1998 he completed studies in missiology at the External Study Centre of Columbia International University in Korntal-Germany (MA in missiology), and from 2004 – 2005 he studied missiology at the University of South Africa (MTh in missiology).

Since 1986 he has been working with the *Evangeliumsgemeinschaft Mittlerer Osten* (Wiesbaden-Germany), a Protestant mission organization. After two years of Arabic studies in Jordan and two more years of involvement at the headquarters of the organization in Wiesbaden, he spent 14 years in the Sudan on various teaching assignments. Since 2006 he is seconded to *SIM-Kenya / Life Challenge Africa* and works as Research Coordinator and Team Leader in Kenya. In all these years he has developed friendships with Muslims and interacted with them in various ways. His interest is to help Christians develop a better understanding of people from a different faith and be able to share their own faith experience with others in an appropriate way.

Reinhold Strähler is married to Marie-Luise and has three children (Karima, Jennifer and Simon).

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## List of Abbreviations

CPM	-	Church Planting Movement
CRE	-	Christian Religious Education
DGMW	-	<i>Deutsche Gesellschaft für Missionswissenschaft</i>
EMO	-	<i>Evangeliumsgemeinschaft Mittlerer Osten</i>
GBFE	-	<i>Gesellschaft für Bildung und Forschung in Europa</i>
IRE	-	Islamic Religious Education
MCP	-	Matrix for Conversion Processes
SDM	-	Spiritual Decision Matrix
SIM	-	Society for International Ministries

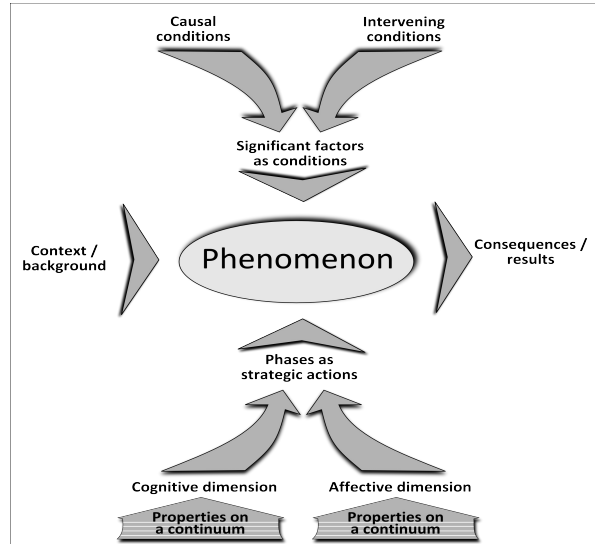
# Glossary: Key terms and concepts for analysis

Note: A number of precisely defined concepts and terms are used in this research. Their understanding is presupposed once introduced in the text. This page is intended to assist the reader to keep their meaning in mind. The reader is encouraged to keep a copy of this page at hand for reference.

## Characteristics of the conversion process of Muslims

Four concepts in the phenomenon of the conversion process of Muslims:

- Concept A: strategic actions (stages)
- Concept B: context / background
- Concept C: significant factors
- Concept D: consequences / results



## Levels of hierarchy

- 1<sup>st</sup> level: concept
- 2<sup>nd</sup> level: category
- 3<sup>rd</sup> level: property
- 4<sup>th</sup> level: dimension

## Example for hierarchy of levels

Level 1 Concept	Level 2 Category	Level 3 Property	Level 4 Dimension
Concept A: Strategic actions (stages)			
	Affective dimension		
		Attitude to Islam	positive < > negative
		Attitude to Christ & gospel	respect as prophet < > following
		Attitude to Christians	negative < > joining
		Intensity of spiritual interest	negative < > intensive relationship

## The six chronological phases in conversion processes

Chronological phases	Description	Remarks
Phase 1	Before interest	
Phase 1A	Early awareness	not in all processes
Phase 2	Awareness	
Phase 3	Interaction	
Phase 4	Decision	
Phase 5	Incorporation	

# 1. Introduction

## 1.1 Preamble

This thesis focusses on the conversion processes of Muslims in Kenya who embark on a journey to believe in Jesus Christ.<sup>1</sup> In recent years a number of individuals from an Islamic background have gone through a remarkable transition from adherence to the Islamic religion to becoming followers of Jesus Christ (Morgan 1995; Johnstone, Mandryk & Johnstone 2001:380-383; ACM FTT 2004; Åsland 2005). Such a spiritual journey is made up of different stages or phases that eventually lead to a new faith allegiance. The transition from one phase to another is caused by various external and internal significant factors.

The encounter between Islam and Christianity in Africa in general is not without tension (Kuku 2007). Sometimes it leads to occasional violence (eg in Nigeria: Hiskett 1994:119-129) or even civil war (eg in the Sudan: Werner, Anderson & Wheeler 2000; Barsella & Guixot 1998; Hiskett 1994:185f). But the encounter between these two monotheistic religions also causes some adherents of one religion to consider the claims of the other religion, eventually adopting it. There are claims that Islam has spread in black Africa (Taheri 1993:257f) or Eastern Africa (Hiskett 1994:167) in the second half of the twentieth century. At the same time there is also a movement in the other direction, one that is less known in public. Muslims in various African countries are turning to the Christian faith, changing their religious allegiance to Jesus Christ.

## 1.2 The background of the study

The interest in this issue of the conversion of Muslims to the Christian faith has developed over the years of my involvement in Christian ministry in countries that are dominated by the religion of Islam. Between 1987 and 2006 my family and I have been living most of the time in Jordan and the Sudan. During these years we developed friendships with Muslim families and individuals and learned a lot about their perspectives on life and the values that shape their faith and everyday life. We also got to know individuals who had embarked on a spiritual journey from following the prescriptions of Islam to following Jesus Christ. We were able to accompany a few of them on their spiritual journey; others have shared with us what

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<sup>1</sup> Throughout this paper I use the UK-version of English. As a non-mother tongue speaker of English, I realize that there may be places where the English is not as clear as it could be. Despite problems with the English language, I have attempted to make the meaning clear. I appreciate the editorial assistance various individuals have given, but take full responsibility for this work.



they experienced. To get to know these stories amazed and deeply moved us. To hear or even see how a person changes his or her inner attitude towards Christ, deciding to follow this new Lord, to be willing to take many disadvantages into account and still continue on this new journey – this was an experience that sometimes made us rejoice and at other times cry with our friends. But more than the emotional side there was a question growing deep inside me that has gripped my interest ever since and encouraged me to do more research in this area: “What is it that makes some Muslims accept the message of Jesus Christ and decide to follow him for the rest of their lives, while others hear at least as much in terms of cognitive information, but they do not seem to be interested at all and reject this message?”

This question is not only a personal one – that in itself would not justify writing a doctoral thesis about it. But this question is one that comes up everywhere and every time Christians want to share their faith with their Muslim friends. It is a question that touches an important missiological issue; maybe I should rather say a deep mystery. This is the issue of conversion and particularly the conversion of Muslims to the Christian faith. Around the world Muslims are coming to faith in Christ in higher numbers than ever before (eg Bell 2006:122-132; Claydon 2005b:8, 18; Garrison 2004:99). What is happening in the life of a Muslim who changes his or her allegiance to Jesus Christ is of high importance from a missiological point of view. Missiology is best understood as an inter-disciplinary field of study, combining insights from anthropology, communication sciences, sociology, linguistics and other areas (Department of Christian Spirituality, Church History and Missiology 2009:7). After all, in missions one does not deal with culture in the abstract, but with individuals (psychological aspects) who live in a given society (sociological aspects) and share a common way of life (culturological aspects), as Lutzbetak (1970:5) so aptly describes. This is particularly obvious in the issue of conversion. Religious conversion is being analysed from the perspective of Christian theology, psychology, sociology and other related fields of study. To gain a better understanding of the conversion process of Muslims is therefore an important and valuable contribution to the evangelistic outreach of the church as a whole. At the same time an increased understanding of this issue also helps to build bridges between different communities (Department of Christian Spirituality, Church History and Missiology 2009:7). Christians will understand better what Muslims feel, believe and practice, and Muslims will realize that their fellow people who decide to follow Jesus Christ do so not because they want to betray their Islamic community, but because they went through a process that was influenced by a variety of factors and that led them to this decision.

### **1.3 Need for and significance of the study**

This research builds on a Master's thesis which I did in 2005 and which focussed on conversions from Islam to Christianity in the Sudan (Straehler 2005). The research done in 2005 concentrated on the different aspects of such conversions: reasons for conversion, factors that led to conversion, stages in the conversion processes, problems encountered during the conversion processes, and results of the conversion. The subject at that time was researched within a limited geographical area, the Sudan, a country with a majority of Muslims. Since then my family and I have moved to Kenya where I had the opportunity to study some aspects of Islam in a Sub-Saharan African country in which Muslims are a minority. As in Sudan I also meet people in Kenya who have made the spiritual journey from being adherents of Islam to becoming followers of Jesus Christ. And the question presents itself to me and to the whole church again: "What is it that makes some Muslims accept the message of Jesus Christ and decide to follow him for the rest of their lives?" I decided to do more research in this area and was encouraged from different sides to go ahead.

This research focuses on the different stages or phases that can be observed in conversion processes and on the factors that cause the transition from one stage to the next one. It is therefore more specific than the previous Master's thesis and attempts to analyse one particular issue in regard to the conversion of Muslims to the Christian faith in a more comprehensive way. The geographical area for this research is limited to Kenya.

Engaging in research about this topic is relevant for the academic field of missiology because it will present an important contribution to the understanding of the conversion of Muslims in general, and of the process of conversion in particular. Studies exist that deal with various aspects of the conversion of Muslims like the motives or the factors that played an important role in the conversion process, but not much is known about how particular factors act as catalysts during particular chronological phases and what exactly happens in these phases. In addition, this study will provide the church in Kenya with a deeper understanding of the dynamics at work in the conversion process of Muslims and how the church can use such information for a more relevant encounter with the Muslim community in the country.

### **1.4 Thesis statement and rationale of the study**

Hofstee (2006:19ff) suggests to formulate a thesis statement rather than a research question in order to show where the writer stands and to define clearly what he or she wants to

investigate. The arguments Hofstee presents in favour of this approach encouraged me to base my research on the following thesis statement:

“A Muslim who embarks on a journey to believe in Jesus Christ as his/her Saviour and Lord passes through clearly identifiable stages in his or her conversion process while the transition from one stage to another one is catalysed by specific factors.”

According to the Merriam-Webster Online Dictionary (Merriam-Webster 2009) a thesis is “a position or proposition that a person (as a candidate for scholastic honours) advances and offers to maintain by argument.” In this sense I advance the proposition of this thesis statement and I will attempt to validate and refine it through the results of this research.

In the conversion of a Muslim to the Christian faith, one important element is that this person no longer believes in Jesus as a prophet, as Islam teaches, but sees Jesus in a new and different way. Christian conversion implies that a person “believes that” the biblical claims about Jesus being God’s Son and the Saviour of the world are true, and also that the person “believes in” Jesus by putting his or her trust in this Jesus (Erickson 1985:940). The New Testament also uses other expressions for these two aspects, for example by referring to Jesus Christ as “the Lord” (Rom 10:9) or by using the metaphor of “following” Jesus (Lk 9:23). The expression “to believe in Jesus Christ as his/her Saviour and Lord” captures well these two aspects by showing that the person “believes that” the facts about Jesus being God’s Son and the Saviour of the world are true, and at the same time puts his/her trust in this Jesus as his/her Lord. Throughout this study various expressions will be used to refer to these two aspects of conversion.

Conversion can best be described as a process and not as a one-time event (Peace 1999; Peace 2004:9; Kritzinger, Meiring & Saayman 1994:31f; Hesselgrave 1991:618ff; Conn 1979:101ff). Engel (1990) reports that “gradual conversion is the most common manner in which those with little or no prior exposure or meaningful Christian background come to faith in Christ.” In my Master’s thesis (Straehler 2005) I discussed conversion as a spiritual decision process and developed a ‘spiritual decision matrix’ for analysing conversion processes of Muslims. The heart of the study was an analysis of the conversion processes of six converts with a Northern Sudanese background from different ethnic groups dominated by Islam. The interviews that had been conducted with these converts were analysed in terms of five parameters: reasons for conversion, factors that led to conversion, stages in the conversion processes, problems encountered during the conversion processes, and results of

the conversion. These parameters were compared with existing data from six studies of Muslims in other geographical areas who also converted to the Christian faith (Syrjänen 1984, Greenlee 1996, Maurer 1999, Gaudeul 1999, Schmid 1999, and Woodberry 2001).

During the process of analysing the conversion stories of these six Sudanese converts a matrix was developed for identifying steps in the process of conversion, particularly the conversion of Muslims who decide to become followers of Christ (Straehler 2005:65-69). This matrix consists of two dimensions, the cognitive and the affective.<sup>2</sup> The cognitive dimension tries to show the increase in knowledge about the content of the Christian faith. The affective dimension tries to show the change of attitude towards Christ. What became clear from this study is that in all conversion processes both dimensions, the *cognitive* as well as the *affective*, play an important role. These two dimensions are in a way related to the two theological aspects of conversion, the “believing that” and the “believing in”, but they are not identical. To put one’s trust in Jesus has an affective dimension in that the attitude and feeling of the person is involved. At the same time trusting in Jesus has much to do with the cognitive recognition that he is worthy of this trust.

This matrix has great potential as a tool in analysing and understanding the process of conversion, not only of Muslims but also of people from other religious backgrounds. The academic aim of analysing conversion processes of Muslims is to gain a better understanding of these processes. The practical aim in regard to the missional responsibility of the church is to be able to determine where a particular person stands in regard to his/her journey to Christ and to relate to the person in an appropriate way.

However, after I had concluded this study it became apparent that the various stages of the cognitive and the affective dimension of the ‘Spiritual Decision Matrix’ (SDM) needed to be revised and further defined. Comments I had received since completing the Master’s thesis included the following issues:

- The SDM should be analysed more carefully, particularly the question whether the two dimensions (cognitive and affective) are really the main ones. What about a ‘communal’ dimension (see Hofstede 1997:50) or a dimension of ‘commitment’?
- The dynamic aspect of going into the direction of Jesus (*directional* aspect or *centred set*; see Kraft 1979:240f and Hiebert 1994:126f) should be reflected in the SDM.
- Can the conversion process be portrayed adequately in a sequential model or would a multidimensional model (Rambo 1993) not be more appropriate?

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<sup>2</sup> See Appendix 2 “Cognitive and affective dimensions of the Spiritual Decision Matrix.”

- The suggestive expression “Jesus as focus of someone’s submission to God”, which in the SDM is the turning point in the decision process, should be developed theologically.
- Is the realization of sin not an integral part of the biblical understanding of conversion and should this point therefore not come before the turning point on the SDM?
- Should the age of the converts at the time of conversion be taken into consideration?
- In which way can there be a more careful distinction between the human experience and the work of God? Can God’s work in the conversion of a person be analysed as part of the sociological process in the person’s experience?

These comments and others encouraged me to continue with research in the area of the conversion of Muslims to the Christian faith. This new study attempts to further explore the various stages and transitions in conversion processes of Muslims. In particular the following questions need to be answered:

- Biblical-theological issues:
  - ◆ What is the biblical/theological evidence for stages and transitions in the conversion process?
  - ◆ How does the empirical data on conversion processes of Muslims (the individual stages, order of increased cognitive understanding, order of increased affective attitude towards Christ) relate to the biblical understanding and definition of conversion?
  - ◆ How has the issue of conversion process and its various stages been understood and taught throughout church history? Particular interesting epochs would be the Great Revivals in Great Britain and North America, Pietism in Germany, the Holiness Movement as well as Pentecostalism.
- The issue of dimensions: Are there other important dimensions in addition to the cognitive and affective one that need to be taken into account, like the ‘conative’ or ‘commitment’ dimension? If yes, do they have the same relevance as the cognitive and affective dimension?
- The issue of stages:
  - ◆ Are the stages found in the research in the Sudan and used in the SDM also valid for Muslims who convert to the Christian faith in Kenya?
  - ◆ In which way should the stages as presented in the existing SDM be adapted or corrected?
  - ◆ How can the multidimensional aspects of the various stages be portrayed more adequately?
  - ◆ Is there a “minimum factor” (Green 1988:6), the point from which a person can be regarded to be a follower of Christ? Does the directional concept of Kraft (1979:240f) or Hiebert’s centred sets (1994:126f) more adequately describe conversion?
  - ◆ How do people realize sin in their particular culture? Maybe Jesus is first experienced as the one who helps in their felt needs, and only subsequently other (deeper) dimensions of salvation are understood?

- ◆ Are the different stages on the cognitive as well as on the affective dimension clearly identifiable as general stages or do they differ from one person to another?
- ◆ Are there differences in the way Muslims come to faith in Christ between various social and educational backgrounds?
- The issue of transition:
  - ◆ What exactly are the factors that catalyse the transition of a person from one stage to another?
  - ◆ What is the role of God in moving the person forward to the next stage? How can this supernatural role be identified in a human sociological process?
  - ◆ Why is it that some Muslims accept the message of Jesus Christ and decide to follow him, and others hear at least as much in terms of cognitive information and experience affective change, but they do not seem to be interested at all and reject this message? Is there a third dimension, maybe of commitment?
- Missiological implications: What are the implications of the study for the missionary encounter of Christians with Muslims in Kenya?

Through the research in the area of conversions of Muslims to the Christian faith that I had conducted so far I was convinced that there are clearly identifiable stages in the journey these converts go through and that the transition from one stage to the other is catalysed by specific factors. This conviction formed the basis as I began to undertake this study. Guided by the research questions listed in this chapter I wanted to achieve the following objectives through this research:

- To analyse the conversion processes of Muslims in Kenya from various social and educational backgrounds who converted to the Christian faith.
- To show that there are clearly identifiable stages in the journey these converts go through.
- To define the factors that act as catalysts in the transition from one stage to the other.
- To draw out the missiological implications of these conversion processes for the missionary encounter of Christians with Muslims in Kenya.

Understanding conversion as a process reveals particular challenges and tasks for Christians who want to witness to Muslims. To get insights into the inner dynamics of the conversion processes of Muslims is basic for the missionary work of the church in Kenya and beyond. The results of this research will show how Christians can adapt their approach in sharing the gospel with Muslims and thereby encourage more efficiently conversion processes in Muslims.

The rationale of the present study can therefore be summarized as follows:

I am studying the process of conversion of Muslims in Kenya who embark on a journey to believe in Jesus Christ as their Saviour and Lord because I want to show that these converts go through clearly identifiable stages and that the transition from one stage to another is catalysed by specific factors. By doing this, existing conversion theories will be further refined. A good understanding of the inner dynamics of conversion processes of Muslims is basic for the missionary work of the church in Kenya and beyond and will help Christians to encourage such processes in Muslims more efficiently.

## **1.5 Demarcation of the study**

In this research I concentrate on conversions of Muslims in Kenya to the Christian faith. This includes Muslims from people groups where Islam is the majority religion as well as Muslims from people groups in which Islam is the religion of a minority. The percentage of Muslims in Kenya in relation to the whole population of about 36 million is not easy to determine. The official population statistics of the country are based on the last census which took place in 1999. But in the publications of the results of this census ethnic and religious affiliation are not included, even though this information had been asked for in the questionnaires (Central Bureau of Statistics 2001). According to information supplied by the Kenyan National Bureau of Statistics the government at that time felt that ethnic and religious affiliations were sensitive issues and the publication of the data might cause unrest.<sup>3</sup> However, this data may be published in the results of the recent census that took place in September 2009. This situation means that practically all statistics about ethnic and religious affiliations in Kenya are not based on recent statistical data and therefore need to be treated with care.

Table 1 gives an overview of the various statistical data about religious affiliation in Kenya that are available from different sources. The CIA World Factbook remarks that a large majority of Kenyans are Christian, “but estimates for the percentage of the population that adheres to Islam or indigenous beliefs vary widely” (CIA World Factbook 2009). The website [www.adherents.com](http://www.adherents.com) quotes various sources about religious affiliation in Kenya, varying from 4 % to 9 % Muslims and one exceptional figure of 29.5 % which is indicated as “unreliable statistical methodology” (Adherents.com 2009) and therefore not included in the table. The

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<sup>3</sup> Personal information by the Assistant Librarian at the library of the Kenyan National Bureau of Statistics, given on the 26.11.2007 in Nairobi. The Kenyan National Bureau of Statistics is the new name given to the previous Central Bureau of Statistics under which name the 1999 census results had been published.

sources given are dated between 1979 and 1998. The Kenyan Embassy in Washington (Kenya Embassy Washington 2009) gives the percentage of Muslims as 6 %, the Pew Forum (2009a, 2009b) in its recent comprehensive study on the global Muslim population as 7 %, the World Christian Encyclopedia (Barrett et al 2001:426) as 7.3 %, and Johnstone, Mandryk & Johnstone (2001:380) as 8 %. The Ethnologue (2009), which is the leading source on languages worldwide, lists only the various languages used in Kenya and gives figures for how many people speak this language, but no figures about religious affiliation.

**Table 1: Population of Christians and Muslims in Kenya**

Source	Population Kenya	% Muslims	% Christians	% ATR
Central Bureau of Statistics, Kenya <sup>4</sup> (projected for 2009)	35,883,854	not given	not given	not given
World Christian Encyclopedia (for mid 2000)	30,080,000	7.3	79.3	11.5
Operation World (for 2000)	30,080,372	8.0	78.64	11.5
CIA World Factbook (for 2009)	39,002,772	10.0	78.0	10.0
Adherents.com	not given	4.0 – 9.0	60.0 – 66.0	10.5
Pew Forum (for 2009)	not given	7.0	88.5	not given
Kenya Embassy Washington (for 2004)	32,021,856	6.0	70.0	not given

The information about the various people groups that have a majority of Muslims differs from one source to the other. In the following table the figures given in the Joshua Project List (2009) and the Ethnologue (2009) are given for some of the people groups. Whereas the Joshua Project List mentions Islam as the “primary religion” of the people group, the Ethnologue does not mention religion, but lists only the languages. Table 2 gives the figures for some of the main people groups in Kenya with a majority Muslim population.

In addition to these Muslim people groups there are also Muslims in other people groups like the Kikuyu, Kamba, Luo or Luhya who have a majority of Christians. Converts from Islam to the Christian faith in Kenya can be grouped into three categories (Oginga 2007):

- a) Converts who grew up as Muslims in a majority Muslim community with a strong Islamic background, spanning several generations or even centuries (eg Arabs, Somalis).
- b) Converts who grew up as Muslims in a Muslim family but where Islamic background goes back only one or two generations (eg majority of Muslims from East African hinterland)

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<sup>4</sup> The Government of Kenya published projected population figures for ten years after the 1999 census (Central Bureau of Statistics 2002). The figure given for the year 2009 is 35,883,854. This is the latest official figure available.



- c) Converts who grew up in a Christian family or a family that followed the traditional African religion, then converted to Islam and later left Islam again in order to follow Christ.

**Table 2: People groups in Kenya**

Name of People Group	Population	
	Joshua Project List	Ethnologue
Arabs	93,000	15,000
Borana	218,000	152,000
Digo	326,000	217,000
Nubi / Kinubi	11,000	10,000
Orma	75,000	69,000
Somalis	545,000	420,000

The criteria for selection of interviewees for this research was that the person is a Muslim in Kenya<sup>5</sup> who converted to the Christian faith; the conversion happened in an urban setting in Kenya and the person is presently living in Kenya; the convert grew up as a Muslim and then converted to the Christian faith; and the convert is still a practising Christian. There was no differentiation between people groups, but rather different social and educational backgrounds have been taken into consideration. The research was limited to those who converted in an urban setting in order to have a similar setting for all interviewees. Seventeen converts have been interviewed, selected according to their different backgrounds and gender. The criteria for this selection are explained in details in chapter three. The interviewees have been asked about their conversion process in line with the research questions and the thesis statement. The information gained through the interviews has then been analysed and principles drawn for the missiological task of the church in her encounter with Muslims.

Conversions in other directions (like from African Traditional Religions to Christianity and to Islam, or from Christianity to Islam), also happen in Kenya but were not part of this study.

The biblical-theological understanding of conversion will be dealt with in the next chapter. Some general works will be consulted in order to build a framework within which the researched conversions can be evaluated. The biblical-theological issues mentioned already are being considered as far as they are of relevance to this study. It is not possible, however, to do a detailed survey of this issue as this presents a topic on its own.

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<sup>5</sup> In addition to Muslims with Kenyan nationality, this includes also Muslims from ethnic groups that reside in Kenya as well as in neighbouring countries, like Somalia.

In chapter nine I will briefly outline the implications of this research for the missionary encounter of Christians with Muslims in Kenya, but I will not work out all these implications in detail (Hofstee 2006:222).

## **1.6 Logical sequence and overview of chapters**

Chapter one introduces the research topic and articulates the thesis statement and rationale of the study. The motivation for the study and the expected results and benefits for the ministries of the churches in Kenya and beyond, as well as the demarcation of the research, are explained. The outline of the remainder of the thesis is introduced.

In chapter two the topic of conversion is studied from different perspectives and therefore provides the literature review. The following perspectives are discussed:

- a) Conversion from the perspective of sociology of religion
- b) Conversion from the perspective of psychology of religion
- c) Conversion from the perspective of anthropology
- d) Conversion from the perspective of theology
- e) Conversion from the perspective of missiology
- f) Studies on conversions of Muslims to the Christian faith
- g) Muslims in Kenya

Chapter three then explains the research design and methodology. In this chapter the criteria for the selection of the interview partners are explained. The methodology for data collection (sampling design and interview technique), for processing the text (transcribing interviews) and for interpretation of the text (analysis of data) are explained.

Chapter four introduces the interview partners and documents the first results of the field work. For each person interviewed a brief overview of the respective conversion process is given. The different phases in the conversion process as well as factors that worked as catalysts in moving the person from one phase to the next one are identified.

Chapter five begins with the in-depth analysis and concentrates on the cognitive and affective dimension as strategic actions during the chronological phases of conversion processes. Various properties on both dimensions are identified and explained. The first findings of the research are pointed out and compared with theories and insights from other studies about conversion.

Chapter six puts the two dimensions in the conversion process in a wider perspective by describing the influence of the context. It analyses in particular the fact of the process as well

as the conative aspect. The main results from the research conducted are formulated and compared with the results of the previous research as well as other publications about the conversion process of Muslims. The existing Spiritual Decision Matrix (SDM) is revised and developed as a Matrix of Conversion Processes (MCP) according to the findings of the research.

The significant factors that work as catalysts in conversion processes are the focus of the analysis in chapter seven, identifying the influences that move the person from one phase to the next one. Variations of these factors are pointed out as they are influenced by the different backgrounds of the converts with regard to gender, socio-economic level, education and the type of community they come from. These results are again compared with the wider theory of conversion studies.

Chapter eight looks at the consequences of the conversion processes. It takes into consideration the context in which the conversion processes developed and analyses its influences. The chapter culminates in the development of a matrix of types of conversion processes and the presentation of four typical conversion processes and their characteristics as they appear from this research.

The final chapter summarizes the conclusions flowing from the research. High-level (meta-theoretical) reflections on the implications of the research in terms of methods and findings for the academic study of conversion in general and for the discipline of missiology in particular are formulated. Applications for the missionary encounter of the church in Kenya and beyond with Muslims are suggested, particularly the need to understand conversion as a process. The necessity is explained to communicate truth and to establish personal relationships in order to facilitate growth on both dimensions. The revised Matrix for Conversion Processes (MCP) is proposed for evaluating the progress of Muslims who are interested in the Christian faith and become followers of Jesus Christ. The chapter closes with some insights for Muslim communities and suggestions for further research.

## **2. Conversion from multidisciplinary perspectives**

Conversion is an issue that needs to be seen in multiple perspectives. There is the personal life story of an individual, there is the religious-theological aspect, but there are also sociological, psychological and anthropological factors. In order to understand the conversion of Muslims to the Christian faith, we need to look at these perspectives.

In his MTh-dissertation Tobias Rink (2006) developed a multi-dimensional methodology for the analysis of conversion motives. He refers to Rambo's seven-stage model (Rambo 1993; Rambo & Farhadian 1999) which incorporates anthropological, sociological, psychological and religious studies (Rink 2006:59). Based on this differentiation, Rink concentrates on four areas of studies (:65f): (a) The theological-missiological aspect asks how consequentially the change from the previous belief to the new belief has taken place. (b) The anthropological aspect concerns the cultural context of the conversion experience. (c) From the field of psychology of religion the relationship between religion and psychology is being analysed. (d) Finally the aspect of sociology examines the effects of various contexts on the life of the convert. All four aspects together provide a comprehensive picture of the events that took place during the conversion process. However, despite taking all four aspects into consideration, a researcher of conversion experiences needs to decide which one is the primary orientation of the study (:63).

Rink's multidimensional methodology for the analysis of conversion motives gave helpful guidance in analysing the interviews for this study, even though it was not followed strictly. The primary orientation for this study is the theological-missiological understanding of the conversion processes for the converts researched.

### **2.1 Conversion from the perspective of sociology of religion**

Volkhard Krech (1994) published a helpful overview about sociological research of conversion for the period till 1983 and for the period from 1983 to 1993 (republished a year later in a different publication, see Krech 1995). In the 1970s and 1980s the phenomenon of religious conversion had become a subject of sociological studies which attracted many researchers. Snow and Machalek (1984) showed that in the earlier period sociological studies concentrated on three issues: (a) the conceptualization of conversion, (b) the relationship between conversion narratives and the actual conversion experiences, and (c) the reasons for

conversion and their generalisation. For Krech (1994:25) the general view of Snow and Machalek presents a linguistic turn in the sociology of conversion, because now the conversion *narrative* was seen as part of the conversion *process*. Krech then continued to describe some features of the sociological conversion research for the next nine years, which are an important guidance for analysing the conversion stories in this study. Researchers in this period concentrated on the course or process of conversion (*Verlaufsforschung*), the reasons for conversion (*Ursachenforschung*), the conditions of the context, attempts to conceptualize conversion, and the relationship between conversion narratives and the conversion process (Krech 1994:26-31).

As regards the study of the process of conversion, the pioneering work of Lofland and Stark (1965) still stimulates research about dividing the conversion process into phases. For Krech (1994:26) the input of these scholars seems to be the most influential one about sociological conversion research so far. Based on the example of conversions to a millennial cult in the US, Lofland and Stark (1965) developed a model of a conversion process that applies at least to conversions to a minority group that is perceived by their environment as obscure and deviant. In order for a conversion to happen, the person must (1) experience enduring, acutely felt tensions, (2) within a religious problem-solving perspective, (3) which leads the person to define himself/herself as a religious seeker, (4) encountering the new cult at a turning point, (5) wherein an affective bond is formed (or pre-exists) with one or more converts, (6) where extra-cult attachments are absent or neutralized, and (7) where the person is exposed to intensive interaction (:874). The issue of dividing conversion processes into phases lies at the core of this study and therefore it was interesting to see to what extent Lofland and Stark's model applies to the conversion of Muslims. The experience of tension for example does not seem to be relevant in any of the conversion stories.

One aspect of research in the area of the process of conversion is the discussion about the active or passive role of the convert, which Kilbourne and Richardson (1989) have aptly described. Their overview provides a good introduction to conversion theory, categorizing the theories of religious conversion of over seventy sociologists, psychologists, and anthropologists. It is particularly their comparison between a climactic, passive (on the part of the converted) conversion to the more active role of converts that is useful. In the one case, converts are 'caught off guard' by God. In the other, the individuals actively choose to continue to expose themselves to the new teaching (:4; cf Greenlee 1996:23). Both types of conversion can happen independently from other people (intra-individual) or in relation to

other people (inter-individual), again concepts that are basic for conversion studies (Kilbourne & Richardson 1989:3).

Krech's (1994:27) observation, that the question about *reasons for conversion* tends to focus more and more on the question about the role the specific *conditions of the context* play in conversions, is significant. Basic for this view was the work of Sanneh (1983) about conversions to the Christian faith in Africa. Another example for this kind of research is the study of Syrjänen (1984) which deals with conversions to Christianity in the Islamic context of Pakistan. The special context of conversions to Islam in the West is researched by Poston (1990) and Köse (1996). The conditions of the context obviously do play an important role in conversions of Muslims in Kenya.

The issue of *conceptualizing conversion* is one of the most important areas in regard to sociological studies about conversion, according to Krech (1994:27). The studies of Kilbourne and Richardson (1989) and Rambo (1989) are examples for such research. Within the attempts to conceptualize conversion there is a growing interest in the *relationship between conversion narratives and the conversion process*. Since the present study is built on analysing interviews with converts, this relationship was an important one to keep in mind. Ulmer (1988, 1990) deals with the structure of conversion narratives and shows the difficulty of a convert who wants to communicate a personal religious experience as the reason for conversion even though this experience is not directly communicable for others (cf Krech 1994:28). Ulmer's (1990:294) statement, that the objective of conversion narratives is to legitimize the status of the narrator as a real convert, seems to be quite critical. This might be the case in regard to a convert speaking in a public meeting, but it is not the case in the context of interviewing a convert for academic research. One important feature in most conversion narratives that is applied in order to overcome the described difficulty of communicating a personal religious experience is to divide the narrative into three chronological parts: the time before conversion, the actual conversion experience, and the time after conversion (Ulmer 1988:31; 1990:290). Ulmer emphasizes as an important result of his study the realization that there are different areas of experience for the convert. Whereas the period before and after conversion takes place in the sphere of the public day-to-day reality, the conversion itself takes place in the inner world of the convert (1988:31).

Krech (1994:33ff) concludes his description of the different strands of sociological research of conversion with his own perspective on the sociological aspects of conversion. He suggests that the sociological research of conversions should focus on two aspects: (a) the

social structure of the community in which conversion takes place; and (b) the biographical experience of the individual convert (:35). This study concentrates on the latter, taking the former only partly into consideration.

The work of Knoblauch, Krech and Wohlrab-Sahr (1998) contains a helpful introduction which is a summary of topics, emphases and specific questions about conversion within sociological research. Whereas most of the summaries about sociological conversion research deal with developments in the English-speaking countries, the three editors wanted to make a special contribution to the topic by collecting articles about sociology of conversion that particularly deal with the German-speaking countries (:7; eg Stromberg 1998 and Jödicke 1998).

In her general view of the history of sociological conversion research Wohlrab-Sahr (2002) divides the different areas of study according to three paradigms: *Why* does conversion happen? *What* is conversion? *How* does conversion happen? She then concludes with her own suggestion by asking: *For what* does conversion happen? For her the interesting question to be answered is about which biographical problem situation does the conversion try to solve and what kind of solution does it offer (:88). For Wohlrab-Sahr conversion is not only a cognitive new orientation but rather an attempt at transforming a crisis experience in a symbolic-ritualistic way (:90), something which she has found out in her studies about conversions to Islam in Germany and the US (Wohlrab-Sahr 1994, 1998, 1999). Whereas her four questions capture aptly the scope of conversion research, her thesis about conversion being the transformation of a crisis experience does not seem to be generally valid, even though it might be in specific cases.

In 2006 two volumes were published (Bremmer, van Bekkum & Molendijk 2006a; Bremmer, van Bekkum & Molendijk 2006b ) with papers presented at the international conference *Cultures of Conversion* held in May 2002 in Groningen (The Netherlands). The first volume offers in-depth studies of conversion that are mainly taken from the history of India, Islam, and Judaism. For example, Reinink (2006) describes the fear of Christians during the Byzantine period of conversions to Islam, whereas Van Nieuwkerk (2006) deals with the case of new Muslimas in the West who understand their conversion to Islam as “a birthright”. The process of becoming a Muslima is described often as an intellectual journey because Islam is seen as rational and logical (:159).

The second volume of the Groningen conference deals more with theoretical contributions on the theory of conversion. Durk Hak (2006) gives an evaluation of the Stark-

Finke-model of conversion. Rodney Stark and Roger Finke (2000) described the change of paradigm in regard to the social scientific study of religion and showed that religion is no longer viewed as irrational, leading to abnormal psychology. In the chapter about conversion they describe the importance of social networks for conversion and claim that doctrinal issues do not play such an important role. They emphasize the volitional aspect of recruitment in conversion experiences. Converts use their own power and will to decide which religious group they want to follow (Stark & Finke 2000:116-123). The authors then present some propositions regarding the conservation of both social and religious capital when converting or reaffiliating (:118ff). According to Hak's assessment of the Stark-Finke-model (Hak 2006:20), it appears that Stark and Finke see re-affiliation and conversion first and foremost as resulting from cost avoiding behaviour, that means from the individual's attempts to preserve social and religious capital. Individuals calculate how they can get the rewards they want at low cost, given their social context. Hak (2006:22f), however, suggests that conversion or re-affiliation can be instrumental in achieving social approval or even status and the conservation of social and religious capital can be an unintended consequence of aligning with a different network. For him the leaving of one group and joining another is triggered by a shift in the individual's 'relevant other(s)'. As a person gets to know other relevant people, he or she may consider joining their particular religious or ideological group.

Jansen (2006) applies an interesting aspect of the rational choice theory to the growth of Islam, particularly the growth of the Muslim Brotherhood. Based on the statement by Stark and Finke (2000:127) that recruiting takes place through pre-existing non-religious social bonds, Jansen explains the growth of the Muslim Brotherhood happened through this kind of dynamic. Even today conversion to Islam usually begins with establishing close ties to a Muslim, as the example from the Netherlands shows (Jansen 2006:148). The quote from George Faquhar from 1700 "We love the precepts for the teacher's sake" summarizes eloquently many pages of modern conversion research, according to Jansen (:149). It is the teacher who counts. This implies that the rational choice theory is right when it argues that it is not the need or demand of the potential believer or convert that leads to conversions, but the supply of the aggressive, efficient and convincing preachers.

## **2.2 Conversion from the perspective of psychology of religion**

Ulrike Popp-Baier is a psychologist who concentrates on the study of religious conversion (Henning, Murken & Nestler 2003:71). In 2002 she presented a study of conversion as the



subject of contemporary psychology of religion in which she lists five topics that show the various aspects of interest of the researchers about conversion (Popp-Baier 2002:95): (a) change of religion, (b) intensifying of religious affiliation, (c) self-transformation, (d) forced versus experimental conversion, and (e) de-conversion. For the focus of the proposed research the most important aspect is the first, *conversion as a change of religion*. Popp-Baier gives two examples as typical studies for an individual change of religion. Chana Ullman (1989) did a study about young adults from the white urban social class in the US who converted from Christianity or Judaism to Orthodox Judaism, Catholicism, Hare Krishna or Baha'i. Ullman's main thesis is that conversions can best be understood within the frame of the emotional life of the converts and cognitive factors do not play a major role. The conversion process can be better described as a process of falling in love rather than changing convictions (Popp-Baier 2002:97). Ali Köse (1996), who researched the conversion of native British converts to Islam, came to a rather different conclusion. According to his study cognitive, intellectual elements played an important role in conversion (Popp-Baier 2002:99), a feature that seems to be prominent in conversions from Islam to the Christian faith as well. In addition, Ullman's description of conversion as 'falling in love' captures the experience of converts from a Muslim background who are getting fascinated with Jesus.

In a section about *de-conversions*, Popp-Baier (2002:106f) refers to the study of Altemeyer and Hunsberger (1997) who deal with the question why some people who were brought up in religious families later on give up their faith while others who did not have a religious upbringing convert to a religious life. The first ones are called by the authors 'amazing apostates' and the others 'amazing converts'. Even though their study is concerned with young people in the US it is relevant for the study of converts from a Muslim background, because the question can be asked in their context as well: Why do some people give up the religion of their parents?

In 2003 Popp-Baier (2003a) wrote another summary about conversion as a topic of psychology of religion in which she details the historical development of this study. Religious conversions had first become a topic of empirical research in American psychology, one of the first studies being done by William James (1902/1985; 1997). Popp-Baier uses the analysis of James as a basis for her description of the development of psychological studies of conversion. Some studies focus on the *personality of the converts*. Studies like the one of Silverstein (1988) and Ullmann (1989) show a significant correlation between emotional problems of the converts and the conversion (Popp-Baier 2003a:98). The dissertation of

Oksanen (1994), which is not mentioned in Popp-Baier's survey, suggests that insecure parental attachment histories and crisis or tension experiences make a religious conversion more probable. Malony (1998:3) explains the motives of the convert which often have to do with the need to deal with mystery, tragedy and circumstance. Popp-Baier points out a particular challenge for scientific research in the area of religious conversion which is that the converts need to give the necessary information about the time and situation *before* conversion. The question then is whether such a self-description and self-evaluation can really be taken as a reliable source of data or whether this perspective has not been influenced strongly by the new religious world-view (2003a:100). This issue is taken up by a number of researchers who deal with conversion narratives (Popp-Baier 2003a:110ff). Whereas traditionally narratives of conversion were taken more or less as true reports about an event in the past, a 'linguistic turn' has taken place in the social sciences, beginning in the sociological research about conversions, where the conversion narrative was understood and analysed as an act of language, as a communicative act (Popp-Baier 2003a:110; see Wohlrab-Sahr, Krech & Knoblauch 1998:16-18; Krech 1994:25). The studies of Snow and Machalek (1984) and of Staples and Mauss (1987) were laying the foundation for the focus on conversion narratives. Examples for contemporary studies that understand conversion as a specific form of narratives about the life story of a person are Popp-Baier's work on conversions of women to the charismatic-evangelical movement in Germany (1998) and her analysis of a young woman with eating disorders who converted to the charismatic-evangelical form of Christianity (2001). Even though the reluctance of taking conversion stories at face-value represents a healthy critical approach, it is obvious that descriptions from converts are essential in understanding and analysing conversion stories. The critical discussion about this issue should not discourage researchers from interviewing converts and analysing their stories.

An area of psychological research about conversion that is of particular interest for the proposed study deals with the *process of conversion*. The model of Lofland and Stark (1965) is seen in the field of psychology of religion as the beginning of the socio-psychological research of conversion and in the field of sociology of religion as the beginning of the sociological conversion research (Popp-Baier 2003a:102). Malony (1998:3) is convinced that the psychological sequence proposed in this model is foundational for religious conversion wherever it occurs. This conviction seems questionable in the light of studies on conversions of Muslims to the Christian faith where a crisis is not always the starting point for the conversion process. Lofland and Skonovd (1981) developed a typology of the different

conversion motifs which they classified as intellectual, mystical, experimental, affectional, revivalist, and coercive conversion motifs. In the 1990s Lewis Rambo (1993) undertook an interdisciplinary approach which aims at integrating different theoretical concepts and empirical results in the study of conversion (see Popp-Baier 2002:109; 2003a:104). Rambo points out that a study of conversion from the perspective of social sciences needs to put the conversion experience within the dynamic force field of social relationships, events, ideologies, institutions, experiences, and expectations (Rambo 1993:5). In his basic study from 1993, Rambo proposes seven stages in the conversion process which he described again together with Charles Farhadian in 1999 (Rambo & Farhadian 1999): (1) Context: the overall environment in which change takes place; (2) crisis: the catalyst for change, a rupture in the 'taken-for-granted' world that triggers the next stage; (3) quest: the person actively seeks new ways of confronting the predicament; (4) encounter: the contact between the person searching and the advocate of a new alternative; (5) interaction: an intensification of the process in which the advocates and potential converts 'negotiate' changes in thoughts, feelings and actions; (6) commitment: persons decide to devote their life to a new spiritual orientation; and (7) consequences: assessing the effects of converting. Rambo presents these seven stages of conversion as a sequential stage model but simultaneously places the individual stages in a multidimensional model, where they relate to each other at the same time (1993:16f, 45). This two-fold approach strengthens the understanding that in a conversion process there are clearly identifiable stages, but that these stages may not neatly follow one after the other. They interact and influence each other during the whole process. David K O'Rourke's (1985) study about people who become Catholics is a practical example where conversion is described as a process. He describes conversion not as a human process, but as a process influenced by cognitive and affective aspects (:57-65).

Friedrich Schweitzer (1990:296) has concentrated his research on analysing autobiographical life-stories, mainly within a mono-cultural, European (post) Christian society. He contrasts 'conversion' with 'religious development', the former representing a sudden change and the latter a long-term process of change. He sees a cognitive development in such a long-term process of change, often in adolescents who develop new cognitive abilities as they grow older. It seems that Schweitzer does not recognize that cognitive elements are also present in conversion processes of people changing from one religion to another.

Popp-Baier (2003a:114) concludes her review of 100 years of psychological research of religious conversion by pointing out the ‘red thread’ that can be seen through all the different approaches. Conversion research deals with the changes in the life of a person that have in some way or the other to do with religion: with taking on a (different) religious perspective, with intensifying religious attachments, with giving up a religious perspective, with ‘shopping’ on the market of religions. Such changes in the life of a person require the biographical perspective of the convert in addition to the analysis of social sciences and psychology, no matter whether one wants to study the reasons, motifs, processes, or functions of these changes in the religious perspective. In this sense contemporary and future psychological research of conversions will do the same as William James did already 100 years ago: to analyse life stories. This is exactly what this study does in regard to Muslims in Kenya who converted to the Christian faith.

Whereas Popp-Baier (2002, 2003a) describes the history of conversion research in psychology of religion for the German-speaking context, David M Wulff (2002) concentrates on the American context. He summarizes the early works of Starbuck (1899), James (1902, 1985), Coe (1916), and Pratt (1920) (Wulff 2002:43-48). Then he highlights seven classic issues in the study of conversion in the middle of the 20<sup>th</sup> century (Wulff 2002:49ff). In the 1980s a new paradigm regarding understanding conversion emerged, as Richardson (1985) explains (cf Wulff 2002:54f). Whereas the old paradigm was more based on the ‘Pauline experience’ of a sudden and lasting conversion in which behaviour follows beliefs, the new paradigm emerged from a different approach to study conversions and emphasizes the active part of the convert, the gradual and essentially rational character of conversion which is mainly a social phenomenon in which beliefs follow behaviour. In conversions of Muslims to the Christian faith both paradigms, behaviour following beliefs and beliefs following behaviour, seem to be present. Wulff (2002:55-62) describes the different conversion motifs presented by the sociologists Lofland and Skonovd (1981) and then discusses the relationship between conversion dynamics and individual predispositions (Wulff 2002:62-66). He concludes his summary with a brief view of the decline in interest in conversion among American psychologists of religion and points out that a good number of contemporary psychologists are interested in bringing out the positive effects of religion, for example in the domains of social attitudes and mental health, rather than documenting the origins of these religious convictions which are often associated with negative aspects like crisis experience, emotional struggles, and others (Wolff 2002:66-68). In order to understand conversion

processes better, it is, however, indispensable to concentrate on the origins of the new religious convictions.

## **2.3 Conversion from the perspective of anthropology**

In a sense the study of conversion from the perspective of anthropology is similar to the perspective of sociology of religion. Both fields of study are concerned about the context in which conversion takes place. But whereas a sociological approach concentrates more on the social context, the anthropological approach studies the cultural context. For the present research a number of publications are of interest. The work of Buckser and Glazier with the title “Anthropology of Religious Conversion” (Buckser & Glazier 2003) paints a picture of conversion far more complex than its usual image in anthropology and religious studies. Conversion is rarely a sudden moment of insight or inspiration. It is a change both of individual consciousness and social belonging, of mental attitude and physical experience, whose unfolding depends on both the cultural setting and the distinct individuals who undergo conversion. This is important for a conversion taking place in a Muslim community. The book explores religious conversion in a variety of cultural settings (contemporary United States, modern and medieval Europe, non-Western societies in South Asia, Melanesia, and South America). It also considers how anthropological approaches can help in understanding the phenomenon of conversion.

The first section in Buckser and Glazier (2003) considers conversion and its relationship to social processes. These papers explore some of the questions this social dimension of conversion implies. They take up the issue of how conversion influences group identity and solidarity, an issue that plays a significant role in conversions of Muslims. The second section tries to define conversion in ways that make sense in non-Christian religions, without drawing on Christian imagery. In such a cross-cultural context belief is often less important than religious practice (:xvi). The third section of the book addresses the place of conversion in personal experience. Different articles take up specific questions, for example how conversion makes sense and feels for those who go through it, or what sort of cognitive changes it involves. The contributions take an anthropological approach to these questions, asking how different cultural and historical settings shape the conversion experience (:xvii). These are important questions to ask in respect to Muslims who convert to the Christian faith.

For the study of conversion the relationship between anthropology and missiology is particularly interesting, a topic which Darrell L Whiteman describes (Whiteman 2004). The

anthropological perspective of conversion is obvious also in some of the missiological studies about conversion, like the one by Seppo Syrjänen (1984) about conversions in Pakistan. In such a strong Islamic context group identity and solidarity play a significant role, as Merlin Inniger (1963) already showed much earlier. The essays by various authors in the collection of Hefner (1993) about conversion to Christianity show the social implication of conversion in each one of the cultural settings in different parts of the world.

The contribution by Joachim Süß and Renate Pitzer-Reyl (1996:146) points out that all religions have a specific cultural context which a new convert needs to learn. Adopting a new religious conviction implies having to learn these new cultural traits, like changes in diet and clothing, adopting a new rhythm of the day which might be shaped by religious duties (like the prayer times in Islam). However, whether the adoption of a new religious belief system necessarily implies distancing oneself from the culture of the community in which one grew up, as Süß and Pitzer-Reyl suggest (:147), or whether it is possible to remain within this particular culture despite following a new religious system, is a question very much debated in missiology (cf the debate about contextualization in Teeter 1990; Travis 1998; Parshall 1998). It is therefore interesting to see how this issue works out in the conversion processes analysed in this study.

## **2.4 Conversion from the perspective of theology**

Conversion is an important subject in the study of theology. However, as it is not possible to give a complete overview about all that has been written in regard to this subject, for the purpose of this study only a few selected works will be considered and reviewed, those that have a particular relevance to the research.

### **2.4.1 Conversion in biblical studies**

There seems to be an agreement that the most elemental feature of the word conversion is the idea of turning in response to God's saving activity (eg Walls 2004:2). In his comprehensive systematic theology, Erickson (1985:935, 938) takes this basic understanding further and introduces two aspects of conversion, the negative aspect of conversion as repentance from sin, and the positive aspect of conversion which is faith. Grudem (1994:713), in a similar way, describes faith and repentance as two aspects of conversion that must come together.

The definition of Erickson (1985:935) that repentance is the abandonment of sin and as such is based upon a feeling of godly sorrow for the evil done, comes from a study of the Hebrew

and Greek words used to describe conversion in the OT and the NT. Würthwein (1967:984) explains that the main Hebrew word to describe repentance is *shuv*, “to go back again” or “to return”. According to Erickson (1985:936), this word is commonly used in the OT (eg 2 Chr 7:14) for a genuine repentance of people, a conscious moral separation, forsaking sin and entering into fellowship with God.

**Table 3: Greek and Hebrew key words for conversion<sup>6</sup>**

Greek / Hebrew word		Basic meaning
<i>shuv</i>	שוב	to go back again, to return
<i>metamelomai</i>	μεταμέλωμαι	to have a feeling of care, concern, or regret
<i>epistrepho</i>	επιστρέφω	to turn toward, to return, to convert
<i>metanoeo</i>	μετανοέω	to think differently, to have a change of mind
<i>aman</i>	אמן	to consider established, regard as true, or believe
<i>batach</i>	בטח	to attach oneself, trust, confide in, to feel safe, be confident, secure
<i>pisteuo</i>	πιστεύω	to believe what someone says, to accept a statement as true

When it comes to the NT, various authors explain the three major Greek terms for repentance, *metamelomai*, *epistrepho*, and *metanoeo*. Erickson (1985:936) translates *metamelomai* as “to have a feeling of care, concern, or regret”. The word stresses the emotional aspect of repentance, a feeling of regret for having done wrong. Bertram (1971:723) points out that *epistrepho* is often used in the LXX to translate the Hebrew *shuv*. The meaning of the word is given by Zodhiates (1996:2076) as “to turn toward; to return; to convert”. Bosch (1991:106) observes that in Acts the word describes the conversion of Jews who accept Jesus as their Messiah and of Gentiles who turn from idols to faith in him, whereas Luke stresses also the social implications. The third Greek term, *metanoeo*, is translated by Erickson (1985:937) as “to think differently about something” or “to have a change of mind”. Behm (1967:979, 999), in his careful word study, further explains that together with the noun *metanoia* it expresses the idea of repentance as an alteration in the total moral attitude, a profound change in life’s direction, a conversion which affects the whole of conduct. Löhr (1994:139ff) supports this explanation as well. Behm (1967:1000f) and Grudem (1994:713) both highlight the important fact that conversion implies a change from within which must be demonstrated by a life of love and righteousness in accordance with the will of God (Mt 3:8; Lk 3:10-14). Jesus makes it clear that this requirement of conversion is not met by man’s own achievement, but is

<sup>6</sup> Taken from Straehler 2005:11.

received like children receive something (Mt 18:3). Therefore, according to Behm (1967:1003), repentance is God's gift, and yet it is something God requires from people.

If repentance is the negative aspect of conversion, turning from one's sin, then faith is the positive aspect, accepting the promises and the work of Christ, according to Erickson (1985:938f). He points to an interesting feature in the Hebrew language where the idea of faith was conveyed with verb forms, the most common one being *aman*. The meaning of this verb is "to consider as established, regard as true, or believe" (:938f). It conveys the idea of confident resting upon someone or something, or it may designate giving assent to a testimony. For Lomen (2003:152-155) *aman* is the "*sola fide*" as it portrays itself from a Hebrew shame-oriented aspect. Because the rebellion of Adam and Eve in Genesis 3 presents an attack on the honour of God, it results in shame for themselves. This loss of honour for humans can only be overcome if they are loyal and accept God as trustworthy and honourable, a position the word *aman* describes. An interesting observation is made by Burkhardt (1999:39) and Jepsen (1977a:305) who note that in the story of the Patriarchs the concept of conversion is not present, but the concept of believing is, as can be seen in the reaction of Abram to the promise of a son (Gen 15:6).

The second Hebrew word used to describe faith is *batach*, which Zodhiates (1996:1507) translates as "to attach oneself, trust, confide in, feel safe, be confident, secure". According to Erickson (1985:939) the word does not connote intellectual belief as much as it suggests trust and a committing of oneself, both aspects that are foundational for understanding conversion today. Jepsen (1977b:93) further explains that to trust (*batach*) in God means to depend upon him alone, which is contrasted in the OT with the folly of relying upon any other type of security (see eg 1 Chr 5:20; Ps 22:4; 31:14; Isa 26:3). In general it appears that "to have faith" in the OT means to have complete confidence and trust in God even though the circumstances may be against it. This trust has its basis in God's promises and the display of his power.

In the NT there is one primary word, which represents the idea of faith, *pisteuo* and its cognate noun *pistis*. Erickson (1985:939f) makes an important observation. According to him this word has two aspects, "to believe what someone says, to accept a statement (particularly of a religious nature) as true" and to have "personal trust as distinct from mere credence or belief". The second aspect of having personal trust is usually identifiable through the use of a preposition: "believe *in* the gospel" (Mk 1:15) or "believe *in* his name" (John 1:12). To believe on or in the name of Jesus is to place one's personal trust in him. This observation is foundational when it comes to the relevance of conversion for today, including the conversion



of Muslims. Erickson (1985:940) concludes well when he says that “the type of faith necessary for salvation involves both *believing that* and *believing in*, or assenting to facts and trusting in a person.” True saving faith includes knowledge, approval and personal trust, as Grudem (1994:709) explains. Peace (2004:8) confirms this by writing that in a true biblical conversion, repentance and faith come together. However, the emphasis on repentance is sometimes minimized in favour of stressing the importance of faith, a practice that may lead to struggles with ongoing sin in the church, as Love (2000:231) observes.

There is a whole range of positive consequences or results of conversion, which are described by various authors. Burkhardt (1999:53) mentions forgiveness of sin, being born again and having eternal life. For Stott (1975:114) it is important that all those who are converted are regenerated. McGrath (1997:437-440) sees justification as an important consequence. Bosch (1991:107) in his typical approach of a holistic theology emphasizes that the experience of salvation does not only have a ‘vertical’ dimension, but leads to a total transformation of human life, an issue that sometimes seems to be forgotten. McKnight (2007:71) sees conversion as “the process of transformation of cracked icons into glory-producing icons”, referring to Genesis 3 where the image of God in humans cracked. For him “conversion is the work of God in a person both to reconcile that person to himself and to transform that person’s life completely.” Conversion can therefore be studied from above (theologically) and from below (sociologically). In a similar way Gaventa (1992:51) sees conversion not as an end in itself; instead, conversions are stories about beginnings. Conversion is not something static, once-for-all, private, beyond and above the culture and non-contextual, as Orlando Costas (quoted in Caldas 2008:8) emphasized strongly. Conversion has to do not only with the ‘soul’, but with all of life. Finally, Wright (2004:19) reminds us that new converts are included into the community of the new people of God.

Whereas this basic understanding of the biblical view of conversion is generally accepted in Christian theology, the way this is to be applied today varies between different theological schools. From the viewpoint of evangelical theology Gerhard Maier (1994:7-9) argues that the call to conversion is both necessary and possible. Ronald Witherup (1994:4-6) is an example of a Roman Catholic theologian who writes against what he calls a “narrowly restricted” view of conversion, understanding it only as “a once-for-all-time-born-again experience” directed outwardly to the “heathen”. Instead, he pleads for recognition of the breadth of the New Testament teaching about the topic which emphasizes three aspects of conversion: Alteration, conversion and transformation.

Wetherup's distinction of the three aspects of conversion leads to a discussion of the various types of conversion. Peace (1999:4) finds two major types of conversion in the New Testament, one shown by Mark as he describes the process of conversion of the twelve disciples, and the other seen in the conversion of Paul. Bryant and Lamb (1999:12) note that there is something of a sliding scale regarding conversion, from the dramatic personal and inward experience of being turned around, to a very external institutional and formal process of induction into a new religious community. Löffler (1986:404) makes the same point when he writes that conversion can be sudden or taking place during a longer process, but always leading to a holistic reorientation of an individual or a group of people. This last point is particularly relevant for the research about conversions of Muslims to the Christian faith.

Kasdorf (1980:69ff) describes three types of conversion: (a) the volitional and gradual type, (b) the sudden self-surrender type, and (c) the peak experiences. Whereas the first type of conversion often occurs in a Christian context, the third type often occurs in a totally non-Christian context. The difference between a gradual and a sudden conversion is reflected in the discussion in the psychology of religion where according to Wulff (2002:54f) a change from an old versus a new paradigm of conversion occurred. The old paradigm is based on Paul's conversion experience on the road to Damascus, it is sudden, dramatic and emotional, the person is passive, and behaviour follows beliefs. The new paradigm happens gradually, the person plays an active role, and beliefs follow behaviour. Bryant (1999:179-182) also describes Paul's conversion as a model for a sudden, dramatic, ecstatic conversion which is due to external divine intervention and compares this with the conversion of Augustine as a model for a conversion that happened as a process which unfolded over many years and reached its culmination at a particular moment.

Based on her study about conversion in the Old and New Testament, Gaventa (1986:147-149; 1992:42f) suggests a typology of conversion: Alternation, pendulum-like conversion, and transformation. *Alternation* is a relatively limited form of change that develops from one's previous behaviour. The story of Ruth (Ruth 1:16) is given as an example for this kind of 'conversion', because Ruth acted out of loyalty to Naomi, and her choice of Naomi's God follows from that first loyalty (1992:44). *Pendulum-like conversion* is defined by Gaventa as a radical change in which the past is rejected for a new present and future. This form of conversion may be seen in Luke's story of the conversion of Saul in Acts 9, but also in the motif of the new birth in John's gospel and in 1 Peter, where a radical discontinuity between past and present is assumed (1992:54). Conversion in the form of *transformation*

happens when the past faith of an individual is not rejected, but reinterpreted in the new experience(1992:43). This kind of conversion can be seen in the call to repentance of the prophets in the Old Testament (eg Jer 4:1-4; Isa 55) and in the conversion of Saul, which implies a cognitive shift (1992:44-46, 48). The fact that the conversion of Saul fits two of these three forms underlines Gaventa's basic point that there is not one universal pattern for conversion in the Old and New Testament.

## **2.4.2 Conversion in church history**

An interesting feature of the theological perspective on conversion is the way it was viewed in church history. Bryant (1999:187) describes the classic form of conversion in Protestant Christianity as it emerged from the reform movements in Puritan England during the 1600s and in the American colonies of the 1700s and the various stages this form involved. The stages were: "(1) a conviction of sin; (2) a recognition of one's need for a redeemer; (3) an experience of redeeming love or assurance of salvation; and (4) the living of the Christian life." One of the main figures of the First Great Awakening in 18<sup>th</sup> century England and in the new colonies in North America was George Whitefield. Even though Whitefield had been working closely with John and Charles Wesley, they developed serious differences over the question of predestination, with Whitefield following a strict Calvinistic understanding of God's sovereignty in electing people for salvation and the Wesleys tending more towards an Arminian emphasis of the free will of people (Pollock 1972:169-171). The conversion experience as defined by the revivalists was a single soul-shaking experience; when assurance came, it brought release, and the emotion subsided. Due to this understanding, it was clear that such an excitement could not go on forever (Ahlstrom 1972:287). As the first Great Awakening (1730-1760) subsided, the second Great Awakening (1800-1830) developed (McLoughlin 1978:45, 98).

Emotions played an important part in these revivals. For Jonathan Edwards, "true religion, in great part, consists in holy affections" and for him it was mainly love which moved a person from neutrality to an inclination of the heart to want to possess or reject something (Ahlstrom 1972:303). Whitefield employed new methods in his preaching, speaking in everyday language and addressing people personally. The most characteristic feature of his preaching was his assumption (despite his alleged Calvinism) that sinners could repent and be saved if they really wanted to (McLoughlin 1978:61). During the Second Great Awakening a new theological emphasis developed, mainly through the work of Nathanael

William Taylor (1786-1858), who emphasized the free will of man. For Taylor the key to conversion lay in the manipulation of human ‘sensibilities’, or, as evangelical preachers preferred to say, ‘in an appeal to the heart’ (:118).

Burkhardt (1999:69) shows that similar developments emerged within German Pietism, particularly with August Herman Franke in the 17<sup>th</sup> and 18<sup>th</sup> century. One result of this new emphasis was the tendency to demand a “struggle for penance” as a prerequisite for the assurance of salvation (Schmidt 1979:424); another the demand for a single conversion experience that can be dated and without one cannot be sure of his or her salvation (Joest 1957:981; Schmidt 1961:370; Ritschl 1884:258). Zinzendorf, however, rejected Franke’s step-by-step conversion and the struggle for penance as a legalistic conversion and emphasized a one-time experience of grace (Lee 2003:149f). According to Gennrich (1907:174f) the mistake which Franke and his followers made was putting too much emphasis on specific emotional experiences and trying to tie the actual moment of the new birth to them. There were strong links between the revival in England and North America and the Pietistic movement in Europe. John Wesley was influenced by Zinzendorf’s understanding of conversion (Lee 2003:150f), even though later on he developed his own specific theology. In the early period immediately after his conversion, Wesley stressed that the only requirement for justification was faith alone (Koerber 1967:1). But he soon realized that this emphasis on justification by faith alone, stressing the word “alone”, was leaning too much towards Calvinism and Antinomianism. He therefore began to emphasize the importance of good works, particularly in the form of repentance, as a requirement for justification (:2f). His later notion of repentance before justification may be summed up in these points (:7): (a) Repentance is attained only through prevenient grace; (b) repentance precedes justification; (c) repentance is something good (therefore, a good work); and (d) repentance is a condition necessary to justification by faith.

Out of the various revivals that swept through Europe and North America in the 18<sup>th</sup> and 19<sup>th</sup> centuries came the Holiness Movement which began between 1840 and 1850 in the Methodist churches in North America (Fleisch 2003:ixf). The teaching in this movement focussed on the ‘higher life’ which can be achieved after justification and which consists of a life of victory over recognized sins and inner selfishness. This two-stage system was also eagerly accepted in Europe (:67f) and influenced for example the German protestant Christians between 1874 and 1910 significantly. The Pentecostal Movement in the 20<sup>th</sup> century built much on the Holiness Movement and its two-stage teaching (Holthausen 2005:1-2).

In regard to these various models of conversion it is good to listen to *The Hong Kong Call to Conversion* (Adeney et al 1988:6), which warns of the danger of too readily concluding that only one model is acceptable or appropriate: “The multiplicity of models can help us to recognize and acknowledge the richness of the process of conversion, reminding us of the mystery of the sovereign activity of God as he calls people into a personal relationship with himself.”

### **2.4.3 Conversion in systematic theology**

Contemporary literature about conversion deals with a number of particular aspects of conversion. Bischofberger (1998) claims that there need to be four criteria checked in order to speak of a conversion: a holistic reorientation, a reinterpretation of the past life, a turning away from the past life, and a reshaping of the present and future life within a new social network of relations (religious community). However, Lienemann-Perrin (2004:222) points out that these criteria seldom come together in a biography. The dissertation of the Roman Catholic theologian Stefan Seckinger (2004:11) emphasizes that conversion has an important effect upon the person ‘doing’ theology, the theologian experiences a conversion. Sandnes (1994:1) emphasizes the relationship between the act of conversion and the need to join a Christian fellowship in order for a conversion to be successful. Based on his study in early Christian ecclesiology from the perspective of house and family he draws relevant conclusions for present-day church and mission.

The relationship between baptism, spiritual rebirth and conversion is discussed in Maier and Rost (1980), particularly the tension between the Lutheran connection of baptism and spiritual birth versus the Pietistic understanding that infant baptism needs to be followed by a conscious conversion. Klaus Bockmühl (1989) studies the relationship between the Christian call to conversion of the individual and the Marxist-type understanding of the change human beings need to go through. The particular relationship between the theological and psychological perspective of conversion is explained by Schweitzer (1990: 310ff) who sees the necessity to understand conversion from both perspectives in order to get a full picture.

Whereas there was a clear shift in the 1960s in ecumenical theology from understanding conversion mainly as an individual affair to understanding it mainly as a socio-political change in society, ecumenical theology has since returned to the biblical basis of a personal conversion, without forgetting the wider communal and social relations (Wagner 1987:43f).

An issue that is being discussed from various angles is the relationship between God's activity in conversion and the responsibility of humans. Gaiser (1992:94) points out that "understanding conversion requires understanding what the Bible thinks about the nature and work of both God and humanity." In his investigation of the biblical theology of conversion he therefore begins with God and highlights the fact that God is a personal God who is actively involved in the everyday affairs of the world. Because of God's involvement in human affairs and his incarnation, the Bible has no interest in distinguishing neatly between the work of the creator and his creatures (:95f). In view of the definition of conversion as a human response to divine initiative, Erickson (1985:941f) reminds us that we should not forget that repentance and faith are both gifts from God in the life of the believer (cf Hiebert 1974:4). A person is not "being converted" by someone else, but "converts" himself or herself. The process of conversion must therefore be described as a "discovery" which afterwards, once the person has found a new identity in the gospel, appears to the person as something that has happened to him or her through a mysterious working of God in his or her life (Schäfer 2003:169; Adeney et al 1988:3).

This discussion about the relationship between God's activity and the responsibility of humans has much to do with the theological position towards predestination and the free will of people. Calvinistic theology stresses the sovereignty of God and that God draws those whom he has elected to himself through irresistible grace. When God calls, men and women respond (Enns 1989:479). Arminian theology, on the other hand, understands election as pertaining to those whom God knew would believe in Christ of their own free will. Through prevenient grace the Holy Spirit enables believers to respond to the gospel and cooperate with God in salvation (:495). However, while there are many references in the Bible that speak about election in one form or another, there seems to be no biblical basis for the concept of prevenient grace in the sense that through a special act of God the effects of original sin are erased, enabling sinners to respond actively to God (Enns 1989:495-497; Erickson 1985:925f). How then can this relationship between God's activity and the decision of humans to convert be explained?

For Barth conversion is like a 'waking up'. However, those who wake up do so only because they are awakened (1978:35). Berkouwer (1965:292-294) uses the term 'correlation' to describe the balance between simply announcing reconciliation as a fact (Christ died for all and all are elect in Christ) and describing faith as a human participation in reconciliation. He confirms the view that those who respond to the proclamation of reconciliation do not claim

any merit for that response, but realize that it was God, who reconciled them to himself. As Bloesch (1984:273) puts it, we are active only on the basis of grace. We do not procure salvation, but we decide for salvation once our inward eyes are opened to its reality. This can be seen clearly in the conversion stories in Acts (Gaventa 1992:49). We need to follow therefore Kasdorf's (1980:134) advice to be careful to give both roles in conversion, the human as well as the divine, proper consideration.

Even though humans are separated from God through sin, in biblical language it makes sense to call upon the sinner to turn or to return to God, because the human remains responsible and addressable, as Gaiser (1992:103, 105f) points out. It is true, the radical view of sin in the Bible requires divine sovereign initiative in conversion, God needs to open eyes (Acts 26:8) and hearts (Acts 16:14) towards conversion. But because sinners retain the image of God, they are responsible and addressable and can convert (:103, 105). According to Gaiser (:106) the Bible speaks of a "genuine mutuality between God and humanity in conversion ("Return to me and I will return to you," Mal 3:7) without compromising the divine initiative." However, for Gaiser the decisive factor is the creative power of the divine word, the word which calls people to repent and which proclaims the gospel (:106).

#### **2.4.4 Conversion and the order of salvation**

One more aspect of conversion from the perspective of theology has to do with the order of salvation, or in its Latin phrase, "*ordo salutis*". God's salvation, which is available for everyone in Jesus Christ, does not act upon a person automatically. It needs to be applied to the individual person. Therefore some systematic theologies have a section about the "doctrine of the application of redemption" (eg Grudem 1994:669f). They speak of "God's dealing with us in a gracious way" (:669). This dealing is really a process. The exact definition of this process varies, depending on the theological position held by the authors. But it is obvious that there are several events that occur somehow in a chronological order, among them are the following: The sharing of the gospel, God awakening the person, conviction of sin, repentance from sin, expression of faith in Christ, new birth, the witness of the Holy Spirit (assurance of salvation), and sanctification.

Grudem (1994:669) speaks of election as being "chronologically the *beginning* of God's dealing with us in a gracious way. Therefore, it is rightly thought of as the first step in the process of God's bringing salvation to us individually." He then continues to outline other steps in God's work of applying salvation to our lives (:669f). Erickson (1985:888f) explains

that there are different concepts about the time dimension in regard to salvation and its constituent aspects: (a) a series of points, (b) a series of discontinuous processes, (c) a series of overlapping processes, or (d) a single continuous process with distinguishable components. For Erickson (1985:930f) there is a special calling in which God works in a particular effective way in those he has elected, enabling them to respond in repentance and faith. He then discusses the question of whether one is converted because of God's work of regeneration within him or her, or whether God regenerates the individual because of his or her repentance and belief. For Erickson the biblical evidence supports the latter, even though one needs to keep in mind that the issue here is not one of temporal order (:932). God regenerates those who repent and believe. It is through God's special calling that a person is able to make a decision for Christ and accept by faith what he has done for him. But this special calling is not the actual transformation which is called regeneration. So the logical order of the initial steps of salvation, according to Erickson (:933), is special calling – conversion – regeneration.

A helpful attempt to explain the order of salvation is the work of the Lutheran Emil Wacker (1960:59) who describes the divine activity of the Holy Spirit as it is being transposed into human activity: God calls – the person wakes up. God illumines – the person discerns. God converts – the person converts. All this happens as the Holy Spirit breaks and overcomes the natural resistance of the person. Wacker (:59f) points out that the Bible often does not mention the divine activity when humans are called to action. However, the Holy Spirit is active in different ways throughout the process of conversion: The waking up is being experienced as *feeling*, the illumination as *knowledge*, and the conversion as *conscious will*. Throughout Scripture, whenever conversion is in mind, the *will* of humans is being addressed, the human *activity*. Yet there are plenty of references that make it obvious that within this will the Holy Spirit is the actual agent.

## **2.5 Conversion from the perspective of missiology in general**

The study of conversion is a matter of great interest in missiology and is being approached from different angles.

### **2.5.1 An overview of conversion studies in missiology**

Two of the most extensive bibliographies about missiological studies are found in Jongeneel (1997, 2002) and Thomas (2003). Jongeneel (1997:83-85) gives a summary of how



conversion has been discussed from a missiological perspective. One prominent perspective is to see conversion as the goal of mission (Carey 1792; Warnshuis 1937; Pickett et al 1973, Triebel 1976). Conversion of individuals versus “christianization of the nation” was a topic discussed mainly by German missiologists in the 19<sup>th</sup> and first half of the 20<sup>th</sup> century (Jongeneel 1997:84). Conversion stories of people in Asia, Africa and Latin America who became Christians were the focus of interest for missiologists during the last two decades of the 20<sup>th</sup> century (Jongeneel 1997:84, eg Wambutda 1991; Koizumi 1995). Jongeneel (1997:84) refers to three scholars who developed a profound (missionary) theology of conversion in the post-colonial era: Walter Freytag (cf Triebel 1976) who regarded conversion as the goal of missionary preaching; John Stott (1986) who connected conversion with pneumatology, ecclesiology, regeneration, society and culture; and Werner Kohler (1988) who treated conversion as a ‘road to identity’. It is particularly the literature that deals with conversion as a goal of mission that is of interest for this study.

Other issues treated in missiological literature with regard to conversion are the tension that the conversion of non-Christians to the Christian faith often creates in a specific community (see eg Mattam & Kim 1996 and Fox 2006 for the Indian context; Lienemann-Perrin 2004 for the European context). The question arises here whether conversion is seen as resulting from witness as a human responsibility or from a divine activity, a difference which according to Igrave (2006:17) presents “a fine line”. The way Christians can communicate their faith to others (eg Crandall 1999) and the issue of culture, worldview and contextualization (eg Kraft 1979, 2005; Hesselgrave 1991; Hiebert 1994, 1997, 2006, 2008; Naugle 2002), are likewise important topics for reflection. A whole range of literature deals specifically with the issue of sharing the gospel with Muslims (eg Al-Tameemi 1977; Douglas 1977; Haleblan 1979; Ismail 1983; Grant 1987; Lausanne 1996; Larson 1996; Woodberry 1996; Mallouhi 2000; Parshall 2000, 2003; Claydon 2005a, Claydon 2005b; Sinclair 2005). One of the latest publications presents a great wealth of insights from the last decades of church planting among Muslims around the world and fruitful practices that can be identified in this process (Woodberry 2008). These contributions are being taken into consideration later in this study in the analysis of the interviews. In addition, the important issue of the validity of conversion narratives is discussed by authors like Bischofberger (1992) or Jödicke (1993).

## 2.5.2 Conversion as a process

One of the aspects of the discussion in missiology about conversion has to do with the fact that conversion is often a process (see eg Lutz 2007:97). Since this subject is the focus of the present study, the various contributions are of particular relevance. Engel (1990) reports that “gradual conversion is the most common manner in which those with little or no prior exposure or meaningful Christian background come to faith in Christ.” This process of conversion is being described in different ways. Rambo and Farhadian (1999) identify seven development phases: (1) context: the dynamic force field; (2) crisis: the catalyst for change; (3) quest: searching for salvation; (4) encounter: engaging new options; (5) interaction: creating new identities; (6) commitment: consolidating new spiritual orientations; and (7) consequences: assessing the effects of converting.<sup>7</sup> Green (1989:237f) views the process of conversion as a large number of discrete decisions, each one for or against a commitment to Christ. Another way to describe this process comes from Tippett (1987:75f) for whom the process of conversion includes “a period of awareness, a point of realization, a period of decision-making, a precise point of encounter and finally a period of incorporation” (cf Rommen 1994:44f). Kasdorf (1980:138-140) uses Tippett’s model and adds a fourth stage which he calls ‘growth of believers in Christ’. Hesselgrave (1991:618ff) describes five phases in the conversion process. The whole process is set in motion through a *discovery* of something new which leads to a time of *deliberation* in which the person considers the possibility of changing. If the result is positive, the person will *determine* to actually adopt this new way. Often the convert is now exposed to the pressure to return to the old beliefs. Only when these *dissonances* are overcome will there be a complete identification with Christ and integration into the body of Christ, which can be called the submission to certain *disciplines* (Rommen 1994:101) or Christian discipleship.<sup>8</sup>

Still another model that explains the spiritual process leading to conversion has become known as the *Engel Scale* (Søgaard 2000; Dayton 1981; Engel 1990; Engel & Dyrness 2000). The basic function of the scale is to indicate that a decision for Christ is not just one event, but a journey, or series of events, that leads toward spiritual maturity. The model suggests that everyone falls somewhere along a continuum in terms of relationship to Christ (Fraser 1979:135). The scale, first developed by Engel and Søgaard, was refined by Engel who follows the paradigm of a linear approach to decision making as seen in the behaviour of

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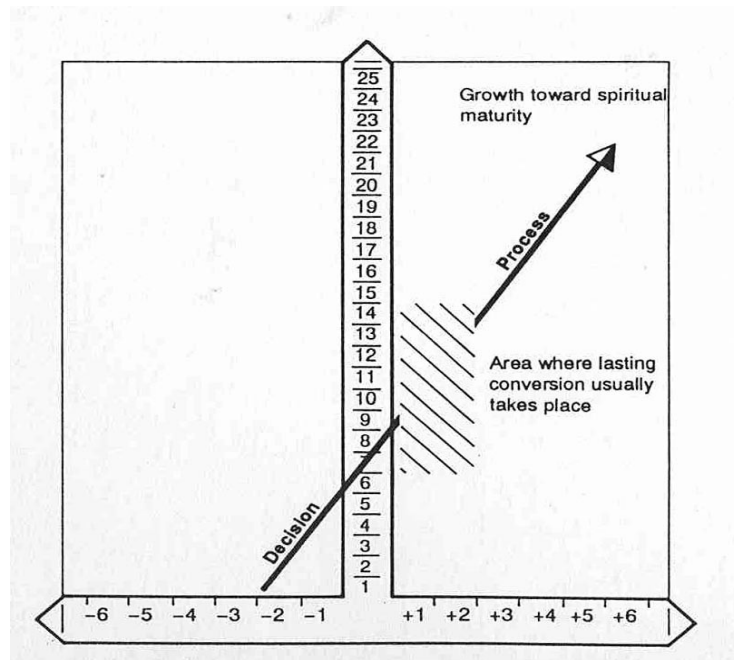
<sup>7</sup> See Appendix 3 “The converting process according to Rambo.”

<sup>8</sup> See Appendix 4 “Models of stages in the spiritual decision process.”

consumers: Knowledge – belief – attitude – intention – behaviour. This unites both cognitive and affective dimensions on one linear dimension (Søgaard 2000:311). This approach is similar to the one Rogers (1983) uses in his concept of ‘diffusion of innovations’, a way of describing how new ideas and technologies are adopted by communities. The ‘diffusion of innovation’ approach has also been used to describe conversions (Rambo 1993:95). Rogers (1983:165) sees five stages in the innovation-decision process: Knowledge, persuasion, decision, implementation, and confirmation. Engel’s and Roger’s stages are similar because they both use a one-dimensional scale.

Søgaard (1993:64-69; 1996:56-61; Illustration 1) moved beyond Engel’s model and developed a two-dimensional scale with a cognitive and an affective dimension, involving both knowledge and feelings. The affective dimension is primarily the person’s feeling towards the gospel, the church and Christ himself. He suggests that “conversion is to a large extent the crossing of the affective line from negative to positive, and it can occur at multiple places (along the cognitive axis)” (Sogaard 1996:56-61). In other words, conversion is mainly a change of allegiance (:58).

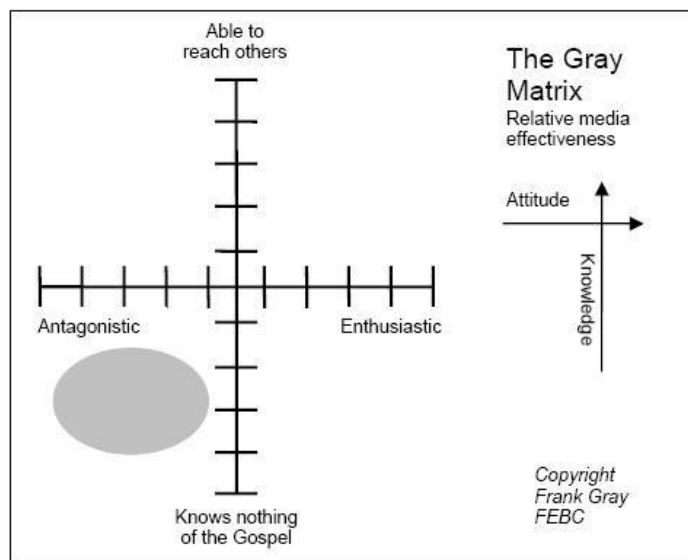
**Illustration 1: The concept of spiritual progress according to Søgaard**



Søgaard’s two-dimensional model was modified by Gray (2009; Gray & James 1997:50; Illustration 2) in whose model the vertical line actually crosses the horizontal line. It is therefore clear that the convert needs to cross a certain point on both lines, the affective as well as the cognitive. But it is not necessary to cross the line exactly at the intersection of the

two axes. Neither Søgaaard nor Gray define the different points on the scales in their respective models. A helpful application of the Gray Matrix was developed by Brown (2002) who shows how particular biographical portions of the Bible can be used in mass media or small groups to facilitate a change in the understanding as well as in the openness and acceptance of the message, indicated by movements on the two dimensions of the matrix.<sup>9</sup>

**Illustration 2: The Gray Matrix**



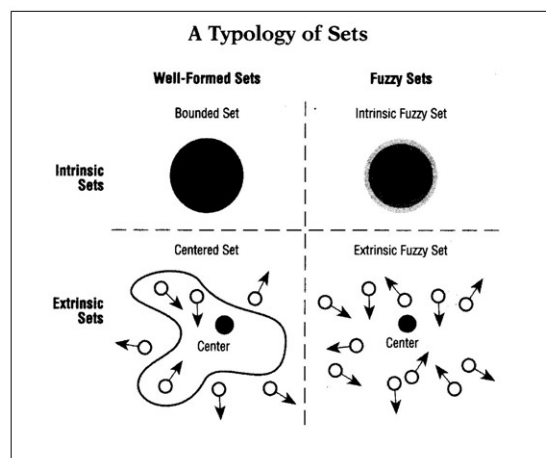
Because in evangelism among Muslims the main problem is not one of ignorance but of misunderstandings of Christianity, Fraser (1979:136-138) suggested that the Engel Scale should be adjusted to the context of the evangelisation of Muslims. This has been done by Mirza (in Livingstone 1993:235-238), who divides the steps to conversion into four major parts: ‘Tilling’ (identification), ‘sowing’ (exposure), ‘sowing and watering’ (investigation), and ‘reaping’ (harvesting). These steps were further elaborated in an article by an anonymous missionary in the Muslim world (IL 1997), adding a preliminary stage which is called “casuals” (casual relationships).

Greenlee (1996:21) refers to Engel and Søgaaard who understand conversion as a process, but their scales still suggest a specific point at which the axis is crossed and one becomes a Christian. A better concept to describe conversion for him is Hiebert’s ‘centred sets’ (Hiebert 1994:122-131). Greenlee (1996:22f; cf 2007:10f) writes: “Conversion has to do with the direction or focus of one’s life more than the ‘distance’ one is from Christ. There is a difference between the converted and the unconverted, but clear boundaries and sharply

<sup>9</sup> See Appendix 5 “Brown’s audience response to biblical portions.”

delineated distinctions between them may not be easily observed.” In the concept of centred sets, Hiebert (1994:126-27; Illustration 3) sees conversion in terms similar to the biblical expressions of turning, changing direction and heading toward the centre, Christ. Change occurs in distance from the centre as one learns more about and grows deeper in relationship to Christ. Kraft (1979:240f) develops the positional/directional distinction into a model to describe the position of a person who believes in Jesus Christ. In the conversion processes of both Kraft’s and Hiebert’s models there is also a point at which the person turns his or her direction and moves towards Jesus. In addition, a person will only turn towards Jesus if he or she has learned something new about him, which implies cognitive learning.

**Illustration 3: Typology of sets according to Hiebert**



Comparing the various models of the conversion process it becomes obvious, that in such a process there are clearly identifiable stages, but that these stages may not neatly follow one after the other. They interact and influence each other during the whole process. Rambo (1993:16f) for example first presents his seven stages of conversion as a sequential stage model because “conversion is a process of change over time, generally exhibiting a sequence of processes.” But when he describes the individual stages he places them in a multidimensional model, where they all relate to each other at the same time (:45).

Based mainly on the two-dimensional models of Søgaaard (1993; 1996) and Gray (2009; Gray & James 1997), I developed a ‘Spiritual Decision Matrix’ for identifying steps in the process of conversion, particularly the conversion of Muslims who decide to become followers of Christ (Straehler 2005:65-69). This matrix consists of two dimensions, the cognitive and the affective.<sup>10</sup> The cognitive dimension tries to show the increase in knowledge

<sup>10</sup> See Appendix 2 “The cognitive and affective dimension of the Spiritual Decision Matrix.”

about the content of the Christian faith. The affective dimension tries to show the change of attitude towards Christ. What became obvious from this previous study was that in all conversion processes both aspects or dimensions, the *cognitive* as well as the *affective*, play an important role. During the present research it became necessary, however, to revise the 'Spiritual Decision Matrix' in order to incorporate other aspects of conversion as well, for example the understanding of conversion as a new direction in the life of the convert.

## **2.6 Studies on conversions of Muslims to the Christian faith**

The conversion of Muslims to the Christian faith has been the focus of a number of studies, most of them dealing with particular geographical areas. Syrjänen (1984) researched the conversion of Pakistani Muslims to Christianity in which the concepts of meaning and identity play major roles. Due to the fact that Christianity in Pakistan is associated with the lowest standing social groups, any prospective convert needs to develop a strong religious commitment in order to overcome the pressure to remain in his previous community (:8). Syrjänen analyses the conversion experiences of 36 converts according to Tippett's (1977) scheme of the conversion process, which includes a period of awareness, a period of decision, and a period of incorporation (Syrjänen 1984:63-66).

From the United States comes a study done by Raman (1993) who wanted to gain a better understanding of converted Muslims and to identify their Christian development experiences. Thirty converted Muslim men and women living in the state of Illinois were selected to be interviewed. Raman looks at the characteristics of such a conversion, the pre- and post-conversion experiences and the consequences this Christian conversion had on the former Muslims.

Greenlee (1996), who did a doctoral thesis about urban Muslim converts to Christianity in Morocco, identifies communication (print, radio, face-to-face witness, "Jesus" Film), social (the kind of witnesses, persecution, sibling sets), cultural (sense of national identity, religious practice of the family, empathy from national Christians, interaction with the theory), and supernatural (dreams, power encounters) factors which contribute to or inhibit conversion.

Maurer (1999), who did a similar doctoral thesis, presents and analyses the conversion narratives of 20 converts in South Africa (ten from Islam to Christianity and ten from Christianity to Islam). He analyses these narratives in terms of five key conversion motives: Religious, mystical, affectional, socio-political, and material (:122-126). Maurer understands

conversion as a two-way movement which is not only based on a strictly religious motive, but on a combination of various motives. His five motives agree partly with those Rambo lists (1993:14-16), except for the experimental, revivalist and coercive motive which he did not find in the conversion narratives he analysed (Maurer 1999:127). According to Maurer's analysis, there are always several motives in operation during the process of conversion which interplay with and influence each other. He presents a helpful diagram in which he shows that initially the whole process of conversion starts with one motive, followed by a period of interplay between several other motives. This may lead to a further and final motive which results in a commitment made to change one's religion (:130f).

The literary research of Gaudeul (1999) is another valuable source of information about the conversion of Muslims. This research covers about a hundred written testimonies and public accounts of converts from different countries at different times (:25). Gaudeul does not want to prove the truth of Christianity, but wants to show how a 'real' call has led some Muslims to leave Islam and embrace Christianity (:11). The main categories of reasons for conversion he found out are: (1) Jesus is so attractive; (2) thirst for truth; (3) people without a family searching for a new community; (4) the attraction of God's community – the church; (5) the need for forgiveness; (6) the thirst for God; and (7) a call from God.

Another study comes from Schmid (1999) who researched the identity development of Christians from a Turkish or Kurdish Muslim background now living in Germany. Schmid interviewed four Kurdish women and six Turkish men and found interesting connections between their family and religious background, their conversion experience as well as their identity after conversion. Schmid (:vi) comes to the conclusion, that the experience of "a relationship to God based on confidence and inner healing through forgiveness and reconciliation, and a stable integration into a Christian environment" presents a Christian answer to the question of how migrants of the second generation can overcome difficulties with their identity development.

From a Palestinian context comes the research of Greenham (2004) who studies Muslim conversions to Christ in the Holy Land. Greenham analyses the conversion patterns of eleven male and eleven female Palestinians and describes particularly the various factors that were responsible for the conversion of these Muslims. He compares these patterns by findings drawn from literature, assessments of missionaries who worked with Palestinians, and results from a control group of ten converts in Bangladesh. He concludes that the Palestinians' conversion factors are broadly valid (:xiii). Conversion, according to Greenham (:27) "should

be seen as the process of transformation which occurs as an individual turns to Christ in humble surrender, encountering him by the power of God.” The main factors which Greenham identified were (a) reading the Bible, (b) role of other believers, (c) truth of Jesus’ message, (d) God’s miraculous involvement, and the most significant conversion factor (e) the person of Jesus (:197-214). All converts reported a weak pre-conversion commitment to Islam (:187).

The study of Rink (2006) looks at the conversion of Southern Sudanese Muslim migrants, but more so it presents a multi-dimensional methodology for the analysis of conversion motives. Rink developed a research tool by which one can analyse conversion motives from the perspective of theology, sociology, psychology of religion, and anthropology. In the same year Greenlee (2006) published a collection of significant and valuable articles written by a group of nearly 50 missionaries, missiologists, and practitioners who share their insight in how followers of Islam come to faith in Christ. Due to the variety of the contributors, the articles cover almost all geographical areas of countries with a majority of Muslims. The book gives a missiological overview on the issue of conversion of Muslims to the Christian faith, shares specific case studies from various regions, and deals with some movements of Muslims who come to faith in Christ.

The most recent research has been done by Fuller Theological Seminary’s School of Intercultural Studies under the supervision of J Dudley Woodberry, who interviewed about 750 Muslims who had decided to follow Christ. The main question was what had attracted them to follow Jesus. The research was conducted between 1991 and 2007 and the respondents were from 30 countries and 50 ethnic groups, representing every major region of the Muslim world. The participants ranked the relative importance of different influences and whether they occurred before, at the time of, or after their decision to follow Christ. A first summary of the results was published in 2001 under the title “Why I chose Jesus” (Woodberry & Shubin 2001). At that time 600 questionnaires had been evaluated, of which 120 were used for the article. A second summary of results was published in 2006 under the title “A global perspective on Muslims coming to faith in Christ” (Woodberry 2006). A third and so far last publication of the results appeared in 2007 under the title *Why Muslims follow Jesus* (Woodberry, Shubin & Marks 2007). The reasons given for conversion have to do with the positive experience of the individuals (eg the attractive lifestyle of Christians or the experience of miracles), dissatisfaction with Islam, or with spiritual needs that were better answered by faith in Christ. All these studies about conversions of Muslims to the Christian



faith contain a wealth of insight and guidelines for analysing conversions of Muslims in Kenya.

In order to conclude this section of studies about conversions of Muslims to the Christian faith the issue of apostasy and how it is dealt with in Islam needs to be mentioned briefly. Whereas the right to religious freedom, including the right of individuals to change their religion, is taken for granted by most people in the West, this is not the case in Islam, as Sookhdeo (2007) points out in his article about the Islamic teaching on the consequences of apostasy from Islam. All schools of law in Islam (*madhahib*) agree that adult male apostates from Islam should be killed (cf Zwemer 1923). This presents a huge challenge for those Muslims who have been led to a path to follow Christ. For the Muslim scholar Bassam Tibi (2003:134ff) Article 18 of the UN-Declaration of Human Rights actually conflicts with the traditional teaching of the Islamic Sharia in regard to apostasy. But the situation in regard to the practical application of the Sharia differs from one Islamic country to another, as Schirmacher (2007) shows in her article about apostasy. Whereas in some countries apostates from Islam can de facto not stay due to the heavy pressure from society and the authorities, in other countries this is possible. But in general it can be observed that converts from Islam to the Christian faith face enormous pressure. Due to this pressure quite a few converts from Islam give up their new faith in Christ within the first two years of their individual decision, as Ziya Meral (2006:508) points out. Meral (:513) therefore pleads for a relevant theology, the conscious integration of new believers, and a holistic discipleship strategy. It will be seen later in the analysis of the interviews how the issue of the treatment of apostates has affected the converts in Kenya, a country where Muslims are in the minority.

## **2.7 Muslims in Kenya**

The situation of Islam and Muslims in Kenya is the focus of a number of studies. General introductions are often given within the wider context of East Africa and particularly the East Coast of Africa (Holt, Lambton & Lewis 1970; Chittick 1977; Hiskett 1994) or Sub-Saharan Africa (Brenner 1993). The origin of the Swahili Islam at the East Coast of Africa is still a matter of discussion as different scholars hold various views. Kim (2004; see also Allen 1993 and Mazrui & Shariff 1994) presents a fascinating study of the religio-cultural aspect of the Swahili Islam and argues that Islam among the Swahilis is an African expression of Islam where the official orthodox religion has managed to absorb aspects of the traditional African culture and religion. This view is in contrast to the traditional understanding, particularly held

by European scholars during the colonial period, that Arab and Persian race is the main criterion in defining the Swahili people (eg Trimingham 1964; Pearce 1967).

The collection of papers from a national seminar on contemporary Islam in Kenya held in 1995 gives an interesting insight into various aspects of Islam in Kenya like historical issues, the perception of Muslims in the wider society, economic issues, social change and education (Bakari & Yahya 1995). Jumba (2004) studies the presence and influence of Islam on Kenyan public university campuses. The issue of conversion in East Africa on the background of the tension between Islamic *dawa* and Christian mission is discussed by Scharrer (2007). Hassan Mwakimako (2007) describes some of the issues of tension in Christian-Muslim relations in Kenya in more detail and points out negative perceptions of the other religious group coupled with mistrust as one of the main areas for conflict (:288). An interesting contrast to these studies is the thesis of Baraza (2002) about the Bukusu people in Western Kenya, a part of the wider Luhya community, because it deals with Muslims in an ethnic group that is not dominated by Islam. Baraza describes the history of the people, how Islam came to the interior of Kenya, and how a dialogue can be developed between the traditional religion, Islam and Christianity.

There are several studies that deal with ethnic groups dominated by Islam like the Boni at the Kenyan coast (Faulkner 2006), the Gabra (Tablino 1999), or the Somali in Somalia and Kenya (Lewis 1966)<sup>11</sup>. The introduction to nomadic people by Phillips (2001) also contains a number of people groups in Kenya (like the Somali, Oromo, Borana, Gabbra, Garre, Ajuran and Orma). Fedders and Salvadori (1980) present an introduction to the various peoples and cultures of Kenya, dividing them into Cushitic-speaking peoples, Nilotic-speaking peoples, Bantu-speaking peoples, and peoples of Non-African origin.

The situation of those ethnic groups that are dominated by Islam and its implication for the missionary responsibility of the church has been the focus of a whole range of publications. In 1982 Daystar University published reports from research done about 26 unreached people groups<sup>12</sup> in Kenya. These reports were simply photocopied and distributed (see eg the report on the Gabra, Daystar 1982a, or on the North Coast, Daystar 1982b).

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<sup>11</sup> The Lausanne Strategic Working Group in 1982 defined a people group as “a significant large grouping of individuals who perceive themselves to have a common affinity for one another because of their shared language, religion, ethnicity, residence, occupation, class or caste, situation, etc or a combination of these... [It is] the largest group within which the gospel can spread as a church planting movement without encountering barriers of understanding or acceptance” (in Winter 1989:18).

<sup>12</sup> Moreau, Corwin & McGee (2004:13) define unreached peoples as “people groups that currently have no access to the gospel.”

Thirteen years later the Kenya Unreached Peoples Network in cooperation with Summer Institute of Linguistics and Daystar University published a follow-up report about the unreached people groups (Daystar 1995) in which seven people groups were considered as reached which had still been considered unreached in 1982 (the Burji, Maasai, Samburu, Mukugodo, and after completion of the Bible translation also the Giryama, Pokot, and Turkana). Six groups appeared on the list as unreached who had not been included in the 1982 list (the Cutchi, Gujarati, Punjabi, Yemeni Arabs, Nubi, and Sabaot). Most of these groups have a majority of Muslims. The latest overview of ethnic groups that are least reached with the gospel was published in 2004 by the Africa Centre for Missions Finish the Task (ACM FTT 2004), an organisation that had been established in the late 1990s when Kenyan church leaders realized that there were still unreached ethnic groups in Kenya.

Whereas the publications about the unreached ethnic groups are more of a popular nature, a number of academic studies of a scholarly quality from a missiological perspective are available as well. Kjaerland (1977) wrote a doctoral dissertation about culture change among the nomadic Borana of South Ethiopia, covering also the Borana in Northern Kenya. The MTh-dissertation of Braaksma (1994) deals with the approach to missionary development work among Muslim pastoralists, based on the author's work among the Orma in Eastern Kenya. Several studies concentrate on the Digo, a Bantu people group along the coast that converted to Islam in the early 20<sup>th</sup> century. Lundeby (1993) began with a description of the Digo and an annotated bibliography. Morgan (1995) in his doctoral dissertation calls the Digo "unreached but not unreachable". In presenting a comprehensive strategy for communicating the gospel of Jesus Christ to the Digo people he gives a detailed description of the religious background of the Digo and the relationship between the traditional African Religion and Islam among them. The doctoral dissertation of Sesi (2003) deals specifically with the issue of prayer among the Digos and its implications for Christian witness. Sesi discusses the integration of primal, Islamic and contemporary worldviews among the Digo, and how such integration impacts the practice of ritual prayers. He suggests models of contextualizing the gospel to the Digo, mainly through particular prayer forms. The MTh-thesis of Åsland (2005) studies the conversion of Digo Muslims to the Christian faith, using the seven-stage model of Rambo (Rambo 1993; Rambo & Farhadian 1999).

Other studies deal with particular issues of Christian ministry among the Muslim people groups in Kenya. Tablino (2004) tells the history of the Catholic Church in Northern Kenya among the nomadic Muslim people of the area. The ministry methods of a Christian youth

centre in Eastleigh, an estate in Nairobi dominated by Muslims, is the focus of the MA-thesis of Kamau (2005). In his MA-thesis, Karuku (2006) analyses the culture shock experiences of Kenyan missionaries working in the North-Eastern region of Kenya, an area where Muslims are a majority. Odhiambo (2006) concentrates on the Muslim concepts of hereafter and their missiological implications for Christian witness in Mikindani-Mombasa. The experience of divorced Muslim women in the informal settlement Kibera in Nairobi is the focus of the MA-thesis of Obasike (2004). Omollo (2004) evaluates the mission strategy of Karen Community Church among the Boni of Lamu in her MA-thesis. And in another MA-thesis, Famonure (1993) analyses the strategy of three evangelistic ministries who work among mainly Muslim people in Garissa in the North-Eastern Region. One of the latest studies is the MTh-thesis by Murumba (2008) about conversions of Borana women in Nairobi to the Christian faith. The study gives a detailed insight into the worldview and life situation of these Muslim women and describes their conversion process, using the seven-stage model of Rambo (1993).

Even though these Master theses do not have the depth of doctoral studies, they provide good insights into various aspects of the topic to be researched. All these different studies are helpful for describing the general situation of Muslims in Kenya, the particular challenges individual people groups face, the efforts that Christians exert in communicating God's love to and serving the Muslims, and the challenges that lie ahead for an even more effective and meaningful communication with Muslims. They provide therefore a significant contribution to this study.

## **2.8 Conclusion of literature review**

The literature reviewed has brought out an immense wealth of information and detailed insight into the phenomenon of conversion. To have a broad view of the different fields of study and the respective insights is necessary if one wants to engage in this area of research. It has also become obvious, however, that the research about conversions in general is far from being complete. One of the challenges for this study was to take the insights from the various fields that are available already and apply them to the particular issue of conversions of Muslims in Kenya to the Christian faith.

As regards the field of sociology of religion, there are valuable insights about the process of conversion, the reasons for conversion, and the conditions of the context that are being taken into consideration. From the psychological studies of religion the question of whether one can take conversion narratives at face-value or not is significant, as is the role of crisis

and personal predisposition of the convert. Anthropological studies help to answer the issue of how different cultural and historical settings shape the conversion experience. The three areas of conversion studies, sociology of religion, psychology of religion, and anthropology, do not deal particularly with conversions of Muslims to the Christian faith. But they provide the necessary framework for this study.

The insight gained from the field of theology presents the basis for my understanding of what conversion to the Christian faith means. This is well summarized in the two aspects of conversion: “turning from” and “believing in”. Also the issue of faith as “believing that” and “believing in” is foundational for this research. The task then is to find out how this biblical understanding works out in the real life stories of the people to be interviewed. Theology offers an insight on conversion which is beyond the frames of interpretation of secular science. Particularly the spiritual dimension of God calling a person and directing him or her on a spiritual journey is something secular science has difficulty to explain.

In regard to missiological studies about conversion it is particularly the issue of conversion processes and the various models developed which are relevant to the present study. The main issues in this study are the various stages in the conversion process and the factors that work as catalysts in order to facilitate a movement from one stage to another one. Even though existing models deal with various aspects of these issues, no satisfactory model has been presented so far that would combine the various aspects. The Spiritual Decision Matrix which I developed previously (Straehler 2005) presents an attempt to do so, but as explained already, it appeared that this model needed some refinement or revision. Such a model needs to be available for use by churches and individual Christians in order to identify where a particular Muslim stands in regard to his/her journey to Christ and be able to relate to this person in an appropriate way. The present study therefore attempts to evaluate, and if necessary, further develop the Spiritual Decision Matrix so that it will be a helpful tool for analysing and understanding the process of conversion of Muslims to the Christian faith.

The studies about Muslims in Kenya give valuable background information about the situation of Muslims in general and about various ethnic groups in particular. Most, however, deal with a rural situation in the traditional area of these ethnic groups and do not focus on the urban situation. The studies about conversions of Muslims to the Christian faith from geographical areas worldwide contain a wealth of insight and guidelines for analysing conversions of Muslims in Kenya. Various aspects of the conversion process have been analysed like different factors and motives. However, none of these approaches goes into

details in describing the two dimensions in the conversion process, the cognitive and the affective dimension, remaining mainly within the concept of a one-dimensional understanding of such processes. The two studies that deal specifically with the conversion of Muslims in Kenya (Åsland 2005 and Murumba 2008) both use the seven-stage model of Rambo (1993) as a basis for their analysis which results in significant research findings, but is not sufficient in describing how the various developments that take place during the process of conversion (such as changes in the attitude and cognitive changes) interact with each other. Therefore there is a need for this new research about stages of the conversion process of Muslims in an urban environment in Kenya and the factors that work as catalysts to move the person from one stage to the next one. In addition, no study exists so far that focusses on conversions of Muslims to the Christian faith across ethnic groups.

In conclusion, the diverse body of literature surveyed for this research was indispensable for getting a good understanding of the issue of conversion in general and of the conversion of Muslims in particular. Without this wider perspective it would not have been possible to engage on a deeper level with the conversion processes of Muslims in Kenya. This study takes this immense experience and wisdom as a solid foundation and attempts to build on it, providing additional insights into what happens in conversion processes of Muslims who come to faith in Jesus Christ. The particular focus that distinguishes this research from others is on the different dimensions that describe the conversion process during the chronological development through different phases. The methodology applied is in line with principles of empirical research and goes beyond the more biographical description of conversions on which other studies are based. Using the approach of grounded theory ensures that conclusions drawn are strictly based on information generated from the data collected.

### **3. Research design and methodology**

Social research knows a variety of methods for qualitative research. Before going into the details of describing the research design and methodology I will briefly explain which particular methods I selected as appropriate for the present study.

#### **3.1 The choice of methods of social research**

The design of the research method of this study has been guided in general by the works of Brüsemeister (2000) and Lamnek (2005) (from the German-speaking context) as well as Mason (1996) and Mouton (1996) (from the English-speaking context). As the study deals with an issue that has a strong theological dimension (conversion), the approach of empirical theology of van der Ven has been taken into consideration. In his ground-breaking introduction van der Ven places theological and empirical research in relation to each other (Van der Ven 1990; 1994). He develops an empirical-theological cycle which consists of five phases: 1) Development of the theological problem and goal; 2) theological induction; 3) theological deduction; 4) empirical-theological testing; and 5) theological evaluation. As my research lies within the field of missiology I followed the adaptation of van der Ven's cycle by Faix for empirical research in missiological studies (Faix 2003, 2007) as one of the guides for the methodology of this present study.

From the five groups into which Popp-Baier (2003b:186) classifies the various methods for qualitative research, two are being used for the present research: (1) Methods for collecting data (eg qualitative interview, qualitative observation); and (2) methods and strategies of analysis (eg grounded theory). Qualitative interviews, which according to Popp-Baier are most prominent in psychology in general, have been used in this research. They are mostly semi-structured and do not suggest possible answers to the interviewee, but rather present a general guidance for the interviewer (:187). This guidance was implemented in the form of formulated open as well as specific questions, covering the particular topics relevant for the research. The approach of Seidman (2000) with his cycle of three interviews, held within a few days, served as a model for setting up the interviews for this research.

One special form of interviewing technique is narrative interviews where interviewees are encouraged to share their own experiences (Glinka 2003, Brüsemeister 2000:119-187). However, as all researchers, I was faced with the question to what extent I should intervene in directing the interview. Wengraf (2001), who uses an interview method known as BNIM

(biographic-narrative-interpretative method), argues for a minimal intervention in directing an interview. His particular way of doing this which he calls SQUIN (single question aimed at inducing narrative) (:111, 118) proved helpful for conducting the interviews. The idea is for the interviewer to start from a single initial narrative question, trying to interfere as little as possible during the interview. For Wengraf this approach stands at an extreme end of the research interview intervention spectrum, the other end being a high level of rapid interviewer interventions (:112).

Whereas qualitative methods of collecting data can be understood as *methods for the construction of text* in its widest meaning, qualitative methods of analysis can be understood as *methods of interpretation of text*, according to Popp-Baier (2003b:193). Somewhere in between the collection of data and the analysis of data are the *methods of processing and transcribing data*. In studies with biographical and narrative interviews like in the present study it is necessary not only to transcribe recorded interviews literally, but to comment on the text by using special symbols which indicate the way of narrating, such as breaks, emphasises, laughing, body language or others, a method which Popp-Baier calls “commented transcription” (2003b:193; see also Mayring 1990:60-76 for a brief description of the various methods of processing data).

The main qualitative methods of analysing data are qualitative content analysis (Mayring 1990:86) and grounded theory. Because grounded theory more than any other method lets the theory develop from the research data and does not impose a preconceived theory on the data, it was used for the present research. Developed originally by Barney Glaser and Anselm Strauss (1967), grounded theory has become one of the best-known methods of qualitative research concepts (Popp-Baier 2003b:196). The method is based on the understanding that theory of social sciences is being developed during the process of research by a continuous interaction of collecting data and analysing data. If particular theories about the area of research exist already, they can be confronted with the new data and thereby be elaborated or modified (Popp-Baier 2003b:195-198; Mayring 1990:77-79; Brüsemeister 2000:189-234; Lamnek 2005:100-117). In the 1970s the two founders of grounded theory continued to develop their methodology in two different ways (Faix 2007:75). Whereas Glaser insisted on leaving aside any preconceived theories in analysing data (positivistic approach), Strauss adopted a constructive method by allowing such theories to interact with the fresh data (constructivistic approach), which reflects a more realistic method (:75f). This revised version of the grounded theory is explained in detail in the work written by Strauss and his co-worker



Juliet Corbin (Strauss & Corbin 1998) and has been used as the main guide for the methodology of this study. Lamnek (2005:102) points out that qualitative social research gets a specific significance through this approach, its main goal lies in discovering and developing theories that are anchored in reality. This is exactly what this research attempts to achieve.

In describing the methodology for the present research I am following the three aspects outlined by Popp Baier (2003b:193), which are constructing, processing, and interpreting the data.

## **3.2 Constructing the text: Data collection**

In order to research the conversion processes of Muslims in Kenya who converted to the Christian faith, I needed to collect data or a 'text' that I could analyse. This data can be classified into two categories (Popp-Baier 1998:98ff): (1) The transcribed text of 17 narrative interviews with converts; and (2) document analysis of academic studies about conversions of Muslims to the Christian faith in other geographical areas (see 2.6).

### **3.2.1 Criteria and categories for sampling**

Sampling and selection are vitally important strategic elements of qualitative research (Mason 1996:83). Since the present research is concerned with the experience of a specific group of people, it was necessary to select a representative number of individuals from this group for interviews. The criteria for selecting the interview partners were as follows: (1) The interviewee is a Muslim living in Kenya<sup>13</sup> who converted from Islam to Christianity; (2) the conversion has happened in an urban setting in Kenya and the person is presently living in Kenya; (3) the convert grew up as a Muslim and then converted to Christianity (the study does not take into consideration people who grew up in a Christian environment, then converted to Islam, and later converted back to Christianity); and (4) the convert is still a practising Christian.

The second criterion, that the conversion has happened in an urban setting, is important because the life-style of people and social dynamics differ considerably from a rural setting to an urban setting (see eg Murumba 2008:100f) and it was necessary to have the same setting for all conversions researched. In addition, since I reside in an urban environment it was more natural for me to focus on conversions in this setting. Regarding the fourth criterion, that the

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<sup>13</sup> In addition to Muslims with Kenyan nationality, this includes also Muslims from ethnic groups whose living space extends beyond Kenya, and whose members therefore do not necessarily hold Kenyan citizenship (like Somali refugees).

convert must still be a practising Christian, it was considered that those converts from Islam to the Christian faith who later returned back to Islam would be difficult to interview which is why they were excluded from this study. The age of the converts at the time of their commitment to Christ was taken into consideration for the analysis later on. For the selection of interview partners conversion age was not considered because it was not known at that time (before conducting the interviews) what that age had been. However, only adults were interviewed.

Brüsemeister (2000:21) points out that qualitative research is concerned with discovering theories and therefore needs fewer cases than quantitative research which is concerned with checking existing theories. The number of samples is dependent on the number and the categories of people that the samples stand for (see Mason 1996:83-106; Mouton 1996:132-140; Seidman 2000:43-48; Chandran 2004:84-111; Lamnek 2005:187-193). Converts from Islam to the Christian faith in Kenya come from various backgrounds. But whereas ethnic identity plays a more prominent role in the life of people in rural contexts, in urban contexts the behaviour of people and their reaction to societal changes and developments are more dependent on the level of education and the social group. It was therefore logical to use education and social grouping as the main differentiators for selecting samples.

In sociological publications it is acknowledged that in each society there are different levels of power, privilege and prestige, usually distributed unequally. The term used to describe these levels is 'social stratification' (eg Boris & Janssens 1999:9). For Lenski (1984:2f) the basic question is: "Who gets what and why?" He defines a class as an "aggregation of persons in a society who stand in a similar position with respect to some form of power, privilege, or prestige" (:74f). Hofstede (1997:17) sees social classes as being associated mainly with educational opportunities and with a person's occupation or profession. He introduces the concept of 'power distance', "the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally" (:28).

In Africa the classical Marxist understanding of classes in general does not apply. However, there are complex class structures that shape the various societies in different countries (Thomson 2000:76-79; but compare for example the application of the classic view of Marxism to the African reality in Zeilig 2002). This is also true for Kenya (cf Kitching 1980). The present study, therefore, takes into consideration that the urban society of Kenya is made up of different social groups (levels of social strata) that are distinguished from each

other on the basis of power, privilege and prestige. Even though no clear definitions exist as to where the exact borders of these various social groups are located, some general guidelines are obvious to the observer. The overall dimension that distinguishes one group from the other is power distance, particularly in regard to political and economical power. Defining three different social groups is a pragmatic way of differentiating between the main social backgrounds from which the interviewees come. It is not meant to be the final and authoritative definition in regard to social stratification of the urban society in Kenya. For this study the following main social groups have been distinguished:

- a) The social group of ‘the disadvantaged’ who have a low degree of political and economic power, and who lack privileges and prestige. Usually these people live in great poverty in informal settlements (slums) and can just barely survive. They depend on the more powerful ones for low-paid jobs and do not have any security in case of emergencies. In the research this group is referred to as ‘social group A’.
- b) The social group of ‘the powerful’ or as they are commonly called “the rich”. These are people with high-paid jobs, owners of businesses, employers of big numbers of employees. They have their own big houses in privileged living estates. These are the people who hold the political and economic power, who have many privileges and who hold a lot of prestige. Even though this group exists in Kenya, none of the interviewees belongs to it. Therefore this group does not appear in the research.
- c) The social group of ‘those in the middle’ as regards the distribution of power, privilege and prestige. Typically these are people who do not live in slums, but neither do they live in the privileged living estates. They either live in rented flats or houses or they may own them. They have a regular income through a job that gives them some prestige. A number of them have university qualification. There are artisans and small scale entrepreneurs who have small businesses. Some have their own cars. In the research this group is referred to as ‘social group B’.

In addition to power, education has been used as another differentiator. One category being oral communicators (illiterate or only primary education) and the other category being well educated (completed secondary education). A person from the social group B in Kenya usually completes secondary education, so there is no category of a person from this group who is an oral communicator. The two differentiators therefore result in three categories:

- Converts from social group A, oral communicators

- Converts from social group A, well educated
- Converts from social group B, well educated

These three categories were further subdivided by gender into male and female, leading to a total of six categories. The interview partners were supposed to be coming from an urban environment, which means they should come from the five main urban centres in Kenya: Nairobi, Mombasa, Nakuru, Eldoret and Kisumu. During the process of searching for and selecting appropriate interview partners the ideal aim was to find three to four people from each category, and ideally spread across the five different cities.

During the process of analysing the interviews I realized that there is a fourth category that would be worth taking into consideration as well, the category of ‘community’. Some of the interviewees are from a community that is dominated by Muslims, whereas others come from communities in which Muslims are a minority. This differentiation between ‘Muslim’ communities and ‘mixed’ communities was not planned but proved to be another significant aspect for the analysis.

An important question in regard to sampling and selecting interview partners has to do with the issue of “establishing an appropriate relationship between the sample or selection on the one hand, and to the wider universe to which you see it as related on the other,” as Mason (1996:84) explains. The ‘wider universe’ in the present research is Muslims who converted in an urban environment in Kenya to the Christian faith, divided into the six different categories. The selected interview partners (the sample) are designed “to encapsulate a relevant range of units in relation to the wider universe,” but they do not represent it directly (:92). This can be called “theoretical sampling” or “purposive sampling”, according to Mason (:93). The converts were selected for interviews on the basis of their relevance to the research question. Any member of the wider group of urban converts in the country will fall somewhere in the six categories, with the possibility of a few more being from the social group of ‘the powerful’. Having interview partners from these categories will allow the making of generalisations about the whole group. The situation of the sample in terms of religious background, worldview and societal pressure and their experience in terms of converting from Islam to the Christian faith is similar to the situation of all converts.

Seidman (2000) gives important guidelines about choosing the right people for interviews. He emphasizes that it is better not to select people who are easily accessible, like friends or colleagues, because they might not want to reveal their deepest experiences (:34-37). Contact should be made and the purpose of the interview explained by the researcher

and not through another person (:39-41). In a first contact the appropriateness of a participant for the study is being assessed, the major criterion being whether the subject of the researcher's study is central to the participant's experience (:40f). In order to be able to make generalizations in view of the larger population from what is learned in interviews of some representatives, the researcher must find connections among the experiences of the various individuals he or she interviewed. In addition, by presenting the stories of participants' experience, readers can connect their own stories to those presented in the study (Seidman 2000:43-45). Through purposeful sampling one can select appropriate interview partners (:45f). This means one needs to choose a range of people and sites that is fair to the larger population.

For the question of how many participants are enough, Seidman (2000:47f) proposes two criteria. The first one is sufficiency, which means that there needs to be sufficient numbers to reflect the range of participants and the various backgrounds so that others outside the sample might have a chance to connect to the experience of those in it. The second criterion is saturation of information, which means that the researcher needs to arrive at a point at which the same information is being reported and he or she is no longer learning anything new. Seidman (:48) is reluctant to establish a fixed number for the point of sufficiency. He argues that the criteria of sufficiency and saturation are useful, but practical questions of time, money, and other resources also play a role.

### **3.2.2 The process of sampling and interviewing**

For the present research the target had been to conduct 18-24 interviews, with three to four converts from each one of the six categories described earlier (different social and educational background, male and female representation, from different urban centres in Kenya). In reality it turned out that this was quite a challenge. Getting in contact with appropriate interview partners depended on finding the right contact persons who knew about such converts, and being able to meet with them. Even though I tried to explain the criteria for the selection of interview partners in advance, it turned out a few times during the interview that the person did not meet all these requirements.

Part of the challenge was the difficulty to find men from social group A, oral communicators. Three interviews were done with people from this background, but only one could be used in the end. Finding a female convert from social group A who was well educated was not possible, I just did not find one, even though I tried hard. In total I

interviewed 22 converts during April and June 2008. In the end 17 of these interviews were selected for further analysis and use in the research while the others were not considered, based on various reasons: Either the person did not convert within an urban environment (three cases), or it turned out that the conversion was actually a *re-conversion* to Christianity (one case), or the integrity of the convert seemed questionable (one case). This led to the following final composition of the sample: Five interviewees are in the category of social group A, oral communicators (one male and four females). Three interviewees are in the category of social group A, well educated. All are men, as no woman was found in this category. Nine interviewees are in the category of social group B, well educated (five males and four females). Regarding the geographical representation from the main urban centres in Kenya, seven interviewees are from Nairobi, five from Mombasa, three from Kisumu, one from Nakuru and one from Eldoret. The interviewees will be introduced in detail in chapter four.

Residing in Nairobi, it was relatively easy to identify several converts in the capital of Kenya and to conduct interviews with them. In this setting it was possible to check out before the interviews whether all criteria described were in place. Identifying possible candidates for interviews in the other cities proposed a bigger challenge. In Mombasa, the city in Kenya that is most influenced by Islam, a friend of the researcher prepared most of the interviews conducted there. In total eight interviews were conducted in Mombasa within one week. However, as it turned out during the interviews, three of the interviewees had experienced their conversion not in an urban centre, but in a rural area. These interviews were therefore not included in the analysis.

Locating converts in the other urban centres of Kenya, in Nakuru, Eldoret and Kisumu, proved even more difficult, because only few personal contacts existed who were able to establish a link with converts. In addition, the number of converts in these centres seems to be significantly lower than in Nairobi and Mombasa. In the end two converts were interviewed from Nakuru, two from Eldoret, and three from Kisumu. One of the interviewees from Nakuru turned out to be from a Christian background who converted to Islam and later back to Christianity. This interview was therefore not included in the analysis. Another interviewee, from Eldoret, created serious doubts as to the validity of the information shared, and was therefore also not included in the analysis.

The number of interviews found and used for this research appears to be a satisfactory number, both in terms of sufficiency and in terms of saturation of information found out. The

number of interviews conducted was the most possible in regard to time and resources available to the researcher. It has resulted in such a range of people that seems to be fair in regard to the whole group of converts from Islam to Christianity in Kenya. Even though I can only write with certainty about the 17 interviews analysed in this research, the representation justifies at least some generalizing conclusions which apply to all converts.

### **3.2.3 Interview technique**

Even though Popp-Baier (2002:109) suggests using participant observation in addition to open interviews, this was not an option for the present research because the interviewees were selected from different geographical areas in Kenya and it was not possible to observe them in their daily life for a longer period. Therefore the research concentrated on interviews only.

The interview technique that was used in the present research was based on Seidman (2000:9-21) who describes a method of conducting a cycle of three interviews with each person which he calls “in-depth, phenomenologically based interviewing”. I reduced this to a cycle of two interviews for the research conducted. In addition I tried to have an introductory meeting where contact was being made, the purpose of the interview explained, and a decision taken whether an interview should be conducted or not. This approach reflects the three phases of a narrative interview as described by Glinka (2003:11-19): Deciding on the topic, main story, and further detailed questions. With five of the interviewees it was possible to meet before the actual interview and explain what I wanted to do. With the others the first meeting was at the same time as the first interview. Each interview session lasted roughly between 30 and 90 minutes. Where it was possible the two interview sessions were spaced between two to eight days apart (:14f). However, in some cases it was possible to meet the interviewee only once. In such a situation the two interview sessions were done one after the other, with only a few minutes break in between. This was the case with nine interviewees.

The interviews were conducted in English. One interviewee communicated in Kiswahili and therefore a colleague of mine (a native from a neighbouring country) was present to translate into English. The translator speaks both languages fluently and lives in the same neighbourhood as the interviewee, thus having a good grasp of the situation. Another interviewee used Arabic in addition to English occasionally to explain certain issues, a language of which the researcher has a good working knowledge.

For the interviews a questionnaire was used as general guidance (see Appendix 1). The major task was to build upon and explore the participants’ responses to the questions. The

goal was to have the participant reconstruct his or her experience in regard to the conversion and place the behaviour and experience of the converts in the context of their lives and the lives of those around them. The focus in the two interviews was on the following issues, based on the suggestions of Seidman (2000:11f):

- First interview: The focus was on putting the participant's experience of conversion in context by asking him or her to tell as much as possible about the conversion story, so that a general understanding of the events that led to the conversion would occur: The family background, education, first contact with the Christian faith, development of events that led to changing the religious affiliation, consequences and results of this conversion, and the reactions of the community in which the person lived at the time of conversion. By asking mainly "what happened?" and "how did it happen?" the convert was able to reconstruct a range of events that place the process of the conversion into the context of his or her life.
- Second interview: The focus was on the details of the conversion experience. With specific questions concrete details of the conversion experience were reconstructed. The questions dealt mainly with the various stages that can be determined in the conversion experience, and the different factors that influenced the person towards moving to the next step in their conversion process.

In question 23 a number of different possible stages were presented to the interviewee. These stages were taken from the cognitive and affective dimension of the Spiritual Decision Matrix developed during my previous research (Appendix 2). The stages, mixed from both dimensions, were roughly divided into different clusters that usually make up the main phases in the conversion process of Muslims: Pre-condition, initial contact, interaction, decision, and growth as disciple. This breaking down of the conversion process into five main phases before conducting the interviews was based upon my own observations and reflected a summary of various theories of other researchers (Appendix 4). Within the clusters the different stages were listed at random in order not to unduly influence the answers of the interviewees. To use insight from previous research as a frame for conducting new research is justified because the constructive method of grounded theory according to Strauss and Corbin (1998) allows existing theories to interact with fresh data.

The first interview was conducted with M1, a male convert. After this interview, the questionnaire was revised slightly. In particular, I realized that in order to keep a better overview of the conversion process, the different stages needed to be grouped together into



five main phases. In this sense the first interview served as a kind of field test or exploring pre-study (Faix 2007:202ff) after which the methodology is being revised and adapted.

The interviews conducted were made up of a mixture of open-ended questions as well as guided questions and some objective-type questions where an answer could be ticked. Wengraf's (2001:111, 118) approach of SQUIN (single question aimed at inducing narrative) was applied for example early in the interviews with question 10: "Can you tell me how it happened that you became a follower of Jesus Christ?" Much room was given to interviewees to share their story and emphasize aspects they found important. At the same time I tried to direct the interview and get answers to the questions that I had in regard to the research.

In interviewing people there is the possibility that particular questions will threaten the interviewees in such a way that either they are not willing to give answers at all or that the nature of their answers misrepresents reality to some degree. Foddy (1993:112-125) deals with this issue of question threat and points out a variety of motives for an interviewee giving incorrect or biased answers. One motive could be the desire to be socially accepted, another one to avoid punishment or the loss of material benefits. Some interviewees avoid answering altogether because thinking about the issue is psychologically distressing (:119). The questions for this research were therefore constructed in a way as to make sure that they would not pose any threat to the interviewee. During the interviews great care was given to avoid any judgement on the actions or attitudes reported. Occasionally the interviewer verbally explained that this interview is *not* about finding out "how good a Christian the interviewee might be". When talking about difficult or shameful experiences the interviewer tried to react in an understanding and sympathetic way. Even though one can never be sure of what goes on in the mind of the interviewee, I did not notice any signs during all the interviews of an interviewee feeling threatened or trying to 'modify' the answers.

### **3.3 Processing the text: Transcription of interviews**

The interviews were recorded on a digital recorder and later transcribed so that the description of the experiences of the interviewees, reflected upon during the interview, were available for analysis (Mayring 1990:60; Glinka 2003:10). For the first draft of the transcriptions I was able to enlist the help of four volunteers who transcribed 14 interviews. This first draft was then checked carefully and finalized by myself. The transcription of the remaining three interviews I did alone.

The objective was to transcribe the interviews word for word so as to have clear documentation of what exactly was being said. However, after completing the drafts it became obvious that the transcriptions would be too long and ‘bulky’ to handle for analysis. Most of the transcripts made up more than 20 pages, with some even going over 30 pages (written in 10p font, single line spacing). This seemed to be too much to handle and to document in the thesis later on. Therefore I cut out any passages that do not deal with the immediate research topic and concentrated on the passages that provide information about stages in the conversion process and factors that acted as catalysts to move a person towards the next stage. In this sense the transcription follows to some extent the selective method of reporting (Mayring 1990:73). As a general practical guideline, no transcription was supposed to be longer than 20 pages (written in 10p font, single line spacing). The text of the shortened transcriptions is presented in Appendix 15.<sup>14</sup>

Occasionally some of the filling words like “okay”, “you know”, “aah”, or “mmh” have been left out to provide for a smoother reading. In some cases also slight grammatical corrections have been made, for example if an interviewee used “she” when the context clearly indicated that it should have been “he”. But otherwise the language and sentence structure was left as recorded. Wengraf (2001:219-221) discusses the issue of ‘tidying up’ an interview text by editing it and translating it into a more acceptable language. On the one hand the researcher should not impose his or her understanding of what constitutes ‘acceptable’ language on the interviewee. On the other hand the transcription should be done in a way that one can easily comprehend the content. The transcription of the 17 interviews for the present research were therefore done with only slight editing of language and grammar, but taking care to present the text as truthful to the original interview as possible.

**Table 4: Symbols used in transcriptions**

<b>Function in transcriptions</b>	<b>Symbol used</b>
Indicating breaks	--- (one dash for approx. one second)
Longer break	(break)
Text left out for selection purpose	-:-
Non-linguistic communication	(laughs) or (emphasis) etc.
Text not understood from recording:	( )
Interview disrupted:	((disruption through...))

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<sup>14</sup> The text of the full transcription before shortening is available on demand from the author.

The transcription of the interviews follows the suggestions of Glinka (2003:19-25) and Mayring (1990:66), using features like numbering the rows and special symbols for breaks, indicating emphases in speaking, and non-linguistic communication. Table 4 shows the symbols that were used in the transcriptions.

The text of the transcriptions was edited for anonymity, which means that personal names, dates or places that would allow the identification of the interviewee or other people mentioned were exchanged with codes (A. or B. etc.), using the letters of the alphabet in an ascending way (beginning with A. for the first code, followed by B. and so on). This procedure was applied to guarantee the privacy and security of the person interviewed.<sup>15</sup> It was, however, done in such a way that the intended meaning of the story is not distorted (Glinka 2003:24f).

### **3.4 Interpreting the text: Analysis of the data**

In analysing the texts of the different interviews I followed a basic philosophy from the grounded theory which says that theory of social sciences is being developed during the process of research in a continuous interaction of collecting data and analysing data (Popp-Baier 2003a:195-198; Mayring 1990:77-79; cf Lamnek 2005:195). My starting point for the present research was the theory of conversion as a process with clearly identifiable stages, based on my own previous research and other researchers and as graphically portrayed in the Spiritual Decision Matrix (Straehler 2005:65-69). The methodological objective was to confront this theory with the new data and thereby either validate, refine or modify it.

In the process of analysing the interviews I was guided mainly by the revised version of grounded theory as presented by Strauss and Corbin (1998). This constructive method of grounded theory particularly allows existing theories to interact with fresh data. For the practical application of this method I followed the model for empirical research in missiological studies developed by Tobias Faix (2007). According to Faix (:18f), his study embodies a type that can be used for empirical-theological research in missiology and practical theology.

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<sup>15</sup> A list with the codes used as well as CDs with the recorded interviews are kept in a safe known to the administration of the University.

### 3.4.1 The relationship between empirical research, theology and missiology

One basic issue in regard to empirical research about theological and missiological issues has to do with the correlation between empirical research, theology and missiology. For Faix (2007:43) the task of empirical missiological research is to analyse what people believe, what they feel and think, and how best they can be brought in connection with the Christian faith. This leads to the question of whether faith can be measured. Faix (:21-23) explains that the objective of empirical theology is to analyse the praxis of faith and if possible to come to clear measurable results. The supernatural revelation of God cannot be ‘grasped’ in an empirical way, but the effects of the revealed word of God on human beings can be researched. As the divine revelation makes an impact on a person, the world-view and behaviour of this person changes and these changes can be observed by outsiders and therefore ‘measured’ empirically. This is the task of empirical theology. In regard to the present research, the interviewees all went through a process of significant change in their thinking, beliefs and behaviour, due to an encounter with Jesus Christ. This process of their conversion was the object of the research.

Faix (2007:80-84) developed an empirical-theological praxis cycle for missiological research, consisting of six phases, which served as a guide for the present study:

1. Planning of the research (defining methodology and approach)
2. The praxis field (missiological question, test research)
3. The conceptualization (developing missiological problem and goal, defining terms)
4. Data collection (developing research design, collecting data)
5. Data analysis (empirical-theological analysis of data)
6. Research report (missiological interpretation, missiological-methodological reflecting)

The internal connection of this cycle can be described as *discovery*, *justification*, and *application* (*Entdecken, Begründen und Verwerten*) (:71ff). The context of *discovery* (phase 1 and 2) is seen already as a systematic part of finding a solution to the research problem. The context of *justification* (phase 3 till 5) is not a detached phase in the research cycle, because the researcher will make decisions and interpretations in constant interaction with the context of discovery and the context of application. Often there will be cyclical repetitions, moving from the context of justification to the context of discovery and vice versa. Searching for a

result of the study is not for the sake of just having a theory, but there must be an interplay between field praxis and scientific praxis. The context of *application* (phase 6) also cannot be viewed as a detached phase in the research, but empirical data is being applied to individuals, groups and situations already during the discovery and justification phase.

The empirical-theological praxis-cycle consists of the ‘big cycle’ which runs through the six phases, an activity that comprises the whole process of the research. But each phase contains also a ‘small cycle’ in itself. Grounded theory provides the methodological tools to analyse the qualitative data generated during the research.

### **3.4.2 Analysing data through Grounded Theory**

Grounded theory is a method for analysing qualitative interviews in order to develop a theory about certain phenomena in an inductive way that is anchored in reality (Faix 2007:74). The theory is being developed by a constant interaction between the data from reality, the analysis and existing theories. The approach which Strauss and Corbin (1998) follow with their ‘constructive’ way particularly emphasizes the need to allow the interaction of fresh data with existing theories. The original approach of grounded theory insisted on leaving aside all existing theories about a particular phenomenon, in order not to cloud new insights with preconceived theories (Faix 2007:75f). However, Kelle and Kluge (1999:17), who complemented Strauss and Corbin’s theory with methodological tools (Faix 2007:77), point out rightly that it is not possible to approach new data in an unbiased and unprejudiced way (*unvoreingenommen*). The theoretical background knowledge of the researcher does not hinder the process of research neither does it falsify the results. In the case of the present research this particular constructive method of grounded theory according to Strauss and Corbin proved ideal as it allowed the use of various concepts from previous research as a frame for conducting interviews and analysing the generated data. During the process of analysis these previous concepts then had to be revised significantly as they were confronted with new data. Grounded theory is not based on a particular theory, but creates a new theory concerning the topic researched as it is being applied. This makes it possible to work with particular missiological questions which can be treated in an intra-disciplinary method. In order to be able to do this, grounded theory needs to be filled with relevant content, which happens during the various cycles of coding according to the research goal of the thesis (Faix 2007:77). Grounded theory provides the method which shows the wider context and connections. The researcher fills the individual paradigms with the missiological questions

that derive from the research goal of the thesis. One looks for causal conditions for a particular phenomenon, describes the phenomenon and its properties, and identifies strategies for action and consequences of these actions (Strauss & Corbin 1998:128).

Grounded theory takes original data serious and bases the generating of a theory on this data. This consequent working with original data leads to an intensive interaction between existing theories and the experience of the interviewees. In dealing with religious experiences of people it is particularly important not to interpret these experiences according to preconceived theories, but to take the statements about these experiences seriously and put them into the framework of the whole interview (Faix 2007:78f). Grounded theory uses the method of abductive reasoning (*Abduktion*) which is a helpful complement to the usual understanding of theology as revelation and tradition (deduction, *Deduktion*) and the emphasis on the faith experiences of people (induction, *Induktion*). An approach of correlation and complementation can open new ways of understanding religious experiences (:79). During the whole process of research there occurs continuing missiological reflection based on deductive, inductive and abductive reasoning (:81, 83).

### **3.4.3 The approach of deductive, inductive and abductive reasoning**

The approaches of deductive, inductive and abductive reasoning represent different approaches of making logical inferences. Faix (2007:84ff) describes these approaches as they are being used in missiological research. In **deductive** reasoning one infers from a certain theory to a specific situation. The argumentation begins with a general rule and arrives at a particular conclusion or inference. This is a typical way of reasoning in theology where the starting point often is a certain doctrine which is then applied to particular cases, for example in regard to the conversion of individuals.

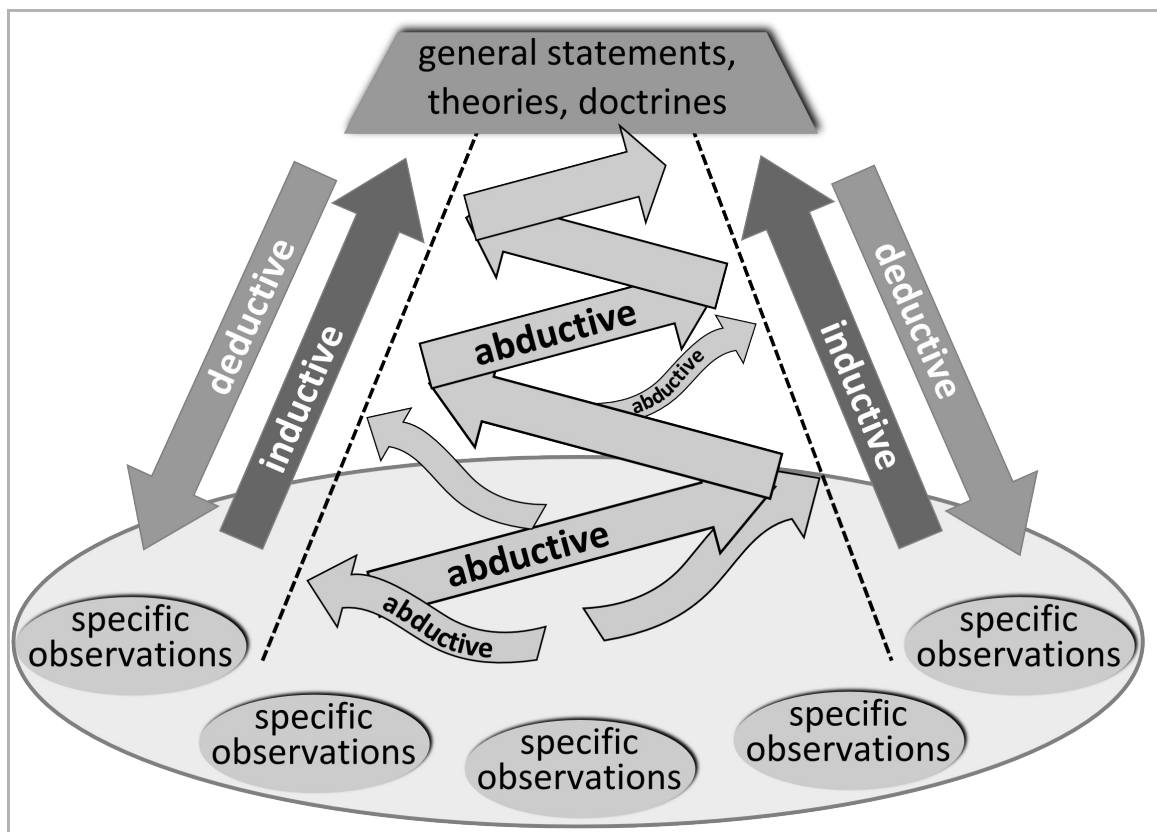
If the argument is based on **inductive** reasoning, one begins with observing many individual situations and then generalises from those situations to bigger units, trying to arrive at statements that are valid for larger groups. Based on the observations specific rules are being defined. This is what happens for example if particular conclusions are based on faith experiences of people.

In **abductive** reasoning (*Abduktion*) the researcher moves back and forth between deduction and induction. This way of reasoning is described by Faix (2007:89) as a 'daring hypothesis' which begins with a particular case or phenomenon and tries to solve the problem by going backwards. The approach of abductive reasoning helps researchers to find new

theories based on logically and methodologically well organized ways. The argumentation begins with a particular case, as in induction, but by contrast to induction, there is no specific rule nor a result. Now the process of searching for an explanation moves backwards. Based on this particular case, one tries to make a ‘daring hypothesis’. The researcher sees something, tries to find an explanation, then tries to verify this explanation in interaction between observation and existing theories.

During the approach of abductive reasoning the researcher searches for a rule that somehow makes sense in the face of surprising facts. One looks for possibilities to explain a particular phenomenon. Once such a hypothesis has been found, then a process of justification begins. This method is particularly helpful to describe religious experiences and practices. Missiological research often deals with subjective religious experiences of people and their attitudes towards God. Through this approach one can show that the existence of such an experience is possible (Faix 2007:91f).

**Illustration 4: Three approaches in logical reasoning**



The difference between deductive, inductive and abductive reasoning is portrayed in Illustration 4.<sup>16</sup> Since there are fewer general statements than specific situations, the whole diagram has the shape of a pyramid. Inductive reasoning is a process of generalisation that amounts to simplification. It moves from many impressions to a few ‘rules’ or ‘laws’ – or to a ‘neat’ theory that ‘ties together’ all the different details, with as few ‘loose ends’ as possible. Conversely, deductive reasoning is a ‘downward’ movement to ‘apply’ the (fewer) general rules to the (many) specific situations. Abductive reasoning is a generally ‘upward’ (i.e. more inductive than deductive) process, an attempt to make sense of data that does not fit well into any existing theory (or patterns emerging from the other data in the research). It requires metaphoric imagination and enlightened guesswork, which is why it does not take a ‘neat’ straight line upwards. Instead, it moves upwards with a ‘zig-zag’ movement. In addition, there are several attempts as part of abduction that do not lead to general statements, one does not ‘get it right’ the first time, but usually only after a few attempts.

### **3.4.4 Using abductive reasoning for analysing interviews**

How can the approach of abduction be applied for the analysis of interviews? Faix (2007:92-96) describes how interviews are being analysed in a first cycle. During this cycle the researcher may come across a surprising result, surprising in the sense that it was neither planned nor expected. It doesn’t fit into the previous results nor in the frame of theory. The researcher now tries to interpret this surprising result through abduction, putting the newly discovered phenomenon into relation with the context of the previously held theory. The new is shown as existing within the old. The conclusion is dependent on the previous analysis and through abductive reasoning the surprising fact is understood as a normal manifestation of a rule. Through this approach it is possible to discover the relationship between the new and the old by formulating a hypothesis.

One example from the present research should serve as an illustration for this dynamic. Based on the Spiritual Decision Matrix which I had developed in the previous research (Straehler 2005:67; cf Appendix 2) I had defined specific stages in the conversion process: Nine stages on the cognitive dimension (A – I) and 11 stages on the affective dimension (-5 – +5). Already during the first interview I realized that it is difficult for a person to identify these specific stages and their relevant description in his/her own life story. Therefore I

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<sup>16</sup> The illustration and respective explanation originates from Professor JNJ Kritzinger, Unisa, to whom I am grateful for these suggestions. Personal correspondence, 3<sup>rd</sup> of October 2009.



changed the questions and spoke of five main phases (before interest, awareness, interaction, decision, and incorporation), not differentiating during the interviews between the cognitive and the affective dimension. During the analysis of the interviews I discovered that some of the initial detailed descriptions for stages appeared during various phases of the conversion process. For example, the code 'getting to know the gospel' appeared during phase 2 (awareness) as well as during phase 3 (interaction). The code 'attracted to Jesus' appeared during phase 2 and 3, as well as during phase 4 (decision). The conclusion from this discovery was that the detailed description of the stages does not really occur in the sequence as I had thought so far.

As a next step the discovered hypothesis is diagnosed in regard to the consequences it results in. If this particular phenomenon does in fact exist, what are the consequences and what kind of rule can be established based on these consequences? This is the phase of deduction which is followed by the phase of induction. More data is being looked for to validate the consequences and to check the hypothesis. Finally the result is compared with the surprising discovery of the beginning. Either one can close an explaining cycle or one discovers new surprising elements which require a new cycle. In the case of the detailed description of the stages in the present research, the discovery led to a renewed analysis about what exactly happens during the various phases of the decision process. It therefore became a part of the new understanding of conversion processes of Muslims, particularly the understanding that there are various properties to the affective and cognitive dimension of the conversion process and each property consists of several dimensional continua that may permeate the whole conversion process. (See detailed explanation under section 3.4.5 and the application in chapter 5 and 6.)

It becomes clear that the method of abductive reasoning is part of a fixed frame made up of analysing and questioning which takes the researcher and his/her knowledge into a process of discovery. Within this frame the approach of abductive reasoning is open as far as its content is concerned (Faix 2007:95; cf Strauss & Corbin 1998:136f).

### **3.4.5 The process of coding with the help of Grounded Theory**

The objective of grounded theory is to generate theories from specific data and to put these in a direct frame of reference to the social reality (Faix 2007:97). The way to generate theories is to apply a process of coding individual interview segments, the data. The categories are developed by the researcher, done according to a methodologically verifiable system of

categories (Kukartz 2005:74-109). This process of coding is the heart of grounded theory where the data is being absorbed, broken up, and conceptualized.

### **3.4.5.1 The concept and types of coding**

There are three basic types or levels of coding: The open, axial and selective coding. The general paradigm of coding is the same for all three levels. Faix (2007:109ff) describes it as a system of creative questions that runs like a net through the different levels of coding. By asking these questions new theories are being generated, step by step. The kind of questions will change according to the level of coding. The methodologically controlled analysis of the text data prevents that the process of questioning gets out of hand. At the level of selective coding the existing-and-emerging theory is refined and formulated in a way that it explains the phenomena that is being researched in a more satisfactory manner. In the case of the present research the task is therefore to refine and reformulate my theory that attempts to understand and explain the conversion process of Muslims who become followers of Jesus Christ (cf section 3.4.5.3 for more details).

The most basic question in the process of coding is the question about phenomena. What is this text all about? What is the main event in the text? A phenomenon describes the highest function in the grounded theory under which all other categories and descriptions are ordered. Strauss and Corbin write (1998:102):

Science could not exist without *concepts*. Why are they so essential? By the very act of naming phenomena, we fix continuing attention on them. Once our attention is fixed, we can begin to examine them comparatively and to *ask questions* about them.

A phenomenon gives a name to something, but does not describe or interpret it. It is being described and interpreted through various questions. The most important question is the one about the basic cause. This has to do with events and cases which led to the occurrence or development of this phenomenon (cf Faix 2007:111). The main phenomenon in the present research is the process of conversion. If one asks what caused this process in the life of an individual Muslim, the answer leads to a complex set of explanations regarding the specific background of the person as well as to various natural and supernatural factors that act as causal and intervening conditions.

The notion of causality is extremely complex and the explanations given to the causes for the conversion process of a particular person will depend very much on the particular worldview one holds. According to principles of grounded theory the researcher needs to first

listen to the explanations which the interviewee himself/herself gives, according to the particular worldview of that interviewee. In the analysis the researcher will then let the explanations derived from the interview interact with the particular existing theories he or she gives preference to. This process will be influenced to some extent by the particular worldview the researcher holds to. In the case of the present research an approach is taken in which conversion processes are analysed through a multi-disciplinary approach, therefore allowing sociological, psychological, anthropological, theological and missiological explanations. In other words, causal and intervening conditions and factors in conversion processes are expected to be very diverse in nature, comprising materialistic, idealistic as well as spiritual and supernatural causes.

**Illustration 5: Example of a coded text segment in Maxqda**

The screenshot shows a window titled "Text Browser: M6 Interview (rtf) 09-05-06". On the left, a coding diagram features vertical lines and boxes. Codes include:
 

- ..Fulfilled
- ..Phase 1: Before
- ..Studying
- ..willing to act
- ..strong
- ..active
- ..Studying
- ..willing to act
- ..Phase 1: Before
- ..Fulfilled

 On the right, the transcript text is shown with line numbers 55-63. Line 59 is highlighted in black, containing the text: "A: Eh, the first born. So he was the one who was teaching us our madrasa. And I personally had the zeal to know the Qur'an more, so it's like after knowing how to read and to write the Qur'an, I personally took the initiative to read the Qur'an personally. And I could read, I could read even chapters that my teacher has not taken me there, and liked to know what is happening inside there. So in fact, I looked for a translated Qur'an where there is English and Arabic, so that I can really get what the word - not only in Arabic, but I wanted to get what is happening in those scriptures."

How does this work out in analysing interviews? The data is being worked through and specific segments of the text are being identified and marked, parts that point to a relevant phenomenon. This is being done with the help of a computer program, in the case of the present research *Maxqda* (MAX Qualitative Data Analysis) was being used (Kukartz 2007).

These marked or coded segments are empirical indicators for this particular phenomenon. Such segments of text represent events, happenings, conditions or ideas that have some connection with the phenomenon. By coding these segments, data is being conceptualized. Illustration 5 shows an example for such a coded segment of text. These text segments are being classed under a preliminary category and by doing this, provisionally coded in a first level of coding. The researcher continuously compares the codes with each other and organizes them in a new way if necessary. In an ongoing process of going back and forth between the text segments and the concepts, these concepts are being developed, verified and improved step by step (Faix 2007:111).

### 3.4.5.2 The level of open coding

Strauss and Corbin (1998:101f) define the level of open coding as “the analytical process through which concepts are identified and their properties and dimensions are discovered in data.” This activity is called *open coding* “because to uncover, name, and develop concepts, we must open up the text and expose the thoughts, ideas, and meanings contained therein.” During the process of open coding, “data are broken down into discrete parts, closely examined, and compared for similarities and differences. Events, happenings, objects, and actions / interactions that are found to be conceptually similar in nature or related in meaning are grouped under more abstract concepts termed *categories*.”

As I began with the open coding in the present research, I worked on developing a code system. As the main phenomena for analysis I defined the conversion process of Muslims to the Christian faith. In the first few interviews I concentrated mainly on the concepts of *stages* and *factors* in the conversion process, since these two issues are the focus of the study. A third concept was the background of the convert. The codes for the concept of stages were arranged in two main categories, *affective growth* and *cognitive growth*. Each category was divided according to the five phases which had been used in the questionnaire. Under each phase the various statements from the questionnaire were put. To give an example, Phase 1 (*before interest*) under *affective growth* had the following statements<sup>17</sup>:

Affective growth  
Phase 1: Before interest  
Disagreement with Muslims  
Christian spouse  
Had Christian friends  
Involved in *dawa*

---

<sup>17</sup> For full details see Appendix 6 “Code system during open coding.”

- Defending Islam
- No contact with Christians
- Immoral lifestyle
- Dissatisfaction with Islam
- Hostile to Christians
- Did not long for deeper spiritual experience
- Despised Christians
- Uneasy with Christians

Under *cognitive growth* the statements of Phase 1 were:

- Cognitive growth
  - Phase 1: Before interest
    - Questions about Islam
    - Attended CRE
    - Indifference
    - Knew Christianity
    - No knowledge
    - Rejecting Christian beliefs
    - Unaware of Christianity
    - Misconceptions about Christians

Under the *factors* the following main categories emerged during the open coding process:

- Dissatisfaction with Islam
- Main reason
- Negative experiences
- Christian programs
- Life experiences
- Christians (involvement)
- Meetings
- Media
- Supernatural

The *background* as the third main category was named almost from the beginning of the open coding. This was further divided into several properties:

- Islamic practice (with further subdivisions)
- Cultural identity
- Educational level
- Social level
- Position in society
- Family relationship
- Contentment with life

In addition to the main categories of *stages*, *factors* and *background*, a number of other categories emerged, but were not further divided into properties and dimensions during the open coding. These were:

- Changes that happened
- Reaction of community and family
- Sharing about new faith

These were the main features of the codes that developed during the open coding. After this initial coding system I introduced some changes. The main change was the separation of the time frame from the affective and cognitive dimension. During the analysis of the interviews it became apparent that the detailed statements relating to the affective and cognitive dimension cannot neatly be organized under the five phases. Some statements occurred during different phases and it was necessary to allow the new data that emerged to indicate which statements relate to which phase.<sup>18</sup>

The category *affective dimension* (previously called *affective growth*) was now divided into various properties, again an important new feature:

- Attitude to Islam
- Attitude to Christ & gospel
- Attitude to Christians
- Intensity
- Islamic practice

Each property had several subdivisions, indicating the respective dimensions. For example, under the property of *attitude to Christians* the following statements were listed:

- Hostile to Christians
- Despised Christians
- Uneasy with Christians
- No contact with Christians
- Normal relationship
- Had Christian friends
- Christian spouse
- First encounter
- Sympathetic to Christians
- Attracted to Christians
- Influenced by lifestyle of Christians
- Joining other believers
- Negative experiences after conversion

The breaking up of the categories into various properties was an important development that occurred already during the open coding. In regard to the changes that happened, the reaction of the community and family, and the sharing about the new faith, it became obvious by going through the interviews that these are categories of the wider concept of *results*. Each one of these categories was further divided into properties.

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<sup>18</sup> For full details see Appendix 7 “Code system after open coding.”

### 3.4.5.3 The level of axial coding

The level of axial coding focusses on developing further the concepts and categories found during the open coding. Strauss and Corbin (1998:123f) define axial coding as “the process of relating categories to their subcategories, termed ‘axial’ because coding occurs around the axis of a category, linking categories at the level of properties and dimensions.” The purpose of axial coding therefore is “to begin the process of reassembling data that was fractured during open coding. In axial coding, categories are related to their subcategories to form more precise and complete explanations about phenomena.” This process can begin already during the open coding.

The act of relating categories to subcategories follows along the lines of their properties and dimensions. A category stands for a problem, an issue or an event that is significant for the topic researched. As such it is a phenomenon. Subcategories do not stand for the phenomenon itself, but answer questions about the phenomenon like when, where, why, who, how, or with what consequences? Early in the analysis the researcher may not know which concepts are categories and which are subcategories. This usually becomes evident during the coding process. Although the text provides clues about how categories relate, the actual linking takes place at a conceptual level, not descriptively (Strauss & Corbin 1998:123-125).

At this point it is important to note that the use of the various terms is not standardised in qualitative social studies. Even within one particular textbook an author may not use the terms consistently throughout the text. A *category* can be called a *concept* and vice versa, or a *subcategory* can be called a *property*, as Faix (2007:233) points out. For the present research I developed the following hierarchy of levels:

- 1<sup>st</sup> level: concept
- 2<sup>nd</sup> level: category
- 3<sup>rd</sup> level: property
- 4<sup>th</sup> level: dimension

The main phenomenon is the process of conversion of Muslims. In such a process one can identify several concepts which each describe one aspect of this process of conversion (the main phenomenon). During the axial coding I identified four such concepts:

- Concept A: strategic actions (stages)
- Concept B: context / background
- Concept C: significant factors
- Concept D: consequences / results

For each of these four concepts several categories were identified as outlined in Table 5.

**Table 5: Concepts and categories defined during axial coding**

Concepts	Categories
A: Strategic actions (the stages)	Fact of process Affective dimension Cognitive dimension Conative dimension Time frame
B: Context / background	Position in society Social-economic level Educational level Contentment with life Family relationship before conversion Family relationship after conversion
C: Significant factors	Islamic practice as factor Main reason Negative experiences (turned person away) Life experiences Christian programmes Christians (kind of involvement) Meetings (type) Media Supernatural (God's working) Intensity of factor
D: Results	Changes that happened Reaction community / family Sharing

The categories were then further divided into properties and dimensions. To give an example, Table 6 shows the *categories* that were listed under the *concept* of ‘strategic actions (stages)’, each one with various *properties* and *dimensions*.<sup>19</sup>

**Table 6: The hierarchy of levels for the strategic actions (stages)**

Level 1 Concept	Level 2 Category	Level 3 Property	Level 4 Dimension
	Fact of process		
		Clarity	not clear <> obvious
		Speed	hours <> years
	Affective dimension		
		Attitude to Islam	propagating <> dissatisfied
		Attitude to Christ & gospel	dislike <> following
		Attitude to Christians	hostile <> joining
		Intensity of spiritual interest	no interest <> intensive relationship with Christ
		Identity as Christian	at commitment <> after baptism
	Cognitive dimension		

<sup>19</sup> For full details see Appendix 8 “Code system after axial coding.”



		Conviction about Islam	teaching < > rejecting
		Knowledge about Christian faith	ignorant < > teaching others
		Knowledge about Christ	Islamic < > biblical
		Acceptance of Christian faith	rejecting < > growing
	Conative dimension		
		Desire (for change)	weak < > strong
		Determination	not willing < > willing to act
		Intensity	low < > high
		Consequences (in terms of action taken)	passive < > active
	Time frame		
		Phase 1: Before interest	
		Phase 1A: Early awareness	
		Phase 2: Awareness	
		Phase 3: Interaction	
		Phase 4: Decision	
		Phase 5: Incorporation	

After a category has been identified and named, it needs to be developed further. This is being done with the help of properties. A property describes the attributes, marks, and characteristics that belong to a certain category. Property descriptions include the dimensions which describe the arrangement of a property on a continuum. The researcher gives substance to the categories, breaks the category and its properties open. In order to measure dimensions, one needs opposite pairs (contrasting pairs): often – never, developed – undeveloped (Faix 2007:113-115). Table 7 gives an example of this activity from the present research.

**Table 7: Properties of the category of ‘Fact of process’ in the concept of ‘Strategic actions (stages)’**

Category	Property	Dimensional marking
Fact of process	Clarity	not clear – recognizable – very obvious
	Speed	hours – days – weeks – months – years

#### 3.4.5.4 The level of selective coding

Strauss and Corbin (1998:143) define selective coding as “the process of integrating and refining theory”. During open coding the analyst is concerned with generating categories and their properties, then seeking to determine how categories vary dimensionally. In axial coding, categories are systematically developed and linked with sub-categories. But during selective coding the major categories are finally integrated to form a larger theoretical scheme. This is

the time when the research findings take the form of *theory*. Strauss and Corbin (:145f) emphasize the following points in this regard:

- Concepts that reach the status of a category are abstractions; they do not represent the story of one individual or group but summarize the stories of many persons or groups. They do this by reducing them to several highly conceptual terms.
- The findings need to be presented as a set of interrelated concepts, not just a listing of themes. These concepts (or relational statements) are ‘constructed’ from the data and interpreted in an abstractive way, they do not just describe details of cases. ‘Constructed’ means that the researcher reduces data from many cases into concepts and sets of relational statements that can be used to explain what is going on.
- There is more than one way of expressing relational statements. It is therefore helpful to be specific by using explanatory statements such as “under these conditions”, “then” and “when this set of event occurs”.

The first step in integration is deciding on a *central category* (or core category) which represents the main theme of the research. Strauss and Corbin (1998:146) recommend to decide on a *central category* that in a sense explains in a few words what “this research is all about”. This central category “has analytical power. What gives it that power is its ability to pull the other categories together to form an explanatory whole. Also, a central category should be able to account for considerable variation within categories” (:146). It is important to note that the central category is the explanation of *one* particular researcher and *his/her* way of interpreting what the research is all about. Strauss and Corbin (:146) point out that another researcher, coming from a different theoretical background and having another research question in mind, may arrive at a different interpretation. If the researcher, however, explains in detail how he or she arrived at this particular conceptualization, others should be able to follow this particular way of logic and accept it as one plausible explanation for the phenomenon under study.

For the present research the main phenomenon to analyse is the conversion process of Muslims who convert to the Christian faith. The central category of which Strauss and Corbin (1998:146) speak is supposed to pull all other categories of the main phenomenon together and to form an explanatory whole. The central category should therefore be based on the thesis-statement:

A Muslim who embarks on a journey to believe in Jesus Christ as his/her Saviour and Lord passes through clearly identifiable stages in his or her conversion process while the transition from one stage to another one is catalysed by specific factors.

After going through all three cycles of coding I formulated the central category as follows: **“Conversion is a developing process through phases and influenced by significant factors, resulting in consequences.”** The coding system had been revised slightly again. Some of the dimensions were structured differently, for example under the property ‘attitude to Christ and gospel’ the dimension ‘sympathetic’ was put as a sub-code under the dimension ‘attracted to Christ and gospel’. One of the more important changes was that the ‘conative dimension’ was changed to ‘conative aspect’ because I found out that this is not a dimension that develops gradually in the same way as the affective and the cognitive dimension.<sup>20</sup>

### **3.4.6 Developing a paradigm for analysis**

As the literature review has shown, conversion is a complex issue that is being studied from different view-points. It is usually understood as a process that takes place over a period of time and that is characterized by a variety of aspects. In order to be able to do a thorough analysis of such a phenomenon as the conversion process of Muslims who decide to follow Jesus Christ as their Saviour and Lord, the researcher needs an organizational scheme which will give guidance and structure to the process of analysing this phenomenon. The organizational scheme for the analysis in this research is the concept of a particular *paradigm* of the conversion process. This paradigm is being introduced here and will be used later to structure the steps of analysis.

#### **3.4.6.1 The concept of a paradigm for analysis**

As researchers analyse a particular phenomenon, they ask various questions like why?, where?, when?, or how?, and by doing this they discover relationships among categories. To answer these questions helps to contextualize a phenomenon, to locate it within a conditional structure and to identify the means through which a category is manifested. In this way researchers relate structure with process. Structure or conditions set the stage for a particular phenomenon to happen, whereas process shows the action over time of people who respond to certain issues. This is how Strauss and Corbin (1998:127) explain the complex relationships between various aspects relating to a particular phenomenon that has been identified as the

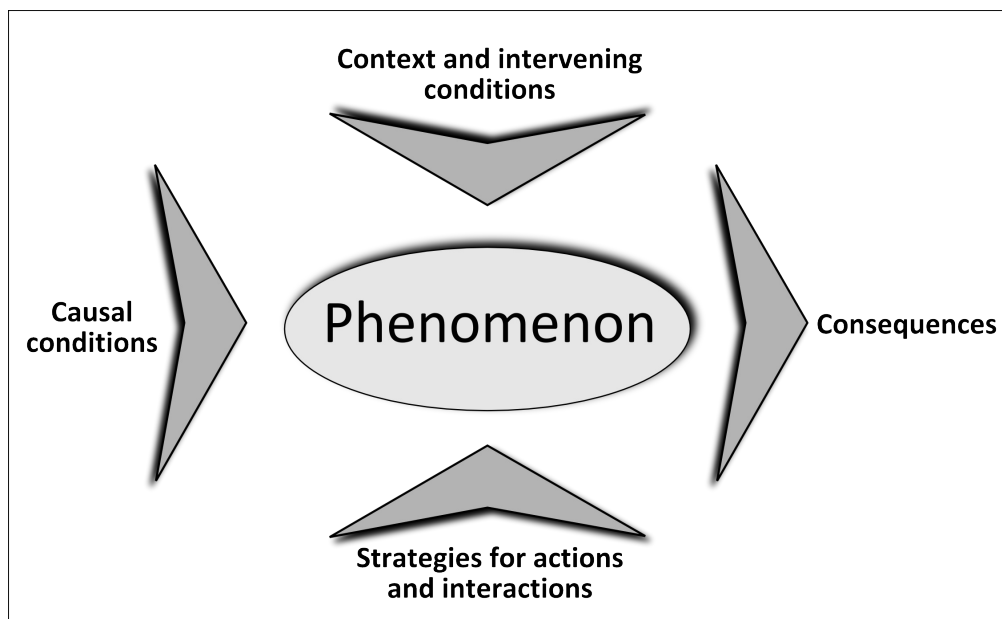
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<sup>20</sup> For full details see Appendix 9 “Code system after selective coding.”

focus of research. They continue by stating that combining structure with process helps analysts to understand some of the complexity that is so much a part of life. An understanding of both is needed, as they explain: “If one studies *structure* only, then one learns *why* but not *how* certain events occur. If one studies *process* only, then one understands *how* persons act/interact but now *why*. One must study both structure and process to capture the dynamic and evolving nature of events” (:127, emphasis in original).

Strauss and Corbin recommend the use of a scheme to sort out and organize the emerging connections between different categories. They call such a scheme a *paradigm* which they explain as “nothing more than a perspective taken toward data, another analytical stance that helps to systematically gather and order data in such a way that structure and process are integrated” (1998:128). For them the basic components of the paradigm are conditions, actions/interactions, and consequences. Faix (2007:112) takes up this concept of a paradigm for analysis from Strauss and Corbin and portrays it in a graph (Illustration 6; based on Strauss & Corbin 1996).

**Illustration 6: Basic paradigm for analysing a phenomenon**



Faix (2007:116) explains the various aspects of this paradigm:

1. The phenomenon: This is the central idea, the event or happening on which a number of actions are oriented in order to deal with it or that influence this happening.
2. Causal conditions: These point to the events or situations that led to the appearance or development of the phenomenon.

3. Context: This is a set of characteristics that belong to the phenomenon like the order of events, but it also includes the specific conditions under which these events happen.
4. Intervening conditions: These are the general conditions which influence the strategies of action. These conditions have to do with time, space, culture, socio-economic status, technical status, career, history and individual biography.
5. Strategies for actions and interactions: The reaction of people, organizations or communities in response to the phenomenon. For the analysis it is also relevant to observe the lack of specific actions which should have taken place but did not.
6. Consequences: Every action or interaction causes a result or a consequence which can pertain to people, places or things.

This paradigm for analysis helps to see the relationship between the different aspects of the phenomenon that one wants to analyse. The causal conditions, the context and the intervening conditions together form the *structure*, or set of circumstances or situations, in which a certain phenomenon is embedded. The strategies for actions and interactions as well as the consequences make up the *process* of the phenomenon (Strauss & Corbin 1998:128).

With this understanding of a paradigm for analysis and a central category I applied this concept to the present research.

#### **3.4.6.2 A paradigm for analysing conversion processes of Muslims**

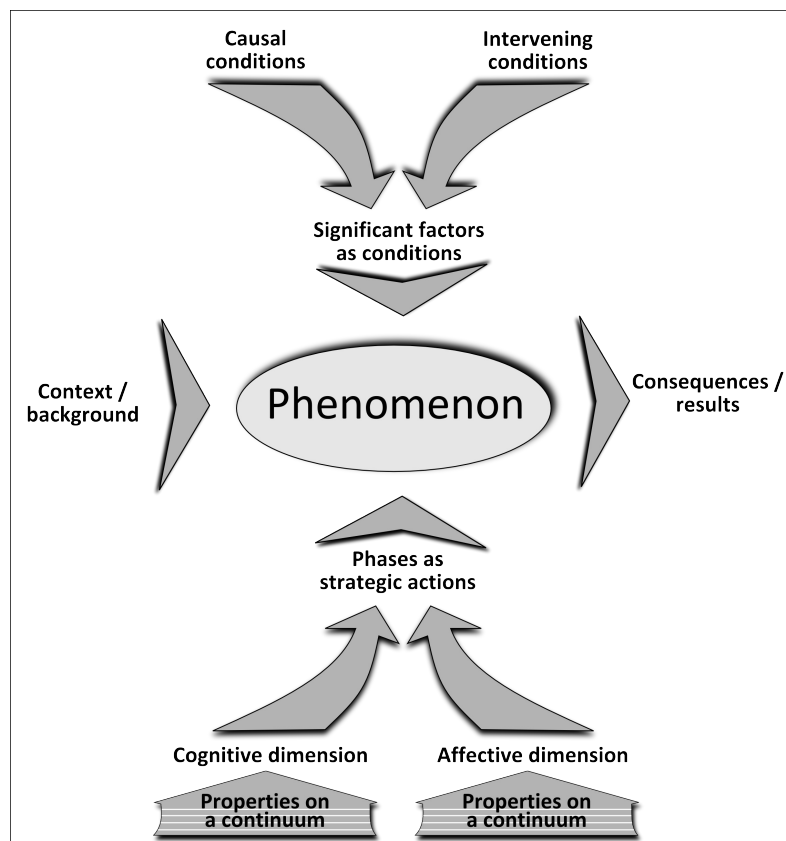
After going through the three phases of coding the interview transcripts, I was able to finalize the paradigm for analysing conversion processes of Muslims as shown in Illustration 7. The change that was introduced is that the factors are now defined as ‘conditions’, consisting of ‘causal conditions’ and ‘intervening conditions’. Another change is that rather than speaking of stages, I refer to phases in the conversion process.

The paradigm therefore consists of the following elements: The conversion process as the main phenomenon, the context or background, the significant factors as causal and intervening conditions, the phases as strategic actions that are made up of the cognitive and the affective dimensions, and the results or consequences. The individual elements in this paradigm correspond to the models of Strauss and Corbin (1998:128) and of Faix (2007:112).

Each of these elements or concepts is important in understanding the main phenomenon of conversion processes of Muslims:

- **Context / background:** The influences which have some impact on the process of conversion, e.g. circumstances of life, social environment, education, family relationships, attitude towards and practice of Islam. This will be analysed in connection with the stages and factors, not as a separate section.
- **Significant factors as conditions:** Causal conditions that often act as initial cause for the conversion process and that can happen long before the actual commitment (often during childhood and adolescence), and intervening conditions that cause a change in the attitude, feeling or knowledge of the person and in this sense ‘intervene’ in the normal course of life. The significant factors can for example be people, media, life experiences or supernatural experiences.
- **Phases as strategic actions:** The various phases or stages that a person moves through, with a cognitive and an affective dimension made up of specific properties on a continuum.
- **Consequences / results:** Changes that happen in regard to the identity and behaviour of the person, understanding of God, reactions of the community and family, and the issue to what extent the convert shares about his/her new faith.

**Illustration 7: Characteristics of the conversion process of Muslims**



This paradigm serves as the basis for the detailed analysis in chapters five to eight when each of these elements will be analysed carefully.

### **3.5 Validating conversion stories**

In analysing interviews about conversion stories, one needs to be careful not to take the description of the converts necessarily at face value (Bischofsberger 1992:119). In the sociological study of conversion the conversion narrative is seen as a part of the conversion process (Krech 1994:25-31; cf Ulmer 1988; 1990). This aspect of analysing the conversion narratives was given careful attention. There are several issues involved here.

First, there is the question of the credibility of the story, whether it was made up or whether the facts are true. Several measures were taken to ensure the credibility of the stories. During the process of selecting interviews for the research from the ones conducted I left out one where the authenticity of the person was in question. Members of the Christian community who had contact with this person after he associated with the church were not sure how reliable the testimony of the person was. For this reason I did not take this interview into consideration.

After finalizing the transcriptions it was possible to contact eight of the interviewees again and show them the printout of the text, making sure that they feel properly understood and that no sensitive information would be published that could jeopardize their security. In addition, the transcriptions of seven of these interviews were given to a person familiar with the general story of the conversion of one particular interviewee. These people were asked about the authenticity of the details in the transcribed interview and whether the information would not jeopardize the security of the person. This was done with the consent of the respective interviewee. In the case of two more interviews the transcripts were shown to a person familiar with the convert, without being able to check it with the convert himself/herself. These interviewees are oral communicators and would not have found it easy to read through the text in English. In all ten cases the content of the respective interview was confirmed. There were some comments concerning various minor details which were remembered by the person commenting in a different way than the one expressed in the interview. These differences had to do with the exact dates of a particular event, or with the description of meetings or titles of films, or similar issues. None concerned any major issues that would alter the analysis of the conversion process of the respective convert.

Determining the exact time of certain key events was a challenge for a number of the converts. Sometimes there was confusion to some extent about the exact order and time of events. This uncertainty, however, did not jeopardize the general understanding of the events that happened and that led to the convert accepting Jesus Christ. In such cases where there was a lack of clarity about the dates of events I did not put much emphasis on this particular information (cf Wengraf 2001:1, 33, 116). One example is the life story of interviewee F6 who seemed to be a bit confused about the number of years she was sitting outside the church and listening to sermons, while her child was attending Sunday school inside the church (see section 4.2.15, Table 24, stage number 9). Even though the exact number of years she was hearing sermons outside the church could not be determined, it was clear that there was a longer period lasting several years during which she learned a lot about the Christian faith this way.

During the interview some issues were approached several times from different perspectives, thus having a chance to cross-check some of the information given. If a particular conversion-story would have been made up, this would likely have come to the surface through apparent contradictions, something which I did not observe. All these measures together can be taken as a strong indication for the truthfulness of the stories told.

The second issue in question here has to do with the issue of an interpretation of the past, a reconstruction of the biographical memory. During the selective coding I introduced a specific code called 'reinterpretation of past' where I looked particularly for signs where the person interpreted the past in the light of the present. For example, F4 expressed at the end of the interview that in looking back she can see how God had been at work in her life long before conversion, even in the events that were difficult at that time (F4:362<sup>21</sup>). This of course is a point of view she has taken up after her conversion, reinterpreting her past from her present Christian perspective.

The question in regard to such examples of a reinterpretation of the past is to what extent this distorts the description of the conversion process. What about the phenomenon of "renegade's hatred", the possibility for a convert to paint his/her former religion in increasingly negative colours as time goes by? Rambo (1993:169f) deals with this issue under his stage 6 "commitment" and writes: "Central to the converting process is the convert's reconstruction of his or her biographical memory and deployment of a new system of

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<sup>21</sup> Quotations from the transcripts of the interviews can be read in context in Appendix 15 "Transcripts interviews."



attribution in various spheres of life.” He explains that for a convert giving a testimony means to give a narrative witness of a person’s conversion (:137). This narrative entails two interacting processes: language transformation and biographical reconstruction. For Rambo personal testimonies are a common method for publicly displaying commitment. They are a rich resource for understanding the nature of conversion and they can be a reminder of the community’s basic values and goals.

The issue of the validity of conversion narratives and the possibility of a reconstruction of the biographical memory of the convert was brought into the focus of scientific studies of conversion by Snow and Machalek (1984). Based on their understanding of conversion as basically a “change of discourse”, Snow and Machalek identified four “rhetorical indicators” that they found to be characteristic of the accounts converts gave about their conversion experience. According to their understanding, conversion accounts should not be taken as explanations of conversion experiences but as phenomena that require sociological explanation (:176f). This is because according to Snow and Machalek these accounts are socially constructed, they vary over time, and they are retrospective in character. This approach of Snow and Machalek has been reassessed and critiqued by Staples and Mauss (1987) who challenged the basic propositions of Snow and Machalek. For Staples and Mauss conversion is not something that happens to a person, but mainly a change in self-consciousness. Conversion, therefore, is seen to involve a change in the way a person thinks and feels about his or her self (:137). In trying to understand what happened to the convert, the researcher needs to ask the convert because it is only the convert who is qualified to tell the researcher who he or she really is. In the opinion of Staples and Mauss it is therefore a mistake to ignore what the person tells, particularly when he or she tells who he or she is (: 138). Staples and Mauss also question the conclusion which Snow and Machalek draw from their concept of “biographical reconstruction” in conversion accounts. Snow and Machalek agree that the biographical reconstruction involved in conversion is also present in everyday, non-conversion experience. But they suggest that in conversion, biographical reconstruction is greatly *amplified* and *intensified*. But according to Staples and Mauss (:136) this biographical reconstruction in conversion is only quantitatively (not qualitatively) different from what everyone does everyday. Since Snow and Machalek do not give criteria about what is beyond “normal” in this matter, their concern about taking narratives of converts seriously seems not to be justified, according to Staples and Mauss.

In this connection Rambo (1993:138) explains that “although all of ordinary human life can be seen as a subtle process of reorganizing one’s biography, in religious conversion there is often an implicit or explicit requirement to reinterpret one’s life, to gain a new vision of its meaning, with new metaphors, new images, new stories”. He is clearly aware of converts talking about their past from a new perspective, but for him this does not create a reason not to take such narratives seriously.

Ulmer (1990:294), who has also focussed on the issue of conversion narratives, states that the objective of conversion narratives is to legitimize the status of a convert. This seems to be the case in official settings of certain religious groups where a public testimony of a specific kind with specific wording is required by a new convert in order to be accepted. However, it is certainly beyond the necessary critical evaluation of the researcher to question everything a person says during the course of an interview. The people who were interviewed for the present research were all known as converts before they were approached, most of them for several years. They are all known in their community, church or at least to a small group of friends, and all had proven their credibility before the interview took place.

Lofland and Skonovd (1981:375, 380) suggest a particular way of validating conversion stories. They mention three levels of social reality: “Raw reality” (1. level), “conversion accounts” (2. level), and the “efforts of analysts” (3. level). As analysts study conversion stories, they come across a particular type, a new central meaning in conversion, one that is both there in “raw reality” (1. level) and in the converts own perception (2. level). Based on these thoughts from Lofland and Stark one can say that when all three levels of social reality come together, then one can be reasonably sure that the perception and account of the convert is valid. This kind of test takes place as the researcher analyses the conversion stories during the three phases of coding. The whole process of analysing data with the help of grounded theory, applying inductive, deductive and abductive reasoning, is in itself a safeguard for interpreting the data in a responsible manner.

A third issue in regard to validating the narratives of the converts had to do with the difficulty of explaining exactly what happened during the moment of actual commitment. This is an issue that Ulmer (1988:31) points out when he emphasises that the period before and after conversion takes place is in the sphere of the public day-to-day reality, whereas the conversion itself takes place in the inner world of the convert. The consequence of this fact is that it is relatively easy to confirm the period leading to the actual commitment to a new faith and also to confirm the time afterwards, because this is something that the people around the

person most probably have observed themselves. The difficult issue is to explain what exactly happened when the person took the step of faith and committed his/her life to Jesus Christ. It was obvious that most interviewees did not find it easy to put this experience into words. There remains a certain aura of mystery around this particular point in the conversion process. However, it would not be justified to question the whole story of the process of conversion since the other experiences are often straight forward and relatively easy to explain.

Taking all these factors together it seems justified to claim that the information given by the interviewees has been used in a responsible way in this research, on the one side taking seriously the descriptions of the converts themselves, and on the other side having enough analytical measures in place to interpret this data in a way that leads to reliable and responsible results.

### **3.6 Ethical considerations**

In conducting a research like the present one, ethical issues need to be considered. Spradley (1979:13-16) points out that ethnographers must consider the potential uses of their research because they have an ethical responsibility. Acquired knowledge is power and it can be misused. For him, ethnography is for understanding the human species, but also for serving the needs of humankind. An ethnographer must synchronize these two uses of research. In line with this, the proposed study serves to understand the situation of converts from Islam to Christianity in Kenya better and it will result in the church being better equipped to engage in a fruitful ministry to Muslims. It will also be a help in avoiding wrong behaviour from Christians towards Muslims who are on the road to an encounter with Jesus Christ.

Concerning the ethical question of publishing such sensitive material as conversion stories of Muslims, Syrjänen (1984:76f) states that “the main concern then for the researcher should be that no harm is caused to the people who are studied, i.e. the converts themselves.” For him this means that the anonymity of the converts is preserved as much as possible. This is also the concern in the present study. In order to guarantee the privacy and security of the interviewed people, their names and other personal data which may lead to an identification of the person are kept confidential by the researcher. Only code-names are used in order to refer to the individual converts (eg M1 or F5) and other people and places mentioned (eg A. or B.).

Not everybody is willing to be interviewed on such a personal issue as religious conversion. The researcher is therefore particularly grateful to the interviewees who gave their informed consent to the interviews. Most of them had been asked by someone they knew and

who had been contacted by the researcher and so they did not know who would be the one interviewing them. Yet they agreed to the interview.

Before conducting the interviews, I explained to each interviewee the purpose of the interview and the fact that I will use the information for an academic research paper which will be published under specific security guidelines (the ones mentioned in the previous paragraphs). The prospective interviewees were also asked before the interview started for their consent to record the interview so that I would be able to transcribe it later on. All agreed to this procedure. Several of the interviewees had the chance later on to read through the text of their respective transcribed interview as it will be included in the thesis. They all gave their consent to the use of their interview for publication. The people who were shown the interviews of a convert they know well also confirmed that the text for publication does not constitute any danger for the person concerned. I can therefore state with full confidence that all necessary measures were taken to protect the anonymity and security of the 17 interviewees.

## 4. Conversion processes of Muslims: Studying life stories

This chapter documents the first results of the field work regarding conversion processes of Muslims in Kenya. It starts with a presentation of statistical details of the interviewees, including their age at the time of commitment to Christ. Then each one is introduced and a narrative summary of the conversion process given. The main phases in the process, the time frame as well as the main factors are presented in a table for each interviewee. This is followed by an overview of the stages and significant factors in the conversion process as documented in the questionnaires. The chapter then closes with some conclusions from the presentation of these life stories.

### 4.1 The background of the interviewees

In the following two tables an overview of statistical details of the 17 interviewees and their background is given. Table 8 shows the ethnic group of the interviewees, their marital status and number of children, their profession, and in which urban centre in Kenya the conversion happened. Male interviewees are indicated with the letter ‘M’ (M1, M2, etc.), female interviewees with the letter ‘F’ (F1, F2, etc.).

**Table 8: Personal and ethnic background of interviewees and their profession**

Inter-viewee	Ethnic group	Marital status	Children	Profession today	Urban centre
M1	Somali	single	none	administration	Nairobi
M2	Luhya	married	1-3	Christian ministry, artist	Nairobi
M3	Luo	married	1-3	Christian ministry	Nairobi
M4	Luhya / Digo	married	1-3	Christian ministry / administration	Nakuru
M5	Luhya	married	4 +	engineer / pastor	Mombasa
M6	Duruma	single	none	Christian ministry	Mombasa
M7	Somali	single	none	accountant	Mombasa
M8	Luhya	married	1-3	mechanic / evangelist	Eldoret
M9	Luhya	married	1-3	pastor / welding business	Kisumu
F1	Somali	married	1-3	Christian ministry	Nairobi
F2	Luo	widowed	1-3	handicraft, hairdressing	Nairobi
F3	Luhya	single	1-3	clothes making (factory worker)	Mombasa
F4	Kikuyu / Kisii	widowed	1-3	Christian ministry	Nairobi
F5	Gabra / Borana	married	1-3	embroidery	Nairobi
F6	Digo	married	4 +	teacher / principal (retired)	Mombasa
F7	Luhya	married	4 +	teacher (retired) / coordinator of NGO	Kisumu
F8	Luhya	widowed	4 +	food vendor	Kisumu

The interviewees come from seven different ethnic groups, three of them have parents with mixed ethnic backgrounds. For seven interviewees the main phases of their conversion process happened in Nairobi, for five in Mombasa, for three in Kisumu, and for one each in Eldoret and in Nakuru. All five urban centres in Kenya are therefore represented in this research. Six of the interviewees are in full-time and three in part-time Christian ministry today. The kind of jobs of those not in full-time Christian ministry range from food vendor and members of a self-help womens' project, through clothes-making and welding, to retired principal, accountant, administrator and engineer. The number of children was given in three categories: 'no children', '1 to 3 children' and '4 and more children' (4+).

**Table 9: Interviewees according to categories for sampling**

Category for sampling	Inter-viewee	Social group	Education	Age at time of interview	Age at commitment
A/oral/male	M9	A (disadvantaged)	Secondary (not finished)	36-49 yrs.	late teens
A/oral/female	F2	A (disadvantaged)	primary (till 4)	36-49 yrs.	late 20s
	F3	A (disadvantaged)	primary school	26-35 yrs.	mid 20s
	F5	A (disadvantaged)	primary school	26-35 yrs.	late teens
	F8	A (disadvantaged) <sup>22</sup>	primary (till 7)	36-49 yrs.	mid 30s
A/well educated/male	M1	A (disadvantaged)	secondary school	18-25 yrs.	early 20s
	M6	A (disadvantaged)	secondary school	26-35 yrs.	mid 20s
	M7	A (disadvantaged)	secondary school	18-25 yrs.	early 20s
B/well educated/male	M2	B (middle)	secondary school	36-49 yrs.	late 20s
	M3	B (middle)	secondary school	18-25 yrs.	early 20s
	M4	B (middle)	secondary school	36-49 yrs.	late 20s
	M5	B (middle)	secondary school	50+ yrs.	late 30s
	M8	B (middle)	secondary school	36-49 yrs.	mid 20s
B/well educated/ female	F1	B (middle)	secondary school	26-35 yrs.	early 20s
	F4	B (middle)	secondary school	36-49 yrs.	early 20s
	F6	B (middle)	secondary school	50+ yrs.	mid 40s
	F7	B (middle)	secondary school	50+ yrs.	early 30s

Table 9 lists the interviewees according to the categories for sampling (described in 3.2.1). There are three main categories according to the social and educational background of the interviewees: Social group A (from a disadvantaged family) who are oral communicators (illiterate or primary education), social group A who are well educated (completed secondary school), and social group B (from a family in the middle) who are well educated. These three categories are further divided according to gender, resulting in six categories. However, no female converts were found to be interviewed who come from social group A and are well

<sup>22</sup> F8 indicated 'middle' but was put in the category 'disadvantaged' due to what she shared in the interview.

educated. This resulted in only five categories for this research. In addition, in the category ‘social group A/oral communicators/male’, only one person was found.<sup>23</sup> Table 9 also shows the ages of the converts at the time of the interview as well as at the time they began to see themselves as followers of Christ.

On a first glance it is striking that most of the interviewees were between their late teens and late twenties at the time of their commitment to Christ (13 altogether). Three were in their thirties and one in her forties. None became a follower of Christ during childhood or adolescence, even though a number of them had either Christian relatives or were exposed otherwise to the Christian faith already in their early lives. The time as young adults seems to be the prime time for a reorientation of one’s life in an Islamic context. During childhood and adolescence it seems that people cannot make their own choices easily or do not see the necessity for a change in religious convictions.

Marriage does not seem to have been a decisive issue for the people interviewed. Six were married at the time of their commitment to Christ (M2, M5, F4, F6, F7, F8), the others were single. M4 was already a secret believer when he married, without his wife knowing about his new faith.

The social/economic background of the interviewees is almost equally divided between “disadvantaged” (8) and “middle” (9). In regard to the educational background the majority are well educated (12 completed secondary school), only five are oral communicators. It is interesting to note that only one male interviewee was found who fits the category A/oral. Does this mean that men from a disadvantaged background and oral communicators are not so open to the Christian gospel as other men who are educated? What about women from the same background? Female interviewees from the category A/oral were found who accepted Christ. Do they have needs that lead to such a decision that men do not have to the same extent? It might be too much to draw such conclusions from the presence or non-presence of interview partners in a particular category. For example, the fact that no female interviewee was found from a disadvantaged social background with a good education does not necessarily mean that women in this particular category are not interested in the gospel, but rather that it seems to be more difficult for girls from a disadvantaged background to get access to a good education. Nevertheless, the fact that it was difficult to find converts from certain categories may serve as an indication that conversions from Islam to the Christian

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<sup>23</sup> Even though this person (M9) technically falls into the category for oral communicators, it needs to be noted that he also completed three years of secondary school.

faith do not occur equally in Kenya in all social/economic and educational groups of a society. We will analyse the influence of education as well as the social/economic background on the conversion process in more detail in chapters five and six.

## 4.2. The conversion processes of the interviewees

In this section the conversion processes of the interviewees are being presented. William James, one of the early researchers of religious conversion, said once that studying conversions simply means to analyse life stories (Popp-Baier 2003a:114). It is therefore in line with this research to tell the stories of the lives of the interviewees before they are analysed. For each interviewee a narrative summary is given, followed by a table with details about the identifiable stages in the respective conversion processes as well as the time frame and the main factors that were active as a catalyst to move the person forward in this process. Already during the interviews the following distinction of main phases was being used in discussing the conversion process with the interviewee: Phase 1 – before interest, phase 2 – awareness, phase 3 – interaction, phase 4 – decision, and phase 5 – incorporation. During the coding of the interviews an additional phase was identified and used for the analysis which is called ‘phase 1A – early awareness’. These six phases were then specifically assigned as codes to the various stages in the life stories of the interviewees during the process of coding.

Most of the interviewees identified and named the individual stages of their conversion process themselves. During the second interview session each interviewee was asked to write on pieces of paper the main stages of his/her conversion process. To show exactly what was asked from the interviewees, here is an example of the way this was introduced to M4:

Q: “Okay. I want to do a little exercise with you. I have some papers here, and I would like you to write. What would you identify as particular stages in this process? Particular stages of the development in your conversion? With just one or two words or a short sentence describe: What were particular - stages, I think, is the best word.”

A: “The stages that -”

Q: “You went through in your process of becoming a follower of Jesus.”

A: “Mhm, you want me to write down?”

Q: “Yeah, please, if you don’t mind.” (M4:238-242)<sup>24</sup>

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<sup>24</sup> Quotes from the interviews will be referenced by giving the code name of the interviewee, followed by the number of the paragraph in which the quote occurs. For example, the reference “M2:100” means that the quote is taken from the transcript of the interview with male interviewee M2 and the quote appears in paragraph 100. The quotes can be found in context in the full transcript of the interviews in Appendix 15 which indicates the same numbering of paragraphs. “Q” stands for “question of the interviewer” and “A” for “answer of the interviewee.”



Seven of the interviewees wrote down these stages by themselves, in eight interviews I wrote the stages down while discussing them with the interviewee, and in two cases I wrote the stages down after the interview without consultation with the interviewee. Since these original descriptions of the stages were usually arranged in a more narrative rather than in a systematic way, they have been revised slightly (eg by grouping different events in one particular phase together) in order to portray clearly the gradual development in the conversion process.<sup>25</sup> Sometimes I inserted additional stages that became apparent during the coding but were not listed by the interviewee. The identification of the main factors that are given for each stage in the conversion process is based on two sources: Sometimes the most obvious factors were pointed out by the interviewee directly. This information was found by carefully reading through the transcripts of the interviews. In addition to this information I used the Cross Relation Browser (CRB) of the computer software Maxqda to relate the various factors with the different phases and identify the ones that occurred most often in a particular phase. To illustrate this process, here is an excerpt from the interview with M4:

A: "Alright. Then my foundation, I developed thoughts from the book."

Q: "So this book, reading the book developed thoughts?"

A: "Yeah, I developed positive thoughts about Christ and Christianity."

Q: "Okay."

A: "Now these thoughts led to research." (M4:253-260)

From the statement of M4 it is obvious that Christian literature was an important factor during phase 3 (interaction). This was confirmed when checking the CRB for phase 3, it indicated five occurrences of the factor 'Christian literature', compared with the other factors which occurred only once.

The interviewees sometimes used Christian colloquialisms such as "sister", "CRE" (Christian religious education) or "crusade" (evangelistic open air meeting). These expressions have been used in the tables without explanation as original statements by the interviewees.

#### **4.2.1 The conversion process of M1**

M1 is a single man in his mid twenties. He grew up in a rural area of Kenya that is dominated by Islam and in which Christians are a despised minority. As a child and youth he therefore lacked any clear knowledge about the Christian faith. "We were only used to one side of the coin", is how he describes his situation. After finishing his secondary education, M1 came to Nairobi

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<sup>25</sup> For details about the original stages as given by the interviewees and the way these stages were identified see Appendix 10 "Tables of individual conversion processes."

because his older sister was already in the capital. She had a number of expatriate Christian friends and introduced her brother to them. M1 liked to socialize with these Christians, teaching them a bit of his language, while they in turn taught him something about the message of the Bible. They met regularly, playing football, eating together, and talking about religious issues. Gradually M1 realized that there is much truth in the Bible, and he began to trust this truth.

M1 had been brought up as a strict Muslim. He did not always enjoy the rituals he had to do but he liked the community aspect of Islam. For his own people Christianity did not really exist, these were just lost people. This attitude changed dramatically when M1 met Christians as personal friends. The love he experienced from these Christians overwhelmed him. He said: “The love that Christians have for one another, and even for people of different faith, that is what actually triggered me.” This love made him aware that there is “a different side to the coin”. For about two years M1 was in contact with these Christians, observing their lives, learning about the teaching of the Bible. Then he was ready to decide that he wanted to follow Jesus Christ. In his understanding the main message of the Bible is about love. And he responded positively to this love. M1 has occasional fellowship with other followers of Christ, but not on a regular basis.

**Table 10: Stages and significant factors in the conversion process of M1**

Sequence of stages	Description of stages	Main phases	Time frame	Main factors
1	Growing up as a Muslim, viewing Christians as enemies	1		
2	Made contact with Christians through contact with his sister when moving to Nairobi	2	January 2004	Christian relatives
3	Building friendship with Christians, interacting socially with them	2	during 2004	lifestyle/behaviour of Christians
4	Getting to know Christian lifestyle, discussions about the Bible	3	during 2004	lifestyle/behaviour of Christians, audio media
5	Studying the Bible with Christian friends, participating in Christian meetings	3	2004-2006	verbal communication, audio/print media
6	Giving his life to Christ, while watching Christian TV at home alone	4	August 2006	visual media
7	Growing as a follower of Christ	5		largely God’s influence alone

#### 4.2.2 The conversion process of M2

M2 is around 40 and married. He comes from an ethnic group in Western Kenya in which Muslims are a minority and already took his religion seriously as a child. During his teenage years he developed a desire to know God and obey him. Consequently he enrolled for Islamic

studies and got a job as a teacher in a mosque. During this time he began to study the Bible in order to be able to refute the Christian faith and invite Christians to become Muslims.

According to his own description, M2 got into some rather bad habits, living a double life as a faithful Muslim by day but not so faithful at night. At the same time he began to question his religion. For example he realized that the message of the Qur'an cannot stand up to the message of the Bible. Slowly he got to like the Bible. During a dialogue meeting with Christians someone told him that one day he would be a follower of Christ, a remark that made him think more about the Christian faith, reading books and studying the Bible. He carefully considered the implications if he would accept Christ. During this time his attitude towards Christians became positive.

Then he had a dream three times in which someone pushed his Islamic books from the table, replacing them with a Bible. He reacted angrily, but realized that this person was too strong for him. This experience encouraged him to attend a church service. The message of the service touched his heart and he went forward to accept Jesus. Someone prayed with him and this was the beginning of his walk with Jesus Christ. His wife joined the new faith as well and the couple were discipled by Christians. For M2 the main issue he desired in the Christian faith was to know and experience the truth. At the same time he wanted to be transformed, to be a good man and husband. There were attempts by Muslim relatives to kill M2. He was hijacked several times but escaped miraculously. Despite many challenges the couple continue to live as followers of Jesus Christ, being involved in an evangelistic ministry.

**Table 11: Stages and significant factors in the conversion process of M2**

Sequence of stages	Description of stages	Main phases	Time frame	Main factors
1	A Muslim following the right path, desire to know who God is and what he wants me to do	1		print media, reading Bible
2	Started thinking about Christ while teaching <i>madrassa</i> at an Islamic centre	2	in 1996	verbal communication
3	Did more research about Christ, desire to associate more with people who knew Christ, distancing himself from Muslims	3	6 months	print media, reading Bible
4	Worries, sleepless nights, loneliness (wondering what would happen if he becomes a Christian)	3	3 – 4 months	print media, reading Bible
5	God appeared to him three times in a vision	3	1997, one week	vision
6	Went to a church and the pastor made an altar call, then he became a Christian	4	after the visions, in 1997	church meeting
7	Discipleship class and involvement in church	5	the following months	discipleship training

### 4.2.3 The conversion process of M3

M3 grew up in a Muslim family near Lake Victoria and is now in his early twenties. His upbringing in Islam was not strong and most of his friends were Christians. After completing school he got a scholarship at a university in a neighbouring country for training as an Imam. He enjoyed the thorough study of Islam, particularly because he had known his religion only in a superficial way so far. In the third year of his studies the emphasis was on the Islamic traditions, the *hadith*. As M3 read through the sayings of Muhammad, he came across some in which he saw contradictions. Side by side with his fascination about Islam serious doubts developed as well.

After completing three years of studies for a diploma abroad, M3 continued his education in Kenya for another four years. During this time the doubts about various passages from the *hadith* increased even more. When he graduated with a Bachelor in Islamic tradition he got a job with an Islamic radio station and produced broadcasts about the *hadith*. One day he spoke on air about the Prophet Isa and the possibility of his pre-existence, all based on a particular saying of the Prophet Muhammad himself. These positive remarks about Isa resulted in a strong disagreement with his director and the consequent loss of his job.

**Table 12: Stages and significant factors in the conversion process of M3**

Sequence of stages	Description	Main phases	Time frame	Main factors
1	Growing up as a nominal Muslim	1		
2	Studies abroad: First year basics of Islam, second year importance of pillars, growing deeper in Islam, how to do <i>dawa</i> work	1	1999-2002	
3	Third year abroad: Relationship of Qur'an and <i>hadith</i> , research started, critical questions about Islam	2	2001-2002	studies in Islam
4	Studies in Kenya: More questions about Islam, digging into <i>hadith</i>	2	2002 - May 2006	studies in Islam
	Nairobi: Teaching <i>hadith</i> at radio station, disagreement about Jesus in <i>hadith</i> with director	2	May - December 2006	studies in Islam
6	Establish contact with a Christian, discussions	3	January 2007	dissatisfaction with Islam, studies in Islam, verbal communication
7	Agreement with Christian at third meeting, decided to receive Jesus by prayer	4	31 <sup>st</sup> January 2007	verbal communication
8	Stopped practising Islam, studying Bible, received teaching	5	since then	discipleship training reading Bible
9	Involved in Christian ministry	5	since then	

This experience led to an increasing conviction that Islam cannot be the true religion. M3 was now eager to find out what Christians believe. He had talked with several pastors before and heard a lot about their views. But still he was unsure about different issues. He visited a church and asked for a meeting with someone. After sitting with a member of the church for a few times and discussing his questions, M3 was convinced that Jesus Christ is the only way and the truth and became a follower of him. He got married to a Christian wife soon after his conversion and is presently working as a volunteer with a Christian ministry that reaches out to Muslims.

#### **4.2.4 The conversion process of M4**

M4 is a man in his forties who is married with children. He grew up in a strict Muslim family where the father worked with an Islamic organization. During his childhood the family moved from Mombasa to Nakuru where he spent most of his youth. After completing high school he did Islamic studies at different colleges for four years and was then employed by an Islamic organization for *dawa* work. For about five years he was involved in teaching Islam to children and adults and inviting non-Muslims to join Islam.

During his work as a Muslim teacher he was in contact with a Christian neighbour and they had talks about spiritual matters for over a year. M4 was interested in spiritual power and experienced magical practices in Islam. Once his Christian friend gave him a book with a testimony of a person who was delivered from dark powers by the power of Jesus Christ. This message shook him deeply and in order to find out more about this Christ he wrote to Christian organizations, asking for material. The books he received helped him to learn more about the Christian faith and he decided to follow Jesus Christ. The powerful message for him was the fact that he is forgiven and does not need to worry about God's acceptance.

For one and half years he kept his new faith secret, even when he married a Muslim woman in 1994. However, after some time his wife discovered that he was a secret Christian. She was shocked but eventually agreed to stay with him. When M4 was offered a scholarship in Iran he declined and at the same time revealed to his father and the Islamic organization that he had become a Christian. This led to the loss of his job and to severe troubles. He went to Nairobi with his wife and stayed with Christians for six months, receiving intensive teaching in the Christian faith. Eventually his wife also became a follower of Christ. The community still rejects him, but he is now in contact with his father who somehow accepts him with his new faith. M4 works with a Christian organization that reaches out to Muslims.

**Table 13: Stages and significant factors in the conversion process of M4**

Sequence of stages	Description	Main phases	Time frame	Main factors
1	Growing up as a Muslim, studying Islam	1		studying Islam
2	Working with an Islamic organization, seeking spiritual power	1	1989-1994	seeking spiritual power
3	Conversation with Christian friend about spiritual matters	2	one year	lifestyle of Christians
4	Friend gave him a book, through reading he developed positive thoughts about Christ and Christianity	2	end of 1992	Christian literature
5	The book led to search about highest power, he found the power he needed	3		Christian literature
6	Wanted to find conditions on how to live and please the new-found powers; requested material from Christian organizations; received response; learned about Christ and how to live as a Christian	3		Christian literature
7	Promises by Christ were attractive, particularly issue of forgiveness and new creation	3		Christian literature
8	Decided to follow Christ	4	3-5 months later, early 1993	dissatisfaction with Islam
9	Wanted to tell others about Christ, but circumstances were difficult, remained secret believer	5	1 ½ years	
10	Announced his new faith, loss of job	5	March 1994	correspondence course
11	Received training in Nairobi, wife became a believer too, got involved in Christian ministry	5	6 months in Nairobi	teaching

#### 4.2.5 The conversion process of M5

M5 is a communication technician who is now around 60, married and has grown up children. His process of conversion is particularly outstanding and dramatic. Growing up in a strict Muslim family in Mombasa, M5 married a Christian wife and did not care much about any religion. Once his company sent him to Israel for technical training and during this trip he also visited sites remembering the life of Christ. He brought home “holy” water from the river Jordan, something he treasured for a long time, reminding him of the Prophet Isa.

After some years of marriage M5’s wife became a committed Christian and developed a spiritual concern for her husband. For two years she fasted and prayed for him two or three days every week, without his knowledge. One day M5 heard a voice speaking clearly with him which he understood came from God. The voice talked with him for three days about his sins, the work of Christ, and the judgement to come. Whereas M5 could hear the voice

audibly and answered back audibly, the people around him only heard him talking, without hearing the voice. Since they were much concerned about his mental health, they took him to a hospital. While waiting for tests to be done, M5 saw in a vision how he was about to be taken to judgement and how people were burning in hell. He was so horrified that he wanted to commit suicide and jumped head first from the first floor down on the ground floor. Miraculously he was not hurt.

He was put up in a bed in hospital. His wife brought her pastor the next day who shared the gospel with M5. She had seen a week before in a vision that something would happen to her husband that would lead him to salvation. When the pastor spoke with M5 he accepted the message and committed his life to Christ. After a month he confessed his faith in a church and was later baptised. For him the sincere and consistent prayers of his wife were the main reason why he became a follower of Christ. M5 works part-time as a pastor today.

**Table 14: Stages and significant factors in the conversion process of M5**

Sequence of stages	Description	Main phases	Time frame	Main factors
1	Growing up as Muslim	1		
2	Trip to Israel, visit to holy sites, holy water from Jordan, respect for Prophet Isa, sympathetic to Christians	1A	1991	Visiting holy sites
3	Marriage to Christian spouse	1	1983	lifestyle
4	Wife becomes a true believer in Jesus Christ, praying and fasting for husband for two years	1A	2 years, 1985-1987	Christian relative
5	Experience of voice from God for three days, disturbed, afraid, listening to voice	2 + 3	3 days in April 1987	God speaking directly
6	Attempted suicide in hospital, because he saw in a vision that he was about to be crucified and sent to hell	3	on third day	vision
7	Visit of pastor, prayer, gave his life to Christ	4	Fourth day	verbal communication
8	Coming forward in church to receive salvation	5	after one month	meetings, teaching
9	Involved in ministry as part-time pastor	5		God's call, teaching

#### **4.2.6 The conversion process of M6**

M6 is a single man in his early thirties who comes from a disadvantaged family at the coast. As a young person he took his Islamic upbringing seriously and tried his best to be a good Muslim. Together with his brothers he struggled hard to get education and the boys supported

their mother who had been divorced by the father. M6 was a leader among the youth, initiating sports and community events and encouraging others to follow Islam seriously.

M6 had many questions, talking with Muslim imams, but was disappointed with their answers. Issues that repelled him were the involvement of many Muslims in occult practices and the fact that he did not feel satisfied and fulfilled spiritually by following Islam. He explained that when he tried to get deep into an understanding and practice of Islam, it was not giving him what he wanted. This disappointment eventually led to his acceptance of the Christian faith. He was actively seeking an alternative, studying the Christian faith. For three years he was in a neutral position, not following Islam nor the Christian faith. But gradually the conviction grew within him that he was not in the right place and that Christians have something Muslims do not have.

**Table 15: Stages and significant factors in the conversion process of M6**

Sequence of stages	Description	Main phases	Time frame	Main factors
1	Growing up in a Muslim family, strong Muslim	1		
2	Passion to know God more	1	around 1990 (from end of primary)	influence of God
3	Dissatisfaction, disappointment, no answers, more Christian friends	2	till 1995 (end of secondary school)	questioning Islam, reading Bible, friendship
4	Neutral time, no involvement with Islam	2	1996-1999	dissatisfaction with Islam
5	Passion to read Bible, listening to Christian tapes	3	around 1999-2000	reading Bible, audio media
6	Conviction that this is the right path, came by studying the Bible and “sneaking in” to crusades	3	2000	meetings, reading Bible
7	“How am I going to embrace Christianity in my environment?”	3	2000	conviction by God
8	Decision to act, accepting Christ	4	19 October 2000	crisis experience, conviction by God
9	Zeal for Christian faith, commitment, identified with the Christians, baptism	5	baptism 2001	fellowship, teaching
10	Separated from family	5	2000-2006	zeal for new faith
11	In contact with family, involved in Christian ministry	5	since 2006	zeal for new faith

While working for expatriates in the tourism sector along the coast he learned something from these people about the Christian faith. He then decided to leave his job and move to Mombasa where he attended church meetings frequently. Eventually he made up his mind that he wanted to become a follower of Christ, went to a church and told the pastor that he “wanted to



get saved”. After becoming a Christian he separated from his family for about six years and lived with a pastor. Then he got into contact with his family again and today they have a fairly good relationship. M6 is presently working with a Christian organization.

#### **4.2.7 The conversion process of M7**

M7 is single and in his mid twenties. He grew up in a disadvantaged Muslim family along the coast and in a community in which Islam was dominant. At the age of three he was sent to the Islamic *madrasa*. While in primary school he received material support from the Catholic Church which was his first encounter with Christians. While in secondary school he was influenced by the Islamic movement “Let the Bible speak” in which Muslims used the Bible to prove the truth of Islam. This led to an intensive study of the Bible and a comparison with the Qur’an. In 2004 M7 joined a library club with other young people in which they also did Bible studies. The lifestyle of these Christians made a deep impression on M7. In 2005, after graduating from secondary school, he joined a core group that met in a church regularly. The fact that boys and girls went on together well without immoral consequences was astonishing for him and made him more interested in the Christian faith.

Through contacts with a visiting team from a Christian literature ship M7 was challenged to think about his faith and to question the Qur’an. A time of intensive study followed in which he was frustrated because Muslims did not answer his questions satisfactorily, for example about the issue of the death of Jesus. Gradually he was convinced that the Bible is the Word of God and he wanted to follow its teachings. The big question was how to do this. He was very much afraid of leaving Islam because he knew that this would be perceived as betrayal by his community.

The solution came during an Easter-play in 2007 which focussed on Nicodemus who was a secret follower of Jesus. M7 decided to follow Jesus Christ secretly. His commitment was confirmed the next day in a spontaneous answer to a desperate prayer and from then on M7 followed Christ. It did not take long, however, until he gave up the secrecy of his new-found faith and shared it with his family who were shocked at first, but later somehow accepted this fact. M7 lost his job and a sponsorship for further studies provided by Muslims but keeps on following Christ faithfully.

**Table 16: Stages and significant factors in the conversion process of M7**

Sequence of stages	Description	Main phases	Time frame	Main factors
1	Growing up as a Muslim boy	1		
2	Being partly sponsored by Christians in primary school	1		Christian programmes, lifestyle
3	“Let the Bible speak” Islamic movement; study of the Bible	2	1996	print media, studying Islam, reading Bible
4	Prayer answered for joining high school	2	around 2001	God’s influence
5	Interaction with Christians in library	2	2004	lifestyle, personal witness
6	Joined core group after secondary school, prayer answered	3	2005	lifestyle
7	Intensive study, comparison Bible and Qur’an	3	2006	questioning Islam
8	Knew that Islam is not right, but did not know how to change	3	four months	questioning Islam, personal witness
9	Play watched (“We three Kings we think”), decision	4	Easter 2007	verbal communication, visual media
10	Doubts, confirmation with a sign	4	next day	supernatural experience
11	Announcing new faith, confrontation with parents, losing job and sponsorship, facing interrogation	5	after one month	God’s influence
12	Going on with life as a follower of Jesus, reaching out to others	5		discipleship training, fellowship

#### 4.2.8 The conversion process of M8

M8 is married with one child and is now in his early forties. He grew up in one of the tribes in Kenya where Muslims are a minority. From childhood he was introduced to Islamic practices, but had Christian friends as well. In school he had to take Christian education classes, because no Islamic classes were offered. When the parents got divorced during secondary school, he stayed with some Christian relatives and adjusted to this “Christian” life. Later came a period where he was “neither a Muslim nor a Christian”. When he changed to another school where there were more Muslim students, he practised Islam again. These Muslim students were supported by Muslim traders who spread a lot of hatred against Christians.

After finishing high school M8 took up work and his religious practice as a Muslim became more nominal. At that time mysterious events happened in the family. His stepfather, a nominal Christian, got involved in witchcraft and wanted to kill the stepchildren. M8 and his

brother heard voices at night that threatened them. The brother got very sick and died, which left M8 scared and desperate. Doubts crept into his mind. Why could Muhammad not help?

**Table 17: Stages and significant factors in the conversion process of M8**

Sequence of stages	Description	Main phases	Time frame	Main factors
1	Growing up as a Muslim, Islamic primary school	1		questioning Islam
2	Attending a primary school which promoted Christianity	1A		Christian programmes, praying with Muslims
3	Attended CRE in secondary school, enjoyed it, was leading his class	1A	1985-1987	CRE, supernatural experience
4	Behaving as Christian while living with Christian relatives	2	during secondary	friendship, Christian relatives
	Practising Islam, giving up Christian practice	1	during secondary	Islamic teaching, friendship with Muslims
5	Weak practice of Islam	1	after secondary	busy with life
6	Problem in family, witchcraft, brother died, afraid for life	1	1992	crisis experience,
7	Comparing Muhammad and Christ, after death of brother	3	1992 (few weeks after death)	crisis experience, dissatisfaction with Islam, comparing
8	Crusade at stadium, "Christ will get witchcraft out of the house!" Beginning with Christ	3	1992 (at age 26, one month after death brother)	evangelistic meeting, verbal communication
9	Vision about TV screen, people burning in hell (this came twice, didn't want to see it a third time)	3	after few weeks	vision
10	Second crusade, commitment to Christ	4	August 1992, two months after first crusade	evangelistic meeting, verbal communication
11	Joined church, got involved in choir, then evangelism	5	since then	fellowship, teaching

During this troubled time M8 passed by a Christian public meeting where he heard someone speak about Jesus who could free people from evil spirits. This caught his attention and he went forward and committed his life to Christ. He even began speaking in tongues. But despite this experience he did not take his new faith seriously. It was only after receiving some warning visions that he attended another meeting in which he seriously accepted Christ. The message had been clear: "Receive Christ – you will go to heaven! Reject Christ – you will miss heaven, but for sure you will not miss hell!" M8 joined a church and began to get involved in various ministries. For some time he still felt troubled by evil dreams, but

eventually he overcame these attacks. He now works in a factory and in his free time is involved in the local church and in outreach to Muslims.

#### 4.2.9 The conversion process of M9

M9 is married with children and presently in his late thirties. He comes from a disadvantaged family and in secondary school went up to form three. He grew up in a strict Muslim family in Western Kenya and attended the Islamic *madrasa* as a child. Occasionally he passed by a public rally of Christians and heard some of their messages.

When he was 18, M9 went to Kisumu to work in a sugar factory. One day a Christian co-worker talked with him about the love of God. During the talk they also raised the issue of the smoking habit of M9 and the fact that he wanted to quit but could not. The colleague mentioned that the human body is a temple of God and that Jesus can give the power to overcome harmful habits like smoking. This message struck a chord in the heart of M9 and that same evening the colleague prayed with him and M9 accepted Christ. The next morning his usual desire for a cigarette was gone.

**Table 18: Stages and significant factors in the conversion process of M9**

Sequence of stages	Description	Main phases	Time frame	Main factors
1	Growing up as a Muslim boy, attending <i>madrasa</i>	1		
2	Passing by at crusades, listening to message from far away	2	2 years before conversion	meetings, verbal communication
3	Observing Christians, being impressed by their lifestyle	2	same time	lifestyle
4	Moved to city, got job, a colleague talks with him about God's love, Christ has power to overcome sin	3	1988 (about 18 years old)	verbal communication
5	Colleague prayed for him, he accepted Christ	4	same day in evening	verbal communication
6	Urge to smoke was gone the next morning	4	next morning	God's influence
7	Discipleship training with that colleague	5	2 ½ months	discipleship training
8	Going home, announcing his new faith to family, given 7 days to come back to Islam, he refuses, no action taken by family	5	some months later	God's protection
9	Involved in evangelism , mother delivered from evil spirit, becomes believer in Jesus as well	5	during the following years	print media
10	Theological training, ministry as pastor	5	up till today	training

In the following weeks M9 received discipleship training and consequently grew in his faith. His relatives in Kisumu were Christians and were happy about this development. However,

when he went back to his home, his Muslim family were very upset and tried to bring him back to his former religion. After some weeks they gave up and somehow accepted the new situation. In the years to come M9 received theological training and began evangelistic work in his home area. A number of Muslims became followers of Christ, including his mother and other relatives. Presently M9 has a welding business and works part-time as a pastor.

#### **4.2.10 The conversion process of F1**

F1 is a woman in her late twenties who is married and has two children. She grew up in a family in an area of Kenya where Muslims live in a close community with little contact to non-Muslims. When she finished secondary school she came to Nairobi to help in the household of her uncle. Since her uncle did not support her for further studies, she was glad to accept an opportunity in the neighbourhood to do computer studies in the home of an expatriate Christian family. As she got to know these people better, F1 was surprised to realize that these Christians were friendly and accepted her, quite different from what she had expected. They prayed before meals and displayed a positive lifestyle. In the following months she began to study the faith of these Christians.

When her own family became aware of her new interest they took her back home and tried to strengthen her Islamic beliefs. When F1 escaped and went back to Nairobi, the bus got stuck and she feared that now she would have to stay at home. In this desperate situation she prayed to God to help her for the first time in Jesus' name. A moment later the bus continued its journey. This experience made a deep impression on her.

Back in Nairobi she continued with Bible studies which eventually led to a discouraging confrontation with her relatives, one of the issues being an arranged marriage which she refused. At that time she felt like being at the end of her life. Many questions worried her: "What will happen when I become a Christian? Will I ever get a husband?" Her Christian friends encouraged her to trust Jesus who had a good plan for her. She responded positively and accepted Jesus into her life. It was mainly the lifestyle and prayers of her Christian friends that convinced her, coupled with the rejection she had experienced from her family. For some time she had doubts about her decision, sometimes praying the Islamic prayers at night. Over a year later F1 was baptised. This brought a significant change because only after her baptism did she really understand the gospel. At that time she learned what Jesus had done for her. Today F1 has a Christian husband and the couple are serving in Christian ministry.

**Table 19: Stages and significant factors in the conversion process of F1**

Sequence of stages	Description	Main phases	Time frame	Main factors
1	Secondary school, not very faithful in following Islam	1		
2	After secondary school, trying to be a good Muslim	1		searching for something
3	Relationship to Christians, change from negative to positive attitude	2	February 2001	lifestyle, praying with Muslims
4	Doubting the Qur'an, questioning, comparing Islam and Christianity	3	about 5-6 months later	verbal communication
5	Attempts of the family to convince her of Islam, decision to go back to Nairobi, to learn more	3	end of 2001	crisis experience
6	Desperate prayer in Jesus name; Jesus answered, made it clear: I am the truth!	3	same time	crisis experience, answered prayer
7	Confrontation with family; very low emotionally	3	beginning of 2002	crisis experience
8	Desperate prayer for hope with missionaries	4	same time	crisis experience, verbal communication, visual media
9	Communion with Christians; learning about Christian faith, doubts and fear	5	till 2003	teaching, print media
10	Baptism, big change in her life, more understanding	5	May 2003	

#### **4.2.11 The conversion process of F2**

F2 is a widow around 40 who lives with her own children and some orphans in a slum area of Nairobi. She grew up in a rural area in a disadvantaged family and attended only four years of school. Her father was a committed Muslim, her mother came from a Catholic background and had become a Muslim when she got married. During her childhood her mother encouraged her to spend much time with her Christian relatives. Whenever she came home for holidays she practised Islam.

In her youth F2 married a man who was a member in an African independent church, something her father was not happy with. After her husband died, she moved to Nairobi to find some means to support herself and her children. There she joined a group of Muslim women who engaged in drinking alcohol, chewing *mira* and getting involved in other questionable behaviour. F2 was not a strong Muslim at that time and enjoyed these new experiences.

During this time F2 had some Christian neighbours but found their singing and Bible reading strange. One day meetings began to be held in the area by an expatriate woman with a

Kenyan translator. Women from the neighbourhood met regularly in that house and after some time a sewing project was opened. Once a week Bible studies were offered and F2 attended regularly for about one year. She was drawn to the message of the Bible. Eventually she made up her mind to follow Jesus. F2 indicated several times in these meetings that she wanted to follow Jesus, even though she did not understand it fully. Eventually she realized that her destructive lifestyle would kill her soon and she needed a transformation that only Jesus could bring.

Accepting Jesus brought significant changes into her life. She stopped drinking and other immoral practices. She moved away from her former friends who were upset with her conversion and treated her as if she had Aids. According to them, only someone HIV positive would become a Christian. Her relatives also noted the change in her life. Whereas before she would visit and drink with them, now they saw a real difference. Today F2 earns her living through embroidery work in a community project and hair dressing. People who knew her before are astonished about her new lifestyle.

**Table 20: Stages and significant factors in the conversion process of F2**

Sequence of stages	Description	Main phases	Time frame	Main factors
1	Grew up as a Muslim, weak practice of religion	1		
2	Stayed often with Christian relatives as a child	1A		Christian relatives
3	Married a non-Muslim	1A	1985	
4	Came to Nairobi, bad company with other women	1	February 1994	
5	Contact with Christians	2	end of 1994	lifestyle, friendship
6	Serious interest in Christian faith, realization that her life will end if not changed	3		teaching God's Word, Bible stories, visual media
7	Went forward, they prayed, accepted Jesus	4	April 1995	verbal communication
8	Perceived herself as a Christian, stopped going to mosque	5	1996	verbal communication, Bible stories
9	Introduction to church, received training and preparation for baptism	5		verbal communication, meetings
10	Baptism, followed by apparent changes in her life	5	July 1997	meetings

#### **4.2.12 The conversion process of F3**

F3 is a single woman in her late twenties who works in a factory as a seamstress. She comes from Western Kenya and grew up in a very difficult family situation where the mother and

children were left alone. Extreme poverty and rejection by the father marked her childhood. Even though she was brought up as a Muslim, she did not enjoy the Islamic education and avoided all religious activities as best as she could. She said about her upbringing: “Nobody will bother about us, nobody will guide us.” As a teenager F3 got involved with a young Christian man and became pregnant. Even though the man did not want to marry her, his parents later on were willing to take the child when she was not able to take care of it. Relationships with men in which she seemed to be exploited became a pattern of her life and she went from one bad experience to another one. A second child died soon after birth. In looking back F3 interprets this destructive and negative lifestyle as a result of dark spiritual influences that came from her grandmother.

**Table 21: Stages and significant factors in the conversion process of F3**

Sequence of stages	Description	Main phases	Time frame	Main factors
1	Difficult childhood, rejected by father, poverty.	1		crisis experience
2	Attending CRE in school	1A	during primary	
3	Several relationships with men, hurts. Move to Mombasa, relationship with a man.	1	after primary	crisis experience
4	Liked gospel music	2	2005	audio media
5	Hearing voice one Sunday to wake up and go	2	7 October 2005	supernatural, voice
6	Hearing voice the following Sunday morning, telling her to go to church.	2	one week later	supernatural, voice
7	Was troubled, asked for help from her Christian colleague.	2	three days	supernatural, voice
8	Went to church with her colleague.	2	19 October 2005	friendship
9	Met a sister from Congo, could not talk, only cry. This sister had spiritual insight and prayed for her.	3	same day	praying with Muslims, verbal communication
10	She experienced deliverance and joy.	4	same day	praying with Muslims, verbal communication, God's influence
11	Discipleship training	4V	following weeks	verbal communication
12	Reconciliation with mother and father, began to love father.	5	following months	general influence of God

Eventually F3 got a job in Mombasa through her brother. One Sunday morning she heard a voice that told her to leave the house. The next Sunday the voice came again, this time telling her to go to church. She knew Christians and churches, but had never attended one. The voice was continuing and she was troubled. After three days she asked a Christian colleague at work to take her to a church, even though before she could not stand this particular lady. When they



arrived at the church and met with a woman evangelist, F3 could not express herself but just cried. The woman had spiritual insight and prayed for her, casting out demons. Consequently F3 experienced deliverance and joy. In the following weeks she received intensive teaching and discipleship training and was led into a personal relationship with Jesus Christ. She grew steadily in her new faith and eventually was able to reconcile with her family, even loving her father whom she had always hated. When asked about the main reason she became a follower of Christ she said: "Jesus met me on the bed, alone." He called her to follow him. F3 is now a member of the church in which she received deliverance and lives as a follower of Jesus Christ.

#### **4.2.13 The conversion process of F4**

F4 is a widow with children who is now in her mid thirties. She grew up as a second generation Muslim and attended CRE in school, due to the fact that Muslims in her area were a minority and no Islamic education was offered in school. She learned much about the Christian faith but was taught at home not to believe it. She often debated these issues with her Christian friends. As a teenager F4 continued to live as a good Muslim girl on the outside, but in her free time acted as a rebellious teenager, taking off the *buibui* (headscarf) and attending discos. Eventually she got into a relationship with a Christian man and was kicked out from home. This was the beginning of many difficult years with a marriage that did not work out well and a broken relationship with the family.

By listening to the message in a public Christian meeting F4 began to think about Jesus and which religion is the right way. At that time she was still determined never to become a Christian. But she began to pray and asked God for a whole year to show her the right direction. Meanwhile her life got more difficult, her marriage was in big trouble and several times she attempted suicide. One of her neighbours was a Christian who often shared about her experiences with God and how she found help in her own challenges. This testimony, coupled with attractive programmes on a Christian TV station, created a deep desire for peace in the heart of F4. She attended a church service in which she experienced great peace and began to read the Bible. Many questions that were still on her mind were answered step by step and she discovered the wealth of truth in the gospel.

**Table 22: Stages and significant factors in the conversion process of F4**

Sequence of stages	Description	Main phases	Time frame	Main factors
1	Attending catholic school as a Muslim girl, CRE – didn't believe it	1A		Christian programmes (CRE)
2	Getting married with a Christian spouse, kicked out of house	1	1991	Crisis experience
3	Crusades, passing by	2	1991	meetings, crisis experience
4	Prayed that God would show the right way	3	one year (around 1992/1993)	crisis experience
5	Depression, stress, marital problems, all these led to attempts to commit suicide	3	1993-1994	crisis experience
6	Christian neighbour lady, shared what God was doing	3	1994	lifestyle of Christians, verbal communication
7	Christian TV programme, saw peace in the congregation	3	end of 1994	visual media
8	Went to church, questions were answered one by one	3	end of 1994	meetings, print media
9	Gave her life to Christ	4	six months later, 9 April 1995	Christians encouraging decision
10	Struggling with question who Jesus is	5	for 2 years after commitment	
11	Question about Jesus settled, baptism	5	March 1997	print media
12	Separation from husband, 2 <sup>nd</sup> child born, father died	5	1998	crisis experience
13	Growth as disciple, involvement in ministry	5	since commitment	

Six months later F4 committed her life to Christ, even though she still struggled with the question of the nature of Jesus and whether he is really God's son. She only figured that out two years later. In looking back she said that she first "accepted the church" before she accepted Christ. When she told her parents about her new faith, the father reacted angrily and declared her no longer to be his daughter. At that same time the troubles in the life of F4 increased, her marriage broke down, she was pregnant with her second child and had nowhere to stay. Later on her divorced husband died. But somehow God carried her through these difficulties. She was able to give up smoking and developed a healthy self-assurance. When asked about her main reason to become a follower of Christ she said: "I needed peace so much." Today F4 works with a Christian organization and is a mature follower of Christ. She manages her life well and takes good care of her children.

#### 4.2.14 The conversion process of F5

F5 is a woman in her late twenties. She grew up in a slum area of Nairobi in a family with an abusive father who often beat her. Even though she was raised as a Muslim, she attended CRE in primary school and liked it more than the Islamic classes. At the age of 12 her parents got divorced and her mother moved out of the house. After two years the father married again and life became more difficult as her stepmother did not like her. At one point F5 was so desperate that she considered suicide.

**Table 23: Stages and significant factors in the conversion process of F5**

Sequence of stages	Description	Main phases	Time frame	Main factors
1	Grew up in a Muslim family, forced to practice Islamic rituals	1		dissatisfaction with Islam
2	Attended CRE and IRE in school	1A	during primary	CRE
3	Parents divorced, difficult relationship with father and later with stepmother	1A	1992 and following	life crisis
4	Contact with Christians, Saturday evening meetings with Bible stories	2	from 1995 (one year after primary)	lifestyle, verbal communication, Bible stories
5	Getting married in 1997, first child born in 1998, family situation got worse, rejected by in-laws and family	3	1997/1998	praying with Muslims, love shown, Bible stories
6	One month intensive prayer (before accepting Christ), wanted to follow Christ	3	October 1998	verbal communication, print & visual media
7	Decision for Jesus, lesson from Bible story about "Come and I will give you rest"	4	November 1998	Bible stories, God's guidance
8	Something heavy removed from shoulder	4		God's influence
9	Change happened, hatred dissolved	5		lifestyle, verbal communication

After primary school F5 joined a project in her slum area and learned to sew and stitch together with other Muslim and Christian women, earning some income. Every Saturday afternoon an expatriate Christian lady shared a Bible story which took the women through the Bible chronologically. F5 was fascinated by these stories and gradually understood the Christian gospel. Meanwhile the situation at home got worse and F5 saw marriage as the only way out. But soon after her first baby was born her husband began to beat her as well. The only ray of hope in the midst of her dark life were the times spent in the project and particularly the times of Bible stories. Usually the expatriate lady asked the ladies for prayer requests and prayed even for those who did not dare to mention their serious problems, like F5. These consistent prayers made a deep impact on her.

One day she heard the verse from Matthew 11:28 and was touched by this invitation of Jesus to come to him, leaving the burdens with him and receiving rest. Never had she heard such an invitation in Islam. She waited for one month and then decided to talk with the lady in the project. They prayed together and F5 began her journey with Jesus Christ. Gradually the bitterness in her heart melted and she experienced how God changed her attitude and gave her strength for her difficult life. She said: “After accepting Jesus I felt something heavy removed from my shoulder, and I was happy. Even though I had some difficulties, but I was happy with my life.” Her family does not know about her new-found faith and so far she has not been baptised.

#### **4.2.15 The conversion process of F6**

F6 is a married woman in her mid fifties, a retired school director and now ordained pastor. Her conversion process developed gradually over a long period of about 30 years and in this regard is unique among the interviewees in the present research. She grew up along the coast in a tight-knit Islamic community. Her father was in favour of girls getting secondary education – something rare in the 1960s in Eastern Kenya. She was even allowed to go for teachers training and later became the head-teacher of a school for girls. During secondary school F6 had expatriate Christian teachers through whom she got her first positive impression of Christians, even though at home this contact was strongly discouraged. Growing up in a strict Muslim environment, F6 felt somehow restricted as a girl and resented how the children were taught Islam with harsh pressure.

After finishing school, F6 got the chance to go for teachers training to Western Kenya, one of the first girls from the coastal region to be allowed such a privilege. While there she got into contact with a Christian man whom she married years later. This brought her into close contact with Christian relatives but at the same time she experienced strong resentment from her own family. Her husband was not a committed Christian and F6 continued to live as a Muslim, teaching Islam to her students in school, but bringing her own children up as Christians. Her last-born girl liked to attend Sunday school and F6 developed a habit to take her girl to the church and wait outside until she could take her back home. For several years she sat outside the church every Sunday, listening to the sermons which caught her attention as the years passed by. She was particularly attracted by the message that Jesus loves everyone and welcomes those who are downhearted. During a time of facing huge challenges in her life and feeling very desperate, F6 attended a prayer meeting and asked for prayers for

her needs. The pastor encouraged her to first accept Jesus and then ask him for help, advice she followed gladly. Consequently she attended church meetings and grew in her new faith. She went through some training and recently was ordained as a pastor. She is now involved in church ministry in a leadership role.

**Table 24: Stages and significant factors in the conversion process of F6**

Sequence of stages	Description	Main phases	Time frame	Main factors
1	Growing up as a Muslim girl	1		
2	Secondary school, met American teacher couple, Christians, first contact with Christians	1A	1968/1969	CRE, lifestyle
3	Teachers College in Western Kenya, interaction with Christians, meeting the husband to be	1A	1971-1973	friendship
4	Headmistress, teaching Islam	1A	from 1973	
5	Marrying a Christian	2	1976	desire for freedom, Christian relatives
6	Mother-in-law forced her to be baptised, to be “formally” a Christian	2	1986	Christian relatives (negative)
7	Baptism of children as infants, taking them to Sunday School	2	before 1990	Christian relatives
8	Not employed as teacher, not involved in any religion	1	1990-1999	
9	Hearing sermons outside church while children attend Sunday School, from around 1995 interest grew in content of sermons	3	from 1990, interest from 1995	crisis experience, meetings
10	Attending prayer meeting, encouragement to first accept Jesus before prayer for needs	4	May 1999	need for help, praying with Muslims, verbal communication
11	Regular attendance on Mondays for fellowship meetings	4	more than 4 months	teaching
12	Counselling session at crusade, Nigerian Bishop encourages local pastor to take care of her, baptism	4	later in 1999	praying with her, teaching
13	Teaching sessions in the new church, felt her needs are taken care of	4	since then	discipleship training, prayer, anointing
14	Reconciliation with father and family	4	2002	teaching
15	Continued growth in faith, growing involvement in the ministry as deaconess, ordained as pastor	4	last years, ordination 2008	involvement in ministry

#### 4.2.16 The conversion process of F7

F7 is a retired teacher, married and now in her mid fifties. She comes from an ethnic group in the West of Kenya in which Muslims are a minority. She grew up in a Muslim family and learned early in her life to follow the Islamic traditions and rituals. Even though her father

was a sheikh, she received some Christian influence as a child through her Christian grandmother. During her school-years she had Christian friends and studied CRE.

While F7 was in college in Nairobi she got to know a Christian man with whom she started to live and eventually had four children. This somehow unofficial marriage with a non-Muslim resulted in a great rift with her family. Eventually the husband tried to mend the relationship with the family of F7 and got convinced by his father-in-law to become a Muslim. This brought F7 into a difficult situation since she had already begun to live as a Christian and was not eager to take on the Islamic practices again. After some time her husband began to drink and even became violent.

**Table 25: Stages and significant factors in the conversion process of F7**

Sequence of stages	Description	Main phases	Time frame	Main factors
1	Growing up as a faithful Muslim , some Christian influence as child through Christian grandmother	1A		Islamic influence, Christian relatives, CRE
2	Had a close Christian friend during secretarial training	2	around 1970	friendship
3	Running away with brother of her friend, getting pregnant, then getting married	2	around 1971	Christian relatives
4	Associated with Christians, going to church with mother-in-law, dedicating children in church	3	the following years	Christian relatives
5	Practising Islam again because husband became a Muslim	2	around late 70s	husband converting to Islam
6	Dramatic delivery, questions came up, marital problems, husband addicted to alcohol	3	1983	crisis experience
7	Desire to become a Christian	3	three months later	crisis experience
8	Pastor came, talk about Christian faith, a week later another pastor and elders taught her	3	during next two weeks	verbal communication
9	One week of preparation by fasting and prayer	4	one week	praying
10	Accepting Jesus, receiving power of the Holy Spirit, husband also accepted Christ	4	after that week	God's influence in convicting
11	Involvement in church, prophetic gift, baptism	5	1983 baptism, following years	God's influence
12	Reconciliation with father and family	5	a few years later	discipleship training

In 1983 F7 was expecting a baby and due to high blood pressure had to stay in hospital for a longer time. The delivery was dramatic and almost cost her life, but eventually a healthy baby boy was born. This near-death experience coupled with the difficult family situation created a deep desire within her to associate with Christians and go to church. She was no longer ready

to continue with life as it was, being officially Muslim but having a drunkard as a husband who did not care about religion. She challenged her husband to bring a pastor to whom she could talk. After meeting F7, the pastor told the husband that his wife had “a calling from God” and needed to follow the Christian way.

The next weekend the pastor came back with another pastor and together for several hours they explained the gospel to F7. They instructed her to have a time of praying and fasting to prepare for the next weekend when they would lead her to a commitment to Christ. The next weekend a whole group of pastors and deacons came and they talked with F7 and her husband for the whole night, praying with them and leading them to Christ. Both, F7 and her husband, accepted Christ that night. From that time they got involved in the church and F7 particularly got involved in ministry. Presently she is coordinating the activities of an NGO in her home area in the West of Kenya.

#### **4.2.17 The conversion process of F8**

F8 is a widow in her mid thirties. She supports herself and her four children by selling food in the market. F8 grew up in the Western part of Kenya in a family that followed the ways of Islam. Due to negative experiences with the teacher in the *madrassa*, she did not like to study Islam nor did she practise the rituals, much to the dismay of her parents. In primary school she took part in the CRE. As a teenager she began a relationship with a Muslim, became pregnant and then the two married. The family lived as Muslims but were only involved in the prayers and fasting in a nominal way.

In September 2006 F8 was invited by a neighbour to attend a church and help with a conference. This initial contact made a positive impression on F8 and she began to like the Christians. She participated in this one-day-seminar and got more familiar with the teaching of the Bible. Three months later F8 passed by a Christian public meeting and listened to the message. She was attracted by what she heard and entered the meeting. It was a time when she was facing economic challenges in her family and in addition she had a back problem. The next day she came again to the meeting and expressed her desire to follow Jesus Christ to the pastor. He prayed for her and F8 experienced healing for her back. She became an active member in the church. Her husband became a follower of Christ as well and the couple were preparing for baptism. However, before the baptism took place the husband died in a road accident. In the midst of her mourning F8 experienced the loving care of the congregation and continues her walk with Christ. Even though her initial motive for accepting Christ was

influenced much by her need for practical help in a difficult economic situation and her disappointment with the lack of support from Muslims, she has learned to follow Christ and to trust him for her daily needs. F8 has been baptised in the meantime.

**Table 26: Stages and significant factors in the conversion process of F8**

Sequence of stages	Description	Main stages	Time frame	Main factors
1	Growing up as a Muslim girl	1		
2	Negative experience in <i>madrasa</i> , did not like to practice Islam, attended CRE	1A	during primary	negative experiences with Islam, CRE
3	Father died when 12 years old	1A	1984 (12 years old)	crisis experience
4	Had Christian relatives, not attracted	1A		Christian relatives
5	Getting pregnant, then married	1	as teenager	crisis experience
6	Raising 4 children, weak nominal Islamic practice	1	up to 2006	Nominal Islamic practice
7	First contact with a church, attended service, saw difference, was interested	2	September 2006	lifestyle, church meetings
8	Received teaching in church	3	same day	verbal communication
9	Many problems and challenges in life (mainly economic), felt abandoned by Muslims	3	same time	need for help
10	Attended crusade, liked preaching, offer of prayer	3	December 2006	need for help, verbal communication
11	On second day of crusade she accepted Jesus	4	second day of crusade	verbal communication, prayer for Muslims
12	Husband also accepted Jesus	5	same week	verbal communication
13	Learning, baptism planned for August 2008	5	August 2008	discipleship training
14	Husband died, experience of support by church	5	2008	crisis experience, love shown by Christians

### 4.3 Overview of stages and factors in the conversion process

In this section the results from the questionnaires about the different stages and factors in the 17 conversion processes are presented. These are the details that the interviewees indicated as having been present in their respective conversion processes during the interviews.<sup>26</sup> The

<sup>26</sup> This information refers to questions 24, 27 and 28 in the questionnaire, see Appendix 1 “Questionnaire.”



formulation of the detailed stages and the significant factors they were asked for during the interviews was based on my previous research and was done before conducting the interviews. The stages were the ones used in the Spiritual Decision Matrix (see Appendix 2 “Cognitive and affective dimensions of the Spiritual Decision Matrix”). The tables in this section present a summary of the results from all interviewees combined. The detailed answers of each interviewee are documented in Appendix 11 “Stages and significant factors from questionnaires.” A more thorough analysis of the stages and significant factors as it appeared during the coding of the interviews is being presented in chapter five and six.

### **4.3.1 Stages in the conversion process**

Tables 27 and 28 give an overview of how many male interviewees and how many female interviewees indicated that a particular stage was present in their own conversion process. The whole conversion process is broken down into two parts, phases 1 to 3 (Table 27) and phases 4 to 5 (Table 28). During the transcription of the interviews only those answers were transcribed that gave additional information and explanations not contained in these tables. For the analysis of the interviews the information contained in these tables is therefore an important element and will be used for the analysis in chapters five to eight, together with the results from the coding process. Phase 1A (early awareness) does not appear in these tables, as it was not used during the interviews.

It is interesting to note that the different stages in phase 4 (decision) and the second half of phase 5 (incorporation) were identified by most interviewees in their respective conversion process, whereas the stages in the other phases have not been identified so often. However, it needs to be pointed out that during the interviews it became apparent that most of the interviewees had difficulties in identifying these more conceptually defined descriptions of the stages. When asked about a particular stage some agreed that this stage was present in their own conversion process, even though they themselves did not think in these conceptual terms. For example, when asked about the stage ‘realization that real submission to God is through Jesus’, ten interviewees responded with ‘yes’ and four were not certain. But almost all of them only answered after it was explained to them what exactly is meant by this description. This observation led to the introduction of the five main phases after the first two interviews. For the interviewees it was easier to divide their own conversion process into these broader phases than into the detailed stages.

It is apparent that all interviewees went through these five phases: There was obviously a time before their interest in the Christian message began (phase 1); there was a phase when their awareness was directed towards this alternative (phase 2); they all went through a time where they interacted with the Christian faith however short or long that might have been (phase 3); there was a point where each one was faced with the decision whether to commit his/her life to Jesus Christ or not and they decided to take this step of faith (phase 4); and such a commitment always led to a new phase in their lives where they were taking their first steps as followers of Christ, somehow in connection with other followers of Christ, the church (phase 5).

**Table 27: Results from questionnaires about stages in phase 1 to 3<sup>27</sup>**

Stages	Male interviewees (total 8)	Female interviewees (total 7)
<b>Phase 1: Before interest</b>		
indifference towards Christianity	7	6
many misconceptions	7	6
did not long for a deeper experience in regard to faith	5 + 1? <sup>28</sup>	4
no knowledge of the gospel of Jesus Christ	7	5
unaware of Christianity	0	0
hostile towards Christianity	4	3
<b>Phase 2: Awareness</b>		
positive attitude towards Christianity through personal contact	7	6 + 1?
positive attitude towards Christianity through media	2	1 + 1?
initial awareness of Christianity through contact with a Christian	7 + 1?	6
initial awareness of Christianity through media	1?	1
<b>Phase 3: Interaction</b>		
realization that Jesus is more than a prophet	7	5 + 2?
restudy of Qur'an about Jesus and Christianity	4	1 + 1?
Jesus is seen as attractive	8	6 + 1?
grasp of implications of the gospel (standards of a Christian life)	5	5 + 2?
awareness of fundamentals of gospel through reading the Bible	4	3 + 2?
positive attitude towards the gospel (wanted to have it)	6 + 2?	5 + 2?

In phase 1 it is striking that none of the interviewees indicated that he or she was unaware of the Christian faith. The reason for this fact is that in a country like Kenya, with a strong Christian majority, Muslims are aware of Christians and their faith, even though they are indifferent to it and have many misconceptions (13 out of 15). Most have no knowledge of the

<sup>27</sup> The question about the stages was not asked in the interviews with M4 and F2, therefore the total of interviewees in Tables 27 and 28 is only 8 male and 7 female.

<sup>28</sup> Numbers with a question mark (?) indicate that the interviewee was not certain about the presence of this stage.

gospel of Jesus Christ (12 out of 15). About half indicated that they had been hostile towards Christianity before their interest was aroused (7 out of 15). These results indicate that relations between Muslims and Christians in Kenya are dominated by a lack of appreciation of other religious communities and a lack of understanding them. Even though the attitude of Christians towards Muslims was not the focus of the interviews, it does not seem far-fetched to conclude that this lack of appreciation and understanding is mutual and not restricted to Muslims, but is present in the Christian community as well.

**Table 28: Results from questionnaires about stages in phase 4 and 5**

Stages	Male interviewees (total 8)	Female interviewees (total 7)
<b>Phase 4: Decision</b>		
experience of joy as new believer	8	7
realization and confession of sin, repentance	8	6
realization that you personally need salvation because you cannot work it out for yourself	8	6
expression of faith in Jesus	8	7
experience of assurance of salvation	7	6
decision to act	8	7
experience of fellowship	8	7
realization that real submission to God is through Jesus	7 +1?	3 + 3?
<b>Phase 5: Incorporation</b>		
evaluating the decision	5	2 +2?
exposed to pressure from community	6	4 +1?
doubts about the decision	4	1 +1?
overcoming pressure and doubts	7	4 +1?
joining a group of other believers in Jesus Christ	7	7
growth in understanding the Word of God	8	7
growth as a disciple of Christ	8	7
communion with God on a daily basis	8	7
involved in God's work (using gifts, witnessing, social action, etc.)	8	7
<b>other stages</b>		
love experienced by Christians	1	

Awareness of the Christian faith (phase 2) developed mainly through personal contacts with Christians, only in a few cases through media. This points to the necessity for Christians to establish personal contacts with Muslims. Such positive personal contacts will challenge the indifference of Muslims towards issues of faith, something over half of the interviewees indicated to have experienced before their interest was aroused.

Phase 3 is the interaction with the Christian faith. Several of the interviewees had difficulties to identify the specific stages mentioned, particularly the female interviewees. However, all of them indicated that during this phase they saw Jesus as attractive (with the exception of one who was not certain), and almost all realized that Jesus is more than a prophet (12 out of 15, plus 2 not certain). It seems that their interaction concentrated mainly on the person of Jesus and less on the fundamentals and implications of the gospel. But most developed a positive attitude towards the gospel and wanted to have it. Only few went back to the Qur'an to study its teachings about Jesus and the Christian faith (4 male, 1 female, plus 1 female not certain).

In phase 5 all indicated their growth as disciples of Christ and in understanding the word of God, their communion with God and their involvement in some kind of ministry. With the exception of one interviewee all have joined a group of other believers. All these are indications for an incorporation into the body of Christ, the church. Differences appear in regard to evaluating the decision (7 out of 15, plus 2 uncertain) and having doubts about it (5 out of 15, plus 1 uncertain) which were clearly indicated only by less than half of the interviewees. These two statements were particularly low for the female interviewees who seem not to have many intellectual questions or doubts about their decision. Most experienced some kind of pressure from the community (10 out of 15, plus 1 uncertain), and about the same number indicated that they overcame pressure and doubt (11 out of 15, plus 1 uncertain).

#### **4.3.2 Significant factors in the conversion process**

Table 29 presents the results of the questionnaires about the significant factors active during the conversion process.<sup>29</sup> The interviewees indicated whether a particular factor had helped 'much' (2 scores), 'some' (1 score) or 'not at all' (0 scores). In this table the summary from all interviewees is given for each factor. The individual columns give the number of interviewees who indicated this particular score, in the column for 'total' all scores are added together. For example, the first factor 'reading literature' was indicated by four male interviewees with 'much' (4x2=8), by three male interviewees with 'some' (3x1=3) and by two male interviewees with 'not at all' (2x0=0), bringing the total score for this factor among the male interviewees to 11.

Based on this table we can now identify the most frequent factors in the conversion process of the male and the female interviewees. Table 30 shows the significant factors in the conversion processes of all interviewees, sorted according to frequency, which means according to the total scores listed in Table 29. The factors are also assigned to specific main categories which were

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<sup>29</sup> See Appendix 11 "Stages and significant factors from questionnaires," particularly Appendix 11E and 11F)

identified during the process of coding the interviews: ‘Islamic practice’, ‘life experiences’, ‘Christian programmes’, ‘Christians’, ‘meetings’, ‘media’, and ‘supernatural’. The three most frequent factors have all to do with Christians, with their personal witness, their attractive lifestyle as well as the love and friendship they show to Muslims. This is a strong indication for the importance of Christian life and witness in the mission of the church. This is then closely followed by reading the Bible (media) and a dissatisfaction with the practice of Islam (Islamic practice).

**Table 29: Results questionnaires about significant factors**

Factors	Male interviewees (total 9)				Female interviewees (total 8)				Total scores M & F
	(2)	(1)	(0)	total	(2)	(1)	(0)	total	
personal witness by Christians	6x	1x	2x	<b>13</b>	6x	0x	2x	<b>12</b>	25
reading Bible	5x	2x	2x	<b>12</b>	5x	1x	2x	<b>11</b>	23
evangelistic meetings	3x	4x	2x	<b>10</b>	5x	0x	3x	<b>10</b>	20
reading literature	4x	3x	2x	<b>11</b>	2x	3x	3x	<b>7</b>	18
TV or Video	1x	1x	7x	<b>3</b>	4x	2x	2x	<b>10</b>	13
theological debate or dialogue with Christians	2x	2x	5x	<b>6</b>	2x	0x	6x	<b>4</b>	10
audio cassettes	1x	2x	6x	<b>4</b>	2x	1x	5x	<b>5</b>	9
listening to Christian radio broadcasts	0x	5x	4x	<b>5</b>	0x	2x	6x	<b>2</b>	7
Bible correspondence course	1x	0x	8x	<b>2</b>	0x	0x	0x	<b>0</b>	2
attractive lifestyle of Christians	5x	3x	1x	<b>13</b>	5x	1x	2x	<b>11</b>	24
love / friendship shown by Christians	6x	1x	2x	<b>13</b>	4x	3x	1x	<b>11</b>	24
dissatisfaction with practice of Islam	5x	3x	1x	<b>13</b>	3x	3x	2x	<b>9</b>	22
answered prayer	7x	0x	2x	<b>14</b>	2x	2x	4x	<b>6</b>	20
dreams or visions	4x	0x	5x	<b>8</b>	2x	2x	4x	<b>6</b>	14
miracles or observing the power of Christ in a certain situation	4x	1x	4x	<b>9</b>	2x	1x	5x	<b>5</b>	14
educational programmes of Christians	0x	4x	5x	<b>4</b>	3x	1x	4x	<b>7</b>	11
social / medical programmes of Christians	0x	2x	7x	<b>2</b>	2x	1x	5x	<b>5</b>	7
healing from illness	0x	2x	7x	<b>2</b>	1x	1x	6x	<b>3</b>	5
<b>Others mentioned, not asked for in questionnaire</b>									
Bible study with Christians	1x			<b>2</b>	1x			<b>2</b>	4
crisis in life, desire for relief; depression					2x			<b>4</b>	4
audio cassettes, music	1x			<b>2</b>		1x		<b>1</b>	3
church service (fellowship group)	1x			<b>2</b>					2
genuineness in relationships of Christians	1x			<b>2</b>					2
approach of Christians in evangelism	1x			<b>2</b>					2
study of Islam	1x			<b>2</b>					2
instinct (“I have to go to church”)					1x			<b>2</b>	2

**Table 30: Significant factors in all conversion processes, sorted by frequency**

Sequence	Factor	Score	Category of factor
1	personal witness by Christians	25	Christians
2	attractive lifestyle of Christians	24	Christians
2	love / friendship shown by Christians	24	Christians
3	reading Bible	23	media
4	dissatisfaction with practice of Islam	22	Islamic practice
5	evangelistic meetings	20	meetings
5	answered prayer	20	supernatural
6	reading literature	18	media
7	dream / vision	14	supernatural
7	miracles or observing the power of Christ	14	supernatural
8	TV / video	13	media
9	audio cassettes (together with music cassettes)	12	media
10	educational programmes	11	Christian programmes
11	theological debate or dialogue with Christians	10	meetings
12	listening to Christian radio broadcasts	7	media
12	social / medical programmes of Christians	7	Christian programmes
13	healing from illness	5	supernatural
14	Bible study with Christians	4	Christians
14	crisis in life, desire for relief; depression	4	life experience
15	Bible correspondence course	2	media
15	church service (fellowship group)	2	meetings
15	genuineness in relationships of Christians	2	Christians
15	approach of Christians in evangelism	2	Christians
15	study of Islam	2	Islamic practice
15	instinct (“I have to go to church”)	2	supernatural

**Table 31: Most frequent significant factors in conversion of male interviewees**

Sequence	Factor	Score	Category of factor
1	answered prayer	14	supernatural
2	personal witness by Christians	13	Christians
2	attractive lifestyle of Christians	13	Christians
2	love / friendship shown by Christians	13	Christians
2	dissatisfaction with practice of Islam	13	Islamic practice
3	reading Bible	12	media
4	reading literature	11	media
5	evangelistic meetings	10	meetings
6	miracles or observing the power of Christ	9	supernatural
7	dream / vision	8	supernatural
8	theological debate or dialogue with Christians	6	meetings

Tables 31 and 32 give the most frequent factors in conversion processes separated for the male interviewees and the female interviewees. The difference between the two groups is not strong, in both groups the category ‘Christians’ ranks high. Supernatural factors are more

frequent with the male interviewees than with the female interviewees; miracles and observing the power of Christ do not appear within the second group. Meetings play an almost equal role, but Christian programmes are not in the list of the male interviewees. Media in the form of reading the Bible and Christian literature are present in both groups, but TV and videos are only in the group of the female interviewees. Men on the other hand participate more in theological debates.

**Table 32: Most frequent significant factors in conversion of female interviewees**

Sequence	Factor	Score	Category of factor
1	personal witness by Christians	12	Christians
2	reading Bible	11	media
2	attractive lifestyle of Christians	11	Christians
2	love / friendship shown by Christians	11	Christians
3	TV / video	10	media
3	evangelistic meetings	10	meetings
4	dissatisfaction with practice of Islam	9	Islamic practice
5	educational programmes	7	Christian programmes
5	reading literature	7	media
6	dream / vision	6	supernatural
6	answered prayer	6	supernatural

Tables 33 and 34 compare the most frequent significant factors in conversion processes of those interviewees who come from a disadvantaged social group and those from a middle group. The factors from the category ‘Christians’ are the ones that occur most frequently in the group of the disadvantaged interviewees, whereas in the interviewees from the middle group they are among the most frequent factors, but not at the top. The top place is held by the media factor ‘reading the Bible’. Supernatural factors are present in both groups, but it is interesting to note that they play a less significant role than the Christians.

**Table 33: Most frequent significant factors (social group A)**

Sequence	Factor	Score	Category of factor
1	personal witness by Christians	14	Christians
2	love/friendship shown by Christians	13	Christians
3	attractive lifestyle of Christians	12	Christians
4	evangelistic meetings	11	meetings
5	reading Bible	10	media
5	dissatisfaction with practice of Islam	10	Islamic practice
6	TV or video	8	media
6	reading literature	8	media
6	answered prayer	8	supernatural
6	miracles or observing the power of Christ	8	supernatural
7	dreams or visions	7	supernatural

**Table 34: Most frequent significant factors (social group B)**

Sequence	Factor	Score	Category of factor
1	reading Bible	13	media
2	attractive lifestyle of Christians	12	Christians
2	answered prayer	12	supernatural
2	dissatisfaction with practice of Islam	12	Islamic practice
3	love/friendship shown by Christians	11	Christians
3	personal witness by Christians	11	Christians
4	reading literature	10	media
5	evangelistic meetings	9	meetings
6	educational programmes of Christians	8	Christian programmes
7	dreams or visions	7	supernatural
8	miracles or observing the power of Christ	6	supernatural

A final comparison is between the significant factors that occurred most frequently in the conversion processes of oral communicators versus those who are well educated. This is in Tables 35 and 36. The factors in the category ‘Christians’ appear frequently in both groups, with personal witness by Christians being at the top of the list for the oral communicators. Reading the Bible and Christian literature naturally not play such a prominent role amongst oral communicators, even though both are in the list of the most frequent factors. However, amongst the well educated interviewees reading the Bible has a very high significance as it appears most frequently.

**Table 35: Most frequent significant factors (oral communicators)**

Sequence	Factor	Score	Category of factor
1	personal witness by Christians	8	Christians
2	evangelistic meetings	7	meetings
2	love / friendship shown by Christians	7	Christians
3	attractive lifestyle of Christians	6	Christians
4	TV or video	5	media
4	dreams or visions	5	supernatural
4	dissatisfaction with practice of Islam	5	Islamic practice
5	reading Bible	4	media
6	reading literature	3	media
6	audio cassettes	3	media
6	theological debate	3	meetings
6	social / medial programmes of Christians	3	Christian programmes

In comparing the role of significant factors in the different categories of interviewees it becomes obvious that there is a clear variety of factors that do play an important role in the conversion processes of Muslims who turn to the Christian faith. It is not one factor alone that makes all the difference, but the interplay of different factors throughout the process of turning to Christ.



**Table 36: Most frequent significant factors (well educated)**

Sequence	Factor	Score	Category of factor
1	reading Bible	19	media
2	attractive lifestyle of Christians	18	Christians
2	answered prayer	18	supernatural
3	personal witness by Christians	17	Christians
3	love / friendship shown by Christians	17	Christians
3	dissatisfaction with practice of Islam	17	Islamic practice
4	reading literature	15	media
5	evangelistic meetings	13	meetings
6	miracles or observing the power of Christ	12	supernatural
7	educational programmes of Christians	10	Christian programmes
8	dreams or visions	9	supernatural

#### **4.4 Conclusions from the presentation of life stories**

The presentation of the life stories of 17 men and women who became followers of Christ from an Islamic background shows how diverse the backgrounds as well as their individual conversion processes are. Each has a very personal story with God. They all come from different ethnic groups and social-economic backgrounds, they live in very diverse family and community settings, they have different levels of education and hold very diverse professions today. Their conversions happened in different urban centres in Kenya against the background of very unique and individual life situations. Yet all have gone through this life-changing experience of becoming a follower of Jesus Christ.

Even though each life story is unique in its own way, the presentation of these stories has shown that there are certain patterns and aspects that are the same, or at least similar, for the whole group. One of these patterns that has become obvious and largely confirmed findings from my previous research is that each conversion has unfolded in the form of a process with clearly identifiable phases. Overall six main phases in this conversion processes have been identified: Phase 1 – before interest, phase 1A – early awareness, phase 2 – awareness, phase 3 – interaction, phase 4 – decision, and phase 5 – incorporation. It is therefore obvious that the commitment to Jesus Christ, which every one of the interviewees has made, did not come out of the blue but was prepared by various stages through which the person proceeded.

Another important pattern that became obvious during the presentation of the lifestories and that confirmed findings from my previous research is that progress in the conversion process has always been catalysed by specific significant factors that can be clearly identified. A few of these factors seem to be unique to a particular individual, but most of them are

present in the majority of these conversion processes. This makes it possible to identify the most frequent factors and to analyse the relationship between these factors and the different stages in the conversion process.

With these preliminary conclusions from the presentation of the individual lifestories of the 17 interviewees we can already confirm the thesis statement proposed at the beginning of this study: “A Muslim who embarks on a journey to believe in Jesus Christ as his/her Saviour and Lord passes through clearly identifiable stages in his or her conversion process while the transition from one stage to another one is catalysed by specific significant factors” (see under 1.4). However, these preliminary conclusions require a more thorough analysis, particularly in regard to the influence of the context in which the conversion unfolded, the factors that worked as catalysts at various stages in the conversion process, the particular actions with which each one responded to the events in his/her life, and the consequences this whole development brought with it. This is the task that will be tackled in the next four chapters.

## 5. Conversion processes: The ‘cognitive’ and ‘affective’ dimension

After having given the wider context of the issue of conversion, laying out the methodology for the research and introducing the interviewees, as well as presenting the first results regarding the various phases and factors in their conversion processes, the stage is now set for a thorough analysis of the conversion processes of Muslims who convert to the Christian faith. The paradigm for analysing conversion processes of Muslims (Illustration 7) will be used as a frame for presenting the various aspects of the analysis in the next four chapters. Chapter five deals with the ‘cognitive’ and ‘affective’ dimension as strategic actions during the chronological phases of conversion processes. Chapter six puts these two dimensions in a wider perspective and revises the model of the Spiritual Decision Process (SDM), developing a Matrix of Conversion Processes (MCP). The significant factors that work as catalysts in conversion processes are the focus of the analysis in chapter seven. Chapter eight looks at the consequences of conversion processes and culminates with a presentation of four typical conversion processes.<sup>30</sup>

By beginning with the strategic actions of the converts I am working backwards in a way. The development of an individual convert, in terms of the different phases he or she is going through, is a strategic action or reaction to specific conditions that are present plus factors that are active in the life of the person. Analysing and understanding these different phases *first* (the actions/reactions) helps later on to look at the significant factors and conditions that led to this development (the causes).

### 5.1 Setting the stage for the analysis of the two dimensions

The understanding that there are two dimensions in the process of conversion was one of the prepositions with which I began this research and it has been confirmed through the analysis. These dimensions are called ‘affective’ and ‘cognitive’ dimension. During the process of coding the interview texts I realized that the stages previously portrayed in the SDM do not really occur in the detailed sequence as I had earlier thought. Rather, some statements previously made about ‘stages’ occurred during several phases and not only during one phase. What I had previously identified as stages in the SDM (see Appendix 2) appeared to be dimensional continua of the properties of the affective and cognitive dimension of the

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<sup>30</sup> The “Glossary: Key terms and concepts for analysis” that is inserted before chapters contains a summary of the key terms used in the analysis. It might be helpful to keep a copy of this page at hand for reference.

conversion process. The term ‘phases’ therefore better explains the chronological development in such a process.

Both categories, affective dimension and cognitive dimension, were divided into various properties. These properties or characteristics together make up the respective dimension. They explain what is meant by ‘affective’ and ‘cognitive’ dimension. After the three cycles of coding the interviews, four properties had been identified for each dimension (Table 37).<sup>31</sup> Each of these properties has several subdivisions, indicating the respective dimensional continua of each property.

**Table 37: Properties of the affective and cognitive dimensions**

<b>Affective dimension</b>	<b>Cognitive dimension</b>
Attitude to Islam	Conviction about Islam
Attitude to Christ & the gospel	Knowledge about the Christian faith
Attitude to Christians	Knowledge about Christ
Intensity of spiritual interest in Christ	Acceptance of the Christian faith

During the analysis the properties will be put in relation to the chronological phases (Table 38). As mentioned earlier, phase 1A was introduced during the process of coding as a special phase of ‘early awareness’ of the Christian religion, usually during the years of schooling. As not all interviewees experienced this phase and for the others it did not lead straight to interaction as did phase 2, it was left somewhere in between phase 1 and phase 2 and called ‘phase 1A’.

**Table 38: The six chronological phases**

<b>Chronological phases</b>	<b>Description</b>
Phase 1	Before interest
Phase 1A	Early awareness
Phase 2	Awareness
Phase 3	Interaction
Phase 4	Decision
Phase 5	Incorporation

In the analysis I put one set of codes (eg the dimensional continua of the property ‘attitude to Islam’) in relation to another set of codes (eg the ‘phases’). I could then easily see the cross-relation between these codes, how often each code from one set coincides with the codes of the other set. This was done with the help of the Cross Relation Browser (CRB) of the

<sup>31</sup> For full details see Appendix 9 “Code system after selective coding.”

computer programme used for the analysis of this research. Another helpful action was to put a particular set of codes in relation with the 17 transcripts of the interviews, which was done with the Cross Matrix Browser (CMB). It needs to be noted that in one interview text the same code can be present several times. Therefore the number of occurrences of a particular code in all interviews indicates how often this particular code was referred to, but it does not indicate in how many interviews this particular code occurred. This needs to be counted and indicated separately which I have done whenever it was necessary.

## 5.2 The affective dimension

In the following sections various attitudes that make up the affective dimension in conversion processes will be analysed and their cross-relation to the chronological phases pointed out. These attitudes are what this research calls ‘properties’ of the affective dimension.

### 5.2.1 Attitude to Islam

When comparing the property ‘attitude to Islam’ with the different phases, it becomes obvious that the aspects of ‘propagating’ and ‘fulfilled’ were mentioned most frequently by the interviewees during phase 1, the time before the first conscious encounter with the Christian faith. As someone is on a journey towards Christ, being attracted to him, he or she will cease to be involved in propagating Islam and feel less and less fulfilled by the former religion.

**Table 39: Cross-relation of ‘Attitude to Islam’ and phases**

Code System	Phase 1:	Phase 1A:	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Attitude to Islam						
[-] Propagating	16	3	5	1		
[-] Fulfilled	36	1	1	3		1
[-] Nominal practice	41	10	3			
[-] Dissatisfied	26	2	12	18	3	

References to the aspect of ‘nominal practice’ have been made by the interviewees mainly during phase 1 (before interest) and 1A (early awareness), indicating that there was a significant element of nominal practice of Islam amongst them before they actually encountered the Christian faith. This nominal practice has to do with a situation in which people were brought up as Muslims without developing a special enthusiasm for this religion, and with an attitude where the religious rituals are not followed strictly or at all.

The attitude of being ‘dissatisfied’ occurs mainly during phases 1, 2 and 3 with the highest occurrence in phase 1, which is surprising. Whereas the involvement in propagating

Islam and being fulfilled in Islam decreases with time, it would have to be expected that the dissatisfaction increases. However, the high occurrence of dissatisfaction during the time *before* they became aware of the Christian faith does not necessarily indicate that these converts had already been dissatisfied with Islam in childhood. Rather, the dissatisfaction was sometimes in regard to the strict dress code, the treatment of girls and women, or the use of the Arabic language, but sometimes also in regard to basic issues in Islam. M2 shared how his wife found it difficult to learn Arabic in order to use the correct phrases in the ritual prayer (M2:100). For F4 the bad treatment of her mother and her own restrictions as a girl were negative experiences that she described as “traumatising” (F4:69). F6 expressed her dissatisfaction as a girl about the strict dress code and the restrictions on movements (F6:26).

It is important to note that most comments about the attitude to Islam were made when the interviewees spoke about the time *before* they came into conscious contact with the Christian faith. As they shared about later phases in their journey towards Christ they did not mention their attitude to Islam so much any more. This is reflected in the fact that the issue of dissatisfaction is mentioned most often during phase 1, even though the growing spiritual interest in the Christian gospel must have meant a growing dissatisfaction with Islam.<sup>32</sup>

When the interviewees talked about their attitude to Islam, they also mentioned elements they liked in Islam. One element appreciated by several of the interviewees was the unity in Islam (eg M1:29), others have to do with the respect shown to other people and to the Qur’an (eg M3:176-180), burial rituals, prayer and fasting, the way to dress (eg F1:62-64), and more. M5 mentioned two elements in Islam that he still likes today, one being the commitment of Muslims to fast and being willing to share food with the poor, and the other their eagerness “to go deep into the Qur’an” (M5:99-100, 105-106).

It is interesting to note that 12 interviewees indicated that at some stage in their life they found the practice of Islam fulfilling, but all 12 also indicated dissatisfaction with Islam at another stage of their life (Table 40). In fact, there are even interviewees who displayed all four main attitudes at various stages of their lives, from ‘propagating Islam’ to being ‘fulfilled,’ ‘nominal practice’ and ‘dissatisfied’. For example, M3 was involved in propagating Islam almost up to the point of making a decision for Christ, but he indicated being ‘fulfilled’ only during phase 1. As he began to question his religion, the fulfilment was no longer there

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<sup>32</sup> There are occasional exceptions, for example the one code of ‘fulfilled’ under phase 5 in Table 39 was a remark by Interviewee M2 who expressed once that the treatment he had received by Muslims had been better than the one he received by Christians later on (M2:54).

(M3:393). In this connection it is also interesting to note that some of the interviewees indicated that they developed a sense of dissatisfaction with Islam already in childhood. In the case of F8, a negative experience with a teacher in the *madrassa* (Islamic school) led to a strong rejection of most religious rituals (F8:38-39).

**Table 40: Frequency of referral to ‘Attitude to Islam’**

<b>Dimensional continua</b>	<b>Number of interviewees</b>
Propagating	7
Fulfilled	12
Nominal practice	15
Dissatisfied	16

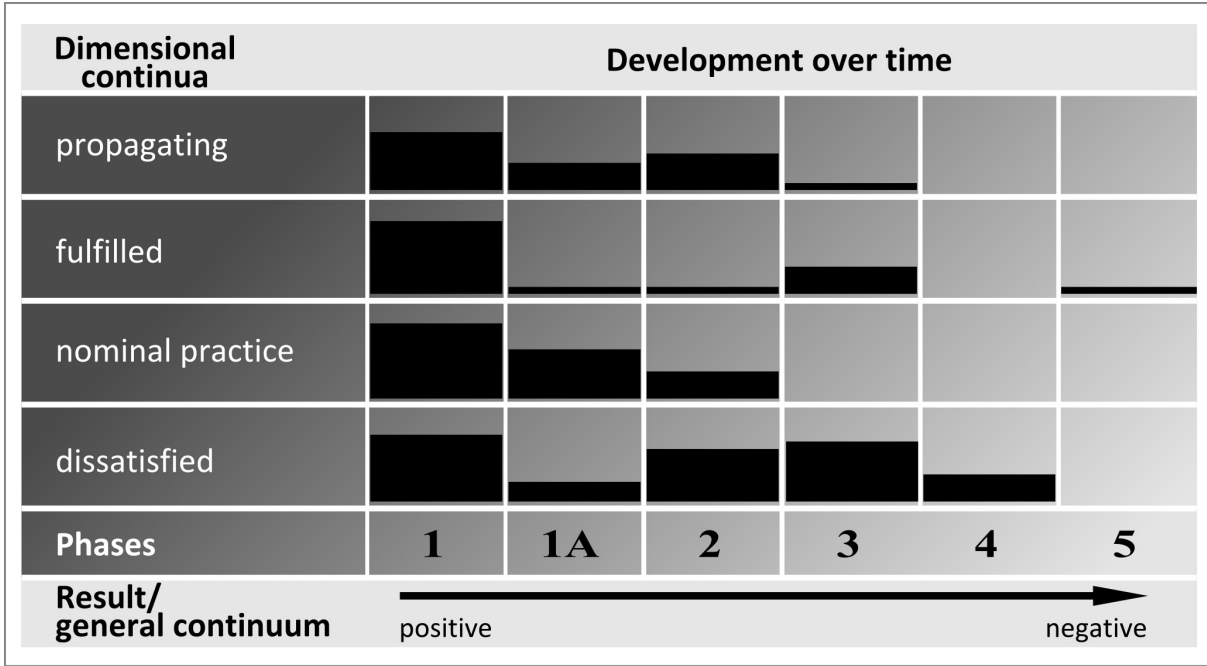
After having looked at the different aspects of the ‘attitude to Islam’, these observations need to be brought together in order to see the general development through the chronological phases of the conversion process (Illustration 8). Each aspect (the ‘dimensional continua’) of the ‘attitude to Islam’ (one of the properties of the affective dimension) appears in one row. In order to graphically represent the findings, the frequency of the occurrences of the respective codes from the interviews is indicated with a bar graph for each phase. A logarithmic representation of values has been used. This shows that differences in lower values can be easily identified in the graph, whilst higher values are less distinctive (Illustration 9).<sup>33</sup>

When the observations about the four aspects of the attitude to Islam are taken together (Illustration 8) it appears that there is no sequential development from ‘propagating’ to ‘fulfilled’ to ‘nominal practice’ to ‘dissatisfied’. Rather, most of the dimensional continua appear during phase 1, and it is mainly the dissatisfaction that is also apparent during phases 2 and 3. The general picture that emerges is a general continuum that moves from ‘positive’ to ‘negative’ which means from a more positive attitude to Islam towards a more negative attitude to Islam.<sup>34</sup>

<sup>33</sup> The values have been calculated with the following formula:  $\log_{10}(x)/\log_{10}(92)*\text{bar\_height}$  (where x is the value to be displayed and 92 is the highest value displayed).

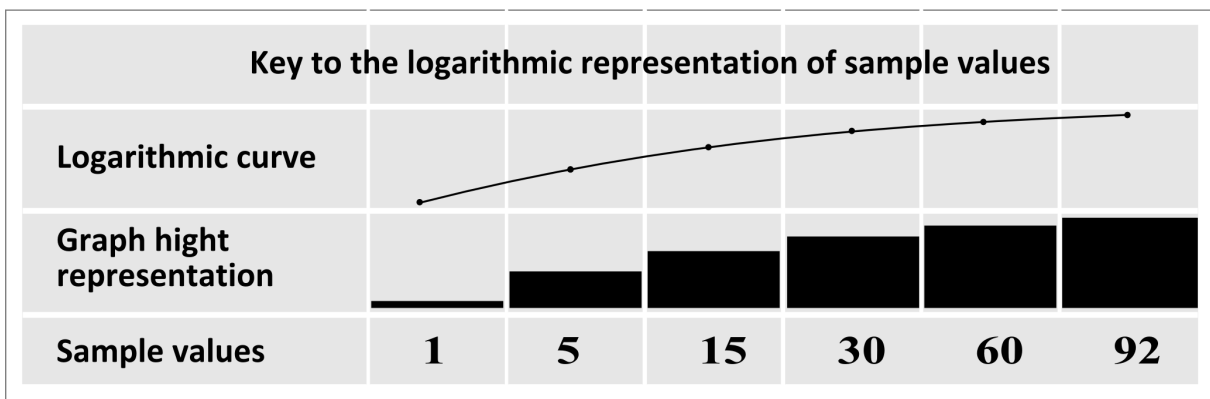
<sup>34</sup> This development on a continuum is indicated at the bottom of Illustration 8. Illustration 9 gives the key to the dimensional lines of the properties as they will be used in the following sections.

**Illustration 8: The property of ‘Attitude to Islam’ and its dimensional continua**



This conclusion takes into consideration that some of the dimensional continua appear during different phases and sometimes at the same time. The explanation for this observation is that a person can be fulfilled in general, for example, by the practice of his or her religion, while there might be some issues that do cause dissatisfaction. At such a time one would say that he or she is fulfilled, yet at the same time state an issue that he or she experiences as difficult. The main development of their attitude to Islam through the conversion process as shown in Illustration 8 will be brought in connection with the other affective aspects later on (Illustration 17). This will lead to a detailed picture of the changes that take place in the attitude of the person during the conversion process.

**Illustration 9: Key to the dimensional line of properties**





## 5.2.2 Attitude to Christ and the gospel

Another kind of attitude that changes in the course of the conversion process is the ‘attitude to Christ and the gospel’ (Table 41). The attraction to Christ develops and is present in phase 1A, 2, 3, and 4. This shows that the development of this attitude permeates the whole conversion process. A real dislike was only mentioned once by one interviewee, several indicated that they respected Jesus as a prophet.

**Table 41: Cross-relation of ‘Attitude to Christ & gospel’ and phases**

Code System	Phase 1:	Phase 1A:	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Attitude to Christ & Gospel						
[-] Dislike	1					
[-] Respect as prophet	4	1	1			
[-] Attracted to Christ & Gospel		2	8	44	10	
[-] Accepting				9	59	3
[-] Following				2	21	13

The aspect of ‘accepting’ and ‘following’ naturally occur towards the later phases when people have already made a commitment to follow Christ. However, the ‘accepting’ aspect for some already begins during the time of interaction (phase 3), which again shows that the different dimensional continua do not occur one after the other, but often at the same time. For example, M8 decided during a public Christian meeting to follow Christ, but became serious only after some time during another meeting (M8:180-189). In the case of F2 the interaction with the Christian faith and the accepting were closely linked and she had formally ‘accepted’ Christ several times without a clear understanding:

A: “It took almost one year before I decided. -- Every time that we will go for the Bible study and they will make an altar call and we will go forward, and so I did this so many times, but in ignorance. I went forward so many times in ignorance, not really knowing what I was doing. So it took really a long time for me to understand what I was doing.” (F2:60)

**Table 42: Frequency of referral to ‘Attitude to Christ and gospel’**

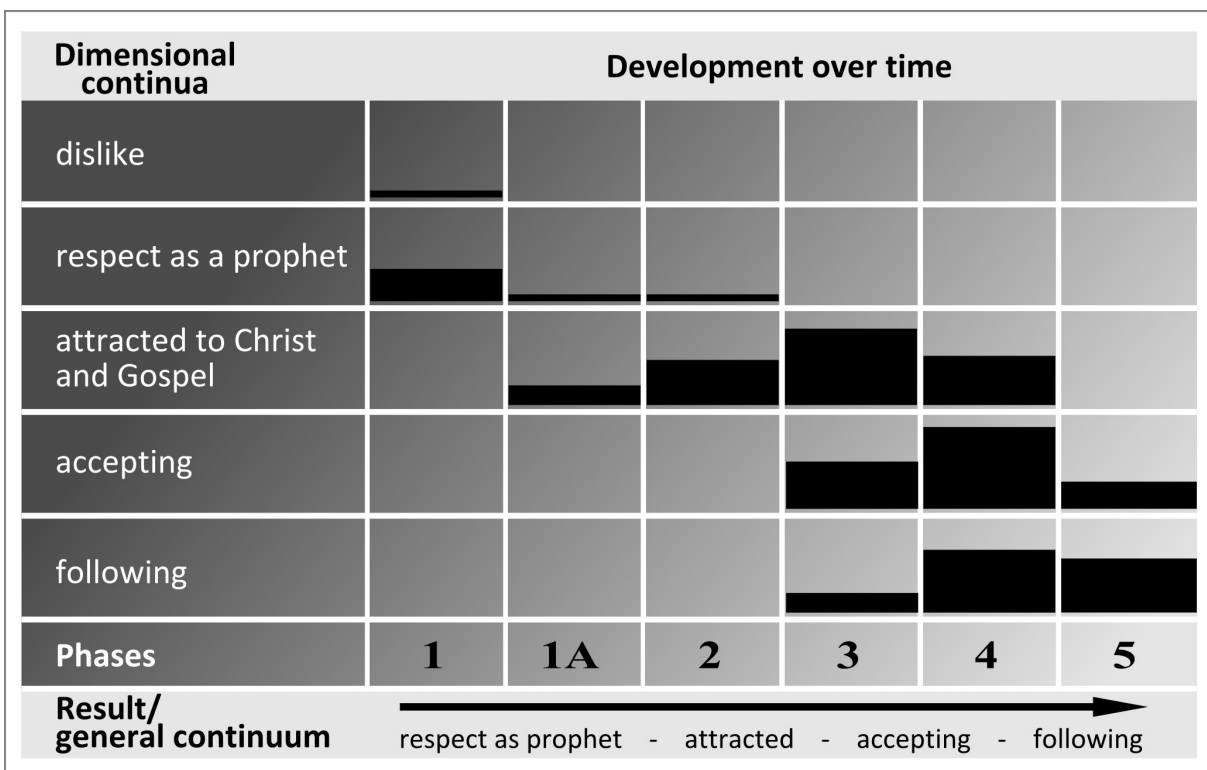
Dimensional continua	Number of interviewees
Respect as prophet	3
Attracted to Christ & gospel	15
Accepting	16
Following	15

As confirmation of these results it is necessary to look also for the presence of some of these aspects in the individual interviews (Table 42). Almost all interviewees indicated that at some

point during their conversion process they were attracted to Christ and the gospel, they accepted him and they followed him. Respect for Christ as prophet in the Islamic understanding was mentioned by three of the interviewees.

Taking the observations about the attitude to Christ and the gospel together, a clear pattern of a gradual development from ‘respect as prophet’ to ‘attracted’ to ‘accepting’ to ‘following’ appears (Illustration 10). As a result the individual dimensional continua can be joined together as markers on a line. The development moves from one attitude to the next one, thus creating a continuum.

**Illustration 10: The property of ‘Attitude to Christ & gospel’ and its dimensional continua**



The issue of the attitude to Christ and the gospel was discussed already in chapter four where most of the interviewees indicated that at one stage of their conversion process they saw Jesus as attractive (8 male and 6 female plus 1 uncertain; see phase 3 in Table 27). In the questionnaire the interviewees were also asked whether they had ‘a positive attitude towards the gospel (wanted to have it)’ which was indicated by all interviewees (with 2 male and 2 female interviewees being uncertain). The general tendency that appeared already during chapter four is therefore confirmed by the deeper analysis. Now the details of the attitude to Christ and to the gospel have become clearer.

### 5.2.3 Attitude to Christians

Another important attitude of converts that has to do with the affective dimension is the attitude towards Christians. Over time a clear change can be seen in the attitude of the interviewees towards Christians (Table 43). As Muslims, the interviewees grew up with a general negative attitude towards Christians, either being hostile or despising them. This can be seen in the high occurrence of this attitude in phase 1. The negative attitude gradually changed as they interacted more closely with Christians and their faith, as clearly seen in the increasing occurrence of the aspect of being ‘sympathetic’ in during the time of awareness and interaction (phases 2 and 3).

**Table 43: Cross-relation of ‘Attitude to Christians’ and phases**

Code System	Phase 1:	Phase 1A:	Phase 2:	Phase 3:	Phase 4:	Phase 5:
Attitude to Christians						
Hostile	12	2				
Despising	11	2	4	2		
No contact	3					
Uneasy	3	3	2			
Normal	15	4	17	3	1	
Sympathetic	2	8	42	40	2	1
Joining				2		27
first encounter	3	3	19	2		

Almost all interviewees (16 out of 17) indicated that they were sympathetic towards Christians and the same number mentioned that they were ‘joining’ (Table 44). M1 indicated that he had joined a group of Christians for Bible studies and fellowship already before his actual commitment to Christ (see the two occurrences of ‘joining’ under phase 3). M3 presently works with a Christian ministry, but so far did not join a church. All others have become involved in a Christian fellowship or church.

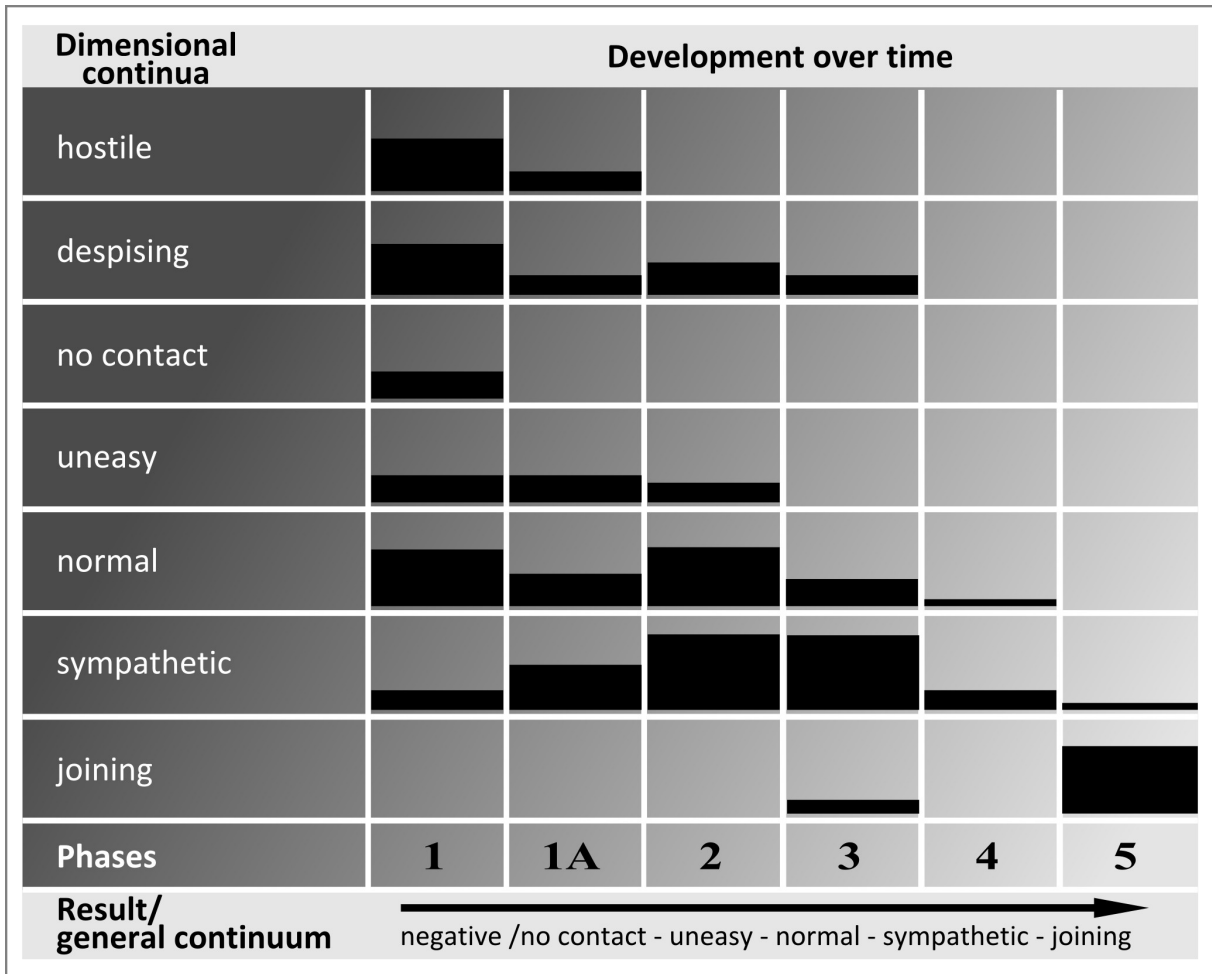
It is obvious that the negative attitude towards Christians changes for the better as the phases progress. During the time of becoming aware of the Christian faith and interacting with it (phase 2 and 3) the attitude towards Christians is already very strongly sympathetic. ‘Joining’ happens in phase 5 which is a natural development for someone who has accepted Christ. F2 for example despised Christians as a child, then was feeling only ‘uneasy’, and later she appreciated them (F2:212). Some Muslims have an ambivalent attitude to Christians, sometimes being very harsh with them, at other times appreciating them, like in the life story of M8 (M8:220-225).

**Table 44: Frequency of referral to ‘Attitude to Christians’**

<b>Dimensional continua</b>	<b>Number of interviewees</b>
Hostile	8
Despising	11
No contact	3
Uneasy	6
Normal	12
Sympathetic	16
Joining	16

The first encounter takes place mainly in phase 2 (Table 43), which is natural as this is the time of becoming aware of the Christian faith. This indicates that if Christians want Muslims to get to know the gospel, they need to develop personal relationships with them, otherwise Muslims may not consider the Christian faith as an alternative. There are exceptions, like the story of M3 who had very little interaction with Christians, but was influenced more by questioning and studying Islam. However, for most interviewees the first conscious encounter with Christians played a major role in their conversion process. For M1 this happened when he moved to Nairobi and was surprised by the love he experienced from his new Christian friends (M1:98-100). F5 received her first positive impressions about the Christian faith when she heard Bible stories told in a chronological way week by week (F5:123-129).

**Illustration 11: The property of ‘Attitude to Christians’ and its dimensional continua**



In summarizing the results in regard to the attitude towards Christians, a clear pattern emerges which develops from ‘negative’ or ‘no contact’ to ‘uneasy’ to ‘normal’ to ‘sympathetic’ and finally to ‘joining’ (Illustration 11). The first encounter is not included in the table because it is a one-time experience and does not develop gradually.

### 5.2.4 Intensity of spiritual interest in Christ

Another element that has to do with the attitude of the convert and is part of the affective dimension is the ‘intensity of spiritual interest in Christ’. Like in the cases before, this attitude is also made up of various aspects (Table 45). Occult influences occurred during phase 1 and 3, all in the life story of interviewee F3 who found deliverance from these influences as people prayed for her. It is understandable that an immoral lifestyle was mentioned only in phase 1, 1A and 2. As people progressed on their journey they did not mention problems of immorality (which does not necessarily mean that there were none). Interviewees indicated that they had ‘no interest’ only in phase 1 which is natural, as this is defined as the time

‘before interest’. As people began to become aware of the Christian faith, their interest was aroused, even though this might have started with a negative attitude.

**Table 45: Cross-relation of ‘Intensity of spiritual interest in Christ’ and phases**

Code System	Phase 1:	Phase 1A:	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Intensity of spiritual interest in Christ						
[-] Occult influences	3			1		
[-] Immoral life style	17	1	2			
[+] No interest	5					
[+] Fear / struggle	2		5	23	5	5
[+] General longing	10		11	12	5	1
[+] Seeking relationship	1	1	1	17	5	
[+] Struggling as follower of Christ				2	2	19
[+] Intensive Relationship with Christ	1		1		8	92

The experience of fear and struggle takes place most often during phase 3 when people start to interact with the Christian faith and are afraid of a decision. Such a struggle sometimes continues during the time of making a decision and incorporation which can be seen by the occurrence of this code in phase 4 and 5. This kind of fear and struggle has mainly to do with the endeavour of finding one’s spiritual way, a general fear of God, and worries how things will turn out if a conversion will take place. M4 for example was in big troubles when his wife found out that he was studying the Bible (M4:83). F1 was torn between being attracted to Christians and the fear that they would lead her astray (F1:149)

This kind of fear and struggle is different from ‘struggling as follower of Christ’ which has to do with experiencing pressure, wanting to go back to Islam, or struggling to find a place in a fellowship of other Christians. M2 for example went through such extremely difficult times he was close to going back to Islam. For him it was the discipleship classes that helped him to continue on his new way (M2:272-278). That struggles occur in the Christians life is normal, they are a part of it. These struggles as a follower of Christ naturally happen only in phase 5, after a person has already accepted Christ. However, there was a surprising fact in the story of F1 who already experienced pressure and rejection from her family during her time of interaction, before she accepted Christ (F1:28).

A further aspect of the ‘intensity of spiritual interest in Christ’ is ‘seeking a relationship with Christ’. This is prominent mainly during phase 3, the time where people actively interact with the Christian faith. As regards an ‘intensive relationship with Christ’, this aspect is overwhelmingly present in phase 5, after a person understands himself or herself as a follower of Christ (92 occurrences, as compared with only 8 or one in other phases). The way an

intensive relationship with Christ manifested itself in the lifestories of the interviewees was diverse (Table 46). In particular the two elements ‘Involved in ministry’ and ‘Baptism’ occurred frequently.<sup>35</sup>

**Table 46: Frequency of referral to ‘Intensive relationship with Christ’**

<b>Dimensional continua and sub-codes</b>	<b>Number of interviewees</b>
Intensive relationship with Christ	17
Overcoming pressure	3
Overcoming evil powers	1
Speaking in tongues	2
Perspective for future	1
Growth as disciple	8
Involved in ministry	15
Baptism	14

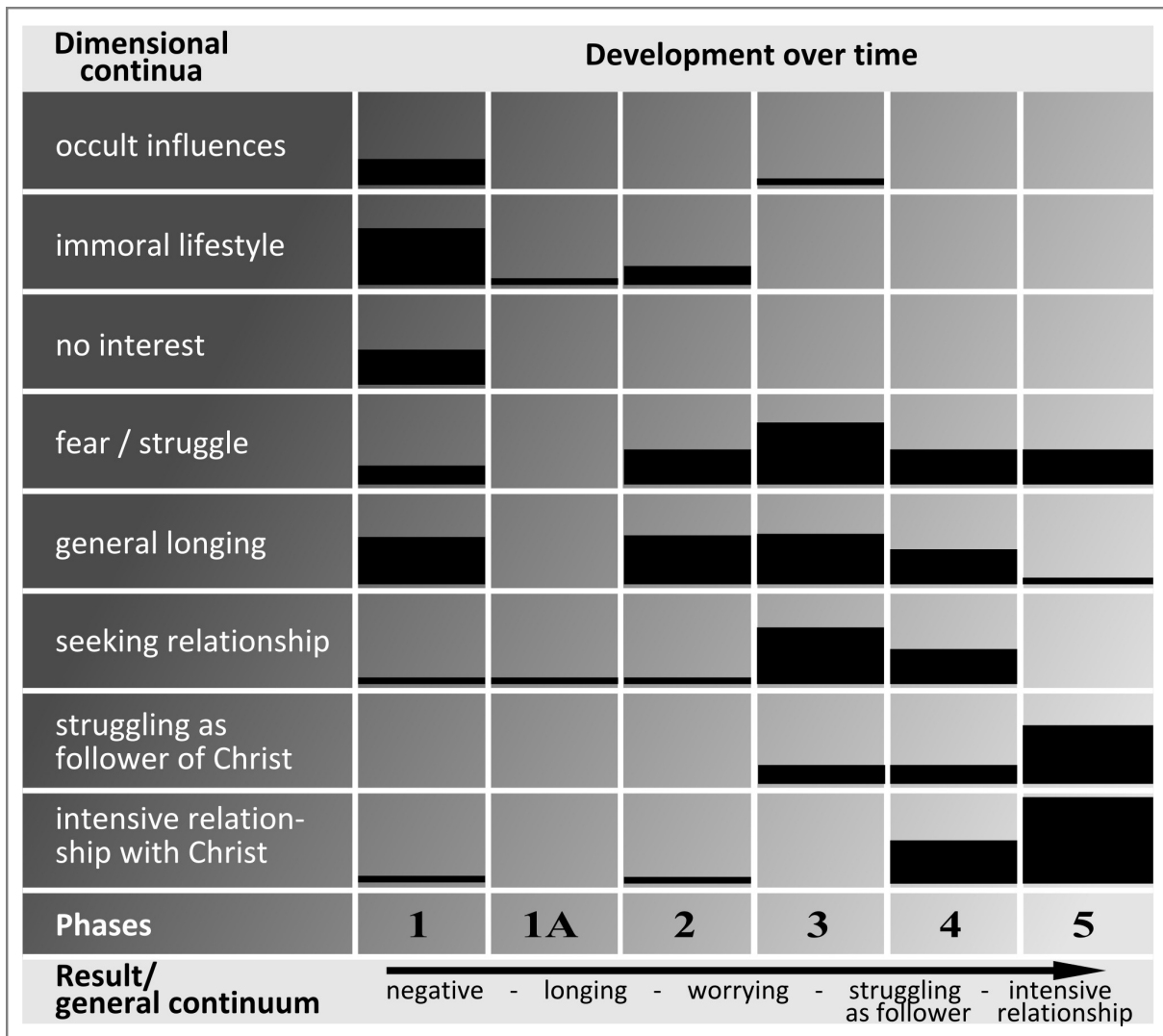
Taking together the different observations regarding the element of ‘intensity of spiritual interest in Christ’, a pattern occurs of a gradual development (Illustration 12). The line begins with ‘negative’ and continues to ‘longing’ to ‘worrying’ to ‘struggling as follower of Christ’ and finally to ‘intensive relationship’. The element of ‘occult influences’ has not been included in this general continuum since it occurred only in one interview and does not seem to be a general experience of converts from a Muslim background. The element of ‘general longing’ and ‘seeking relationship’ have been combined into the marker ‘longing’ on the general continuum.

The findings in this part of the analysis, of the intensity of the spiritual interest in Christ, in general confirm the results from chapter four. The stages that the interviewees themselves mentioned like ‘experience of joy as new believer’, ‘experience of assurance of salvation’, ‘exposed to pressure from the community’, and ‘growth as a disciple of Christ’ (Table 28), clearly appeared in the thorough analysis as well. These are the elements of the spiritual development the interviewees went through in their process of conversion.

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<sup>35</sup> Both statements are part of the 92 references listed in Table 45 under phase 5 for ‘intensive relationship with Christ’. ‘Involved in ministry’ occurred 40 times, ‘Baptism’ 32 times.

**Illustration 12: The property of ‘Intensity of spiritual interest in Christ’ and its dimensional continua**



### 5.2.5 Identity as follower of Christ

The ‘identity as follower of Christ’ is not an attitude that develops gradually and in this sense it is different from the other elements looked at so far. It is interesting to note the time when the converts understood themselves as being followers of Christ (Table 47). The overwhelming majority indicated that their identity as followers of Christ came at the time of their actual commitment. Three indicated that this came only after they had taken some discipleship lessons, and one said it was only after baptism.

Two interviewees (F2 and F4) did not make a specific statement about this issue. But from the text it is apparent that both belong to the category ‘after discipleship lessons’ (F5:231-236; F4:299-303). For most interviewees the issue of the identity as a follower of Christ was not a development but a one-time experience. Therefore this issue is not included



when the different elements that make up the affective dimension are brought together (Illustration 8).

**Table 47: Frequency of referral to ‘Identity as follower of Christ’**

Dimensional continua	Number of interviewees
At commitment	13
After discipleship lessons	3
After baptism	1

It is interesting to note that for most of the interviewees their identity as a follower of Christ came at the time of their commitment to Christ. Baptism did not seem to have played a major role in the formation of a new identity, as only one interviewee indicated that the identity as follower of Jesus came after baptism. But for several baptism was a real turning point in their following of Christ, like in the case of F1. After baptism she became more free, overcame doubts and fear, and understood difficult issues (F1:275, 351).

## 5.3 The cognitive dimension

In the same way the changes in the different attitudes that make up the affective dimension were analysed, I now want to look at the various elements of the cognitive dimension, in this research called the ‘properties’ of the cognitive dimension (see Table 37).

### 5.3.1 Conviction about Islam

In trying to understand the changes in cognitive issues that are part of the conversion process of Muslims to the Christian faith, the first element that comes to mind is the ‘conviction about Islam’. This element has to do with the cognitive evaluation and acceptance of the former religion, as opposed to the affective attitude to Islam that was analysed earlier (Table 48).

**Table 48: Cross-relation of ‘Conviction about Islam’ and phases**

Code System	Phase 1:	Phase 1A:	Phase 2:	Phase 3:	Phase 4:	Phase 5:
Conviction about Islam						
Teaching	2	1				
Studying	11		4			
Comparing with Christianity	6	3	6	33	4	1
Questioning	9		20	12	1	
Rejecting				1		

One of the strongest convictions about a religious system is demonstrated if a person teaches this religion. This particular aspect occurred only three times, twice in phase 1 (before

interest) and once in phase 1A (early awareness). The following quote shows something about the strong conviction that M1 for example held during phase 1:

A: “My role in society was to see to it that we build Islam, we contribute to Islam, and ---- we spread Islam, because it is the truth.” (M1:71)

A strong conviction about one’s religion can also be seen in the fact that people eagerly study their religion in order to understand it better. This aspect was indicated 11 times before the interest in the Christian faith arose and four times during the time of awareness. Three interviewees went for formal Islamic studies (M2, M3, M4), others studied in an informal setting. However, not always was the studying done entirely voluntarily, as the example of F6 shows who was sometimes beaten in order to learn the Qur’an (F6:27).

**Table 49: Frequency of referral to ‘Conviction about Islam’**

<b>Dimensional continua</b>	<b>Number of interviewees</b>
Teaching	3
Studying	7
Comparing with Christianity	12
Questioning	6
Rejecting	1

The aspect that was mentioned by most interviewees in regard to their conviction about Islam is ‘comparing with Christianity’ which occurred in 12 interviews (Table 49). It is also the only one that occurred in all six phases, with an especially high frequency in phase 3. This is to be expected, since phase 3 is the time when people are interacting with the alternative religion.

The following quote gives an example for such a comparing:

Q: “But the prayers itself you liked?”

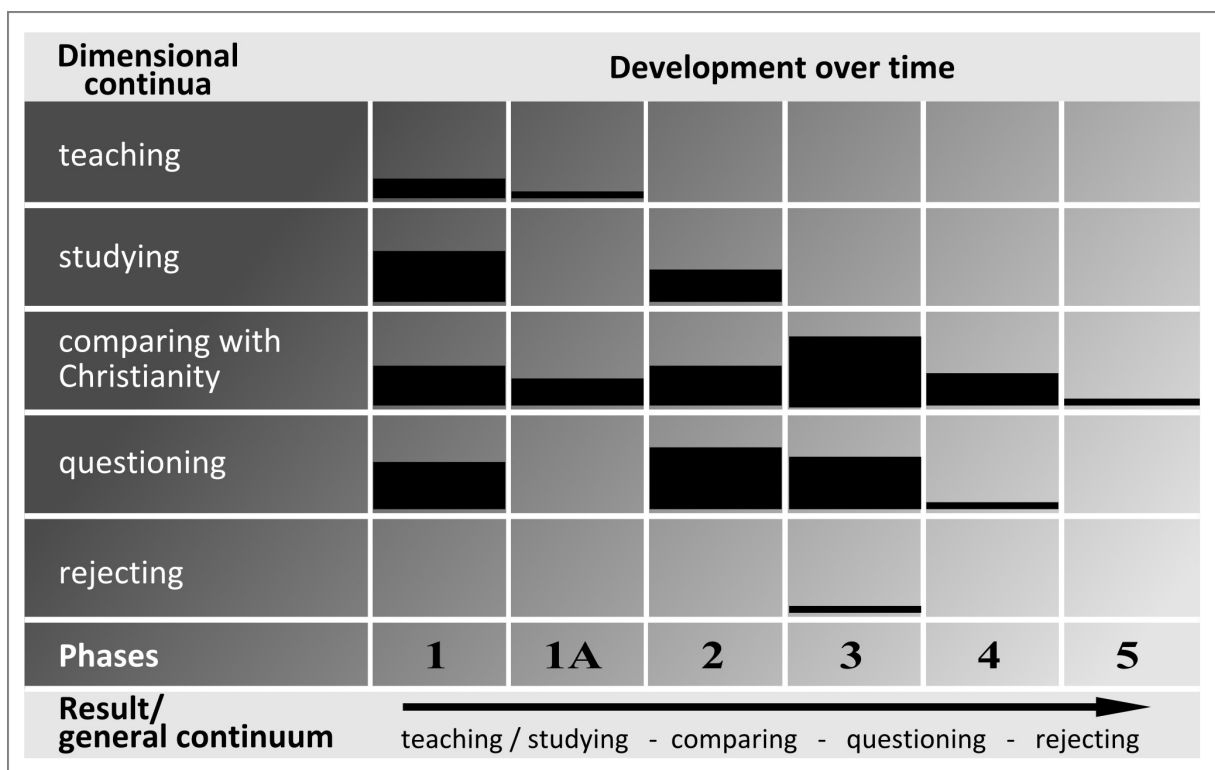
A: “I liked them and I wanted to know them and I started - like inside me, like secretly I started practising, and I wanted to do that, because I felt that I had so much to tell him, I had so much to ask him. Back in Islam I realized I could - that’s one of the things that started me, making me think. I looked at the prayers in Islam and it is like - I went, prayed and finished, what did I tell God? Does he know anything about me? Yeah, he knows everything, but I didn’t get to tell him, I didn’t even know this ()... I didn’t even know the meanings. That started making me study more.” (F1:115-116)

Questioning Islam occurs most often during the time of awareness (phase 2), but also during the interaction (phase 3). This questioning is the reason why people begin to show interest in the Christian faith; because they have questions about Islam, they turn to enquire about an alternative, as for example the experience of M6 shows who found that the Qur’an could not

answer his questions (M6:232-235). M4 practised his religion faithfully and felt fulfilled. At the same time he was not sure whether he was doing everything right and God would accept him (M4:160). In a similar way F1 tried in desperation to practice Islam correctly, hoping it would give her what the Christians offered, but it was in vain (F1:152).

The rejection of Islam is not well indicated, this is because once people talked about their openness to the gospel, they no longer mentioned their rejection of Islam, even though they did in fact reject it.

**Illustration 13: The property of ‘Conviction about Islam’ and its dimensional continua**



In order to summarize the results of the analysis of the various aspects related to the ‘conviction about Islam’, these aspects are brought together and the frequency of their referral is compared with each other (Illustration 13). ‘Teaching’ and ‘studying’ occur mainly during phase 1 while ‘comparing with Christianity’ and ‘questioning’ begin in phase 1 but have their climax during phases 2 and 3. In phases 4 and 5 the conviction about Islam no longer plays a role, even though the particular code ‘rejecting’ is not specifically mentioned. As a result the following order can be defined: From ‘teaching’ or ‘studying’ to ‘comparing’ to ‘questioning’ to ‘rejecting’. This, however, is not a strict sequential development but rather a general framework that shows the main direction of the change of convictions about Islam.

### 5.3.2 Knowledge about the Christian faith

The second element that plays a part in the cognitive dimension is the ‘knowledge about the Christian faith’ (Table 50). It becomes obvious that ignorance about the Christian faith only occurs during phase 1; already under phase 1A this is no longer indicated, neither during any of the other phases. This is logical because as soon as people have an awareness of the Christian faith they will no longer be ignorant about it. Becoming aware of the Christian faith happens during phase 1 and 1A. Misconceptions are an issue during phase 1 mainly, but to a smaller extent also up to phase 3. As people become aware of the Christian faith and begin to interact with it, their previous misconceptions diminish.

**Table 50: Cross-relation to ‘Knowledge about Christian faith’ and phases**

Code System	Phase 1:	Phase 1A:	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Knowledge about Christian faith						
[-] Ignorant	9					
[-] Aware	11	15				
[-] Misconceptions	13	2	2	2		1
[-] Learning		24	12	80	24	38

The table also clearly shows that learning about the Christian faith takes place during all phases except phase 1, but the climax is at phase 3. When people interact with the Christian faith, then they learn a lot. The term ‘learning’ in the analysis stands for a number of codes attached to statements of the interviewees: ‘Jesus can change lives’, ‘attended CRE’, ‘not understanding everything’, ‘Jesus overcomes witchcraft’, ‘getting to know gospel’, ‘studying Christian faith’, ‘growth in understanding’, and ‘discipleship training’. It is therefore obvious that this aspect permeates the whole process of conversion, beginning from the first conscious interaction with the Christian faith and continuing into the phase of incorporation. In fact, this learning is a life-long process for all followers of Christ. This dynamic can be clearly seen in the occurrence of this aspect over the different phases and by the fact that all interviewees indicated it.

The aspect of being ‘aware’ of the Christian faith was mentioned by 11 interviewees (Table 51). Six became aware during phase 1, seven during phase 1A, with two interviewees indicating incidences in both phases (M8 and F7). To give an example of the way interviewees indicated their awareness of Christians, this is how M7 described his experience in phase 1:

A: “I knew Christians go to church, and I knew Christians celebrate Christmas. I also knew Christians did CRE in school and they had names like John, Peter and all that.

And I knew that Mary was the mother of Jesus. I also knew that Christians believe in three Gods, God the father, the mother and the son. I could say, basically that’s what I knew as I was growing up.” (M7:182-183)

F4 had learned much about the Christian faith in school, but was taught not to believe it. This is a strong example of someone with a high level of cognitive knowledge, but no faith at all (F4:24). Other interviewees indicated a strong element of learning, for example about the issue of sin and salvation that M4 mentioned (M4:422). He is also the interviewee who gave many details of what he learned before his decision, more than any of the other interviewees (M4:267). F7 indicated that she asked for forgiveness for her sins when she accepted Christ (F7:205).

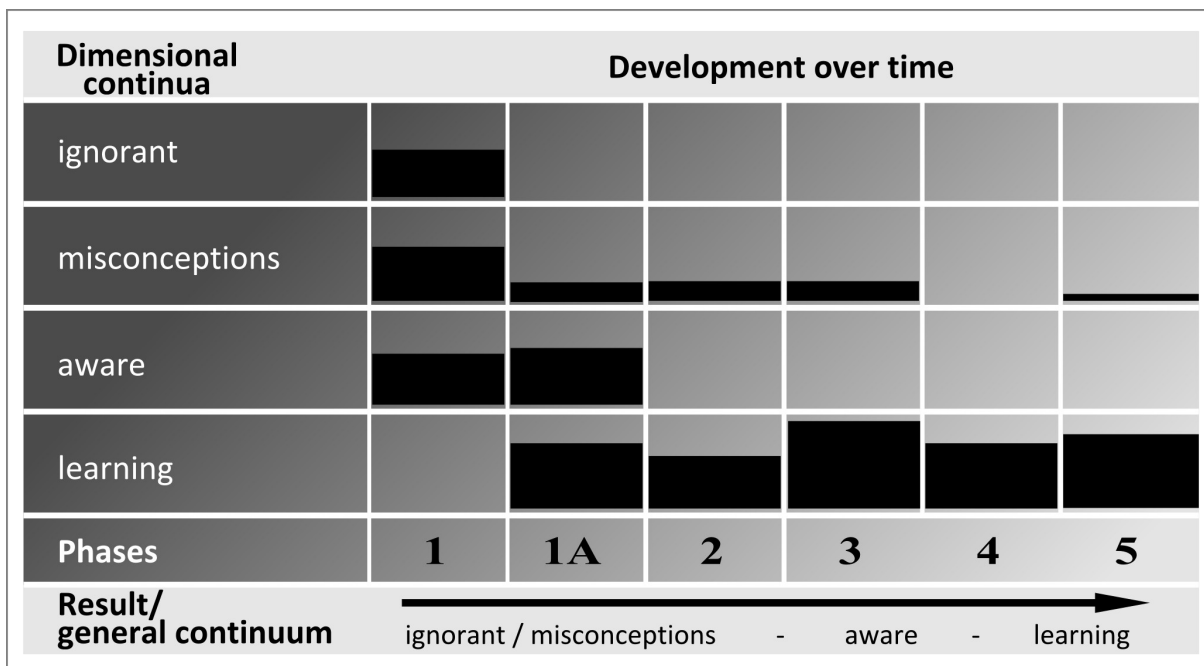
**Table 51: Frequency of referral to ‘Knowledge about Christian faith’**

<b>Dimensional continua</b>	<b>Number of interviewees</b>
Ignorant	6
Aware	11
Misconceptions	12
Learning	17

In some cases the awareness that had come during an early time brought back memories later on in life and encouraged a renewed interaction with the Christian faith, as for example M8 shared about phase 1A (M8:47-48). The awareness about the Christian faith, however, did not necessarily lead to much knowledge about this faith. For example, even though F3 attended CRE in school, she “just came to believe that there is a God,” but otherwise had almost no knowledge about the Christian faith (F3:123-128).

In summarizing the results of the analysis of the different aspects in regard to the ‘knowledge about the Christian faith’ we see a clear pattern emerging (Illustration 14). The aspects of being ‘ignorant’ and having ‘misconceptions’ mainly occur during the first phase, being ‘aware’ during phase 1 and 1A, and ‘learning’ at all phases beginning with phase 1A. The general continuum that emerges is therefore a development from ‘ignorant’ and/or ‘misconceptions’ to ‘aware’ to ‘learning’.

**Illustration 14: The property of ‘Knowledge about Christian faith’ and its dimensional continua**



### 5.3.3 Knowledge about Christ

The third element that changes as the convert proceeds through the conversion process and that is part of the cognitive dimension concerns the ‘knowledge about Christ’ (Table 52). Whereas the understanding of Christ is shaped in the first phase mainly by Islam, this changes clearly in the course of the conversion process, beginning with phase 2. The statement from M9 serves as an example of the understanding Muslims have of Jesus:

A: Then I told him: “You are talking about Christianity, but I believe in Islam.” And one thing I believed was that Islam is the right religion, because it has no any other branches, like other protestants... And I told him: “I know Muhammad as the great prophet, as Allah, so Jesus is just like other prophets. In fact, in primary we were told that he is the 24th prophet.” ( M9:27)

**Table 52: Cross-relation of ‘Knowledge about Christ’ and phases**

Code System	Phase 1:	Phase 1A:	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Knowledge about Christ						
[-] Islamic	4	1	2	1		
[-] Learning			7	13	1	2
[-] Biblical			2	4	8	

The focus of the learning experience about the Christian faith is during the time of interaction (phase 3) and to some extent also during the time of becoming aware (phase 2). Phases 4 and 5 are also not exempted from the learning. This learning experience about who Jesus really is can take various forms. F7 went to church after getting married to a Christian husband and

learned from the sermons that Jesus is more than a prophet (F7:192-196). M5 on the other hand learned from a strong supernatural experience that Jesus is powerful and therefore must be more than a prophet (M5:329-331).

The biblical knowledge about Christ is beginning in phase 2, increasing during phase 3 and culminating during phase 4. It is interesting to see how the understanding of who Jesus is changes over time as Muslims interact with the Christian gospel. Two quotations from the interviews illustrate this:

A: “The things that I learned were, that Jesus is the way. Every place in the Bible that I was taken to in the Bible study, I came to realize that there is no way you can go to the Father without passing through Jesus. So I saw the central part Jesus plays in salvation.” (F2:214-215)

A: “Then by reading the Bible I got to see the picture, that this is it! Cause first I wanted to find out if Jesus sinned... And I realized he didn’t sin. That means God - ah, one of the things when you don’t follow God’s will is, you sin. When you follow his will, you are away from sin. And this guy never committed sin, that means he was committed to God’s will, fully. So the only life to emulate was his. First, before I used to think that I am supposed to emulate Muhammad’s life. But after reading some verses in the Qur’an that particularly said Muhammad sinned, I decide to say, the person to emulate is Jesus.” (M7:238-243)

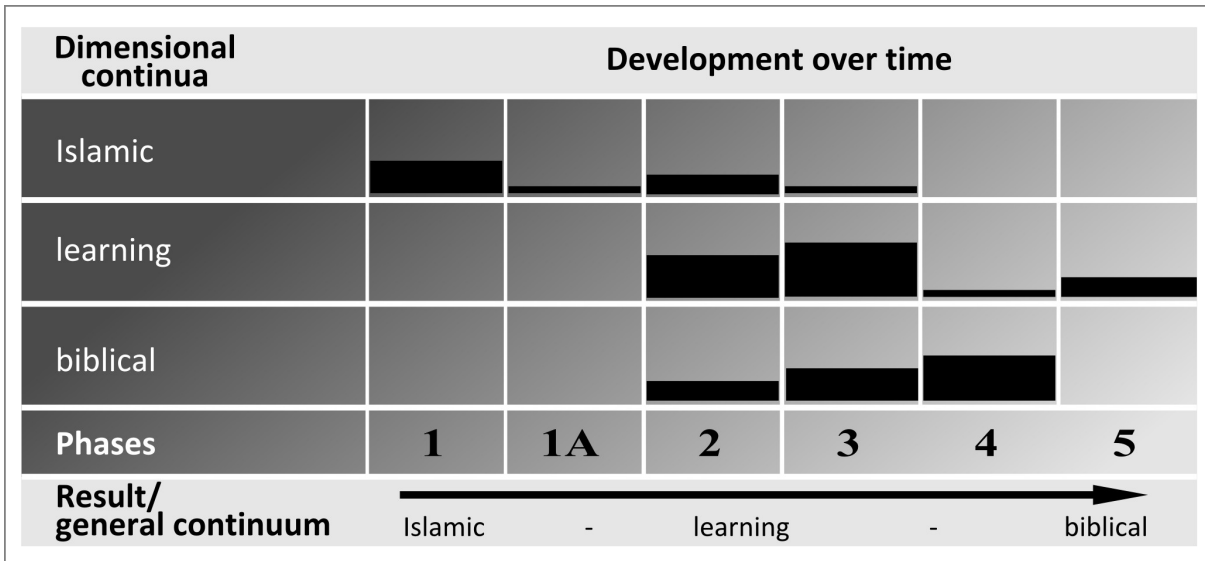
**Table 53: Frequency of referral to ‘Knowledge about Christ’**

<b>Dimensional continua</b>	<b>Number of interviewees</b>
Islamic	6
Learning	13
Biblical	11

The gradual change in the understanding of the interviewees as to who Christ is, beginning from an Islamic understanding and slowly changing towards a biblical understanding is very obvious (Table 52). Whereas the Islamic understanding of Christ was specifically mentioned in six interviews only, the learning aspect and the biblical understanding were mentioned in the majority of the interviews (Table 53).

Based on the results of the analysis of the various aspects related to the ‘knowledge about Christ’, a general picture emerges about the changes that take place in regard to this knowledge (Illustration 15). The development starts with an ‘Islamic’ understanding of Jesus, changes to an increased knowledge through ‘learning’, and culminates in a growing ‘biblical’ understanding of who Jesus is. The general continuum can therefore be described as moving from ‘Islamic’ to ‘learning’ to ‘biblical’.

**Illustration 15: The property of ‘Knowledge about Christ’ and its dimensional continua**



### 5.3.4 Acceptance of the Christian faith

The final element that makes up the cognitive dimension is the acceptance of the Christian faith. It can be seen clearly that there is a shift from ‘rejecting’ and ‘indifferent’ in the first two phases, to the ‘struggling’ that continues through phases 3 to 5, ‘accepting’ that is particularly frequent in phase 4, and ‘growing’ which increases steadily in frequency from phase 3 to 5 (Table 54).

It is natural that the aspects of ‘rejecting’ and ‘indifference’ only occur during the first three phases; as people interact more with the Christian faith and their attitude towards this new faith becomes more positive, these are no longer prominent issues. Rather, beginning during the time of interaction (phase 3) and continuing from there until the time of incorporation (phase 5) the aspect of ‘accepting’ and ‘growing’ becomes more important. Phase 4 is defined as the phase of ‘decision’ and it is therefore during this phase that the dimensional continuum of ‘accepting’ is highest (67 occurrences). However, chronologically at the same time as the convert gradually accepts the Christian faith and grows in this faith, there is the issue of ‘struggling with some issues’ that happens also during phase 3 to 5. It shows that accepting the Christian gospel as truth often does involve a cognitive struggle with some issues. One particular difficult truth to accept is the doctrine of the Trinity and the deity of Jesus. F1 attended a Bible study and liked many topics in the Bible, but was utterly confused about the issue of the Trinity (F1:244-245). F4 went to church for six months before she accepted Christ and during this time she was troubled by the question how Jesus can be God (F4:43).



**Table 54: Cross-relation of ‘Acceptance of Christian faith’ and phases**

Code System	Phase 1:	Phase 1A:	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Acceptance of Christian faith						
[-] Rejecting	2	3	1			
[-] Indifferent	14	1	2			
[-] Struggling with some issues				9	4	3
[+] Accepting				19	67	5
[+] Growing				8	19	30

The term ‘accepting’ that is used in the analysis refers to a number of issues that became clear from the interviews (Table 55). Whereas all interviewees indicated clearly that they were ‘accepting’ the Christian faith, how exactly this transpired in the individual lifestories differed from person to person. 11 people indicated that they understood the issue of ‘sin and salvation’. In 16 interviews it was obvious that a ‘cognitive decision’ had been made, which means a conscious decision based on knowledge of the new faith. The realization that ‘I personally need salvation’ appeared in 11 interviews, the conclusion that ‘Christ is relevant for me’ was drawn by ten interviewees, and a clear realization of sin was obvious in ten interviews. One interviewee understood that he is a sinner and needed to confess his sins from a voice that talked to him in a supernatural experience (M5:345-348). M8 was deeply impressed by the message at a Christian campaign in which the speaker emphasized that without Jesus, people would go to hell (M8:71-73). M6 went to a pastor and told him: “Pray for me, I need salvation!” He had realized that there was something wrong with him and he needed salvation (M6:171-176).

**Table 55: Frequency of referral to various descriptions of ‘Accepting’**

Dimensional continua	Number of interviewees
Accepting	17
Understanding sin and salvation	11
Cognitive decision	16
I personally need salvation	11
Christ is relevant for me	10
Realization of sin	10

For some interviewees the issue of ‘sin’ and ‘salvation’ had to do mainly with the need for God to deliver them from some problems. For example, F4 was aware that she was not able to give up smoking and that convinced her of her need for divine help (F4:295-299). The desperate desire to get out of a very difficult life situation and the promise of Jesus to welcome those who are weary encouraged F5 to take the step of faith and accept Jesus

(F5:20). On the other side are people like M4 who had a very strong sense of their need for forgiveness and who were particularly attracted by the assurance of forgiveness that is part of the Christian understanding of sin and salvation (M4:421-426).

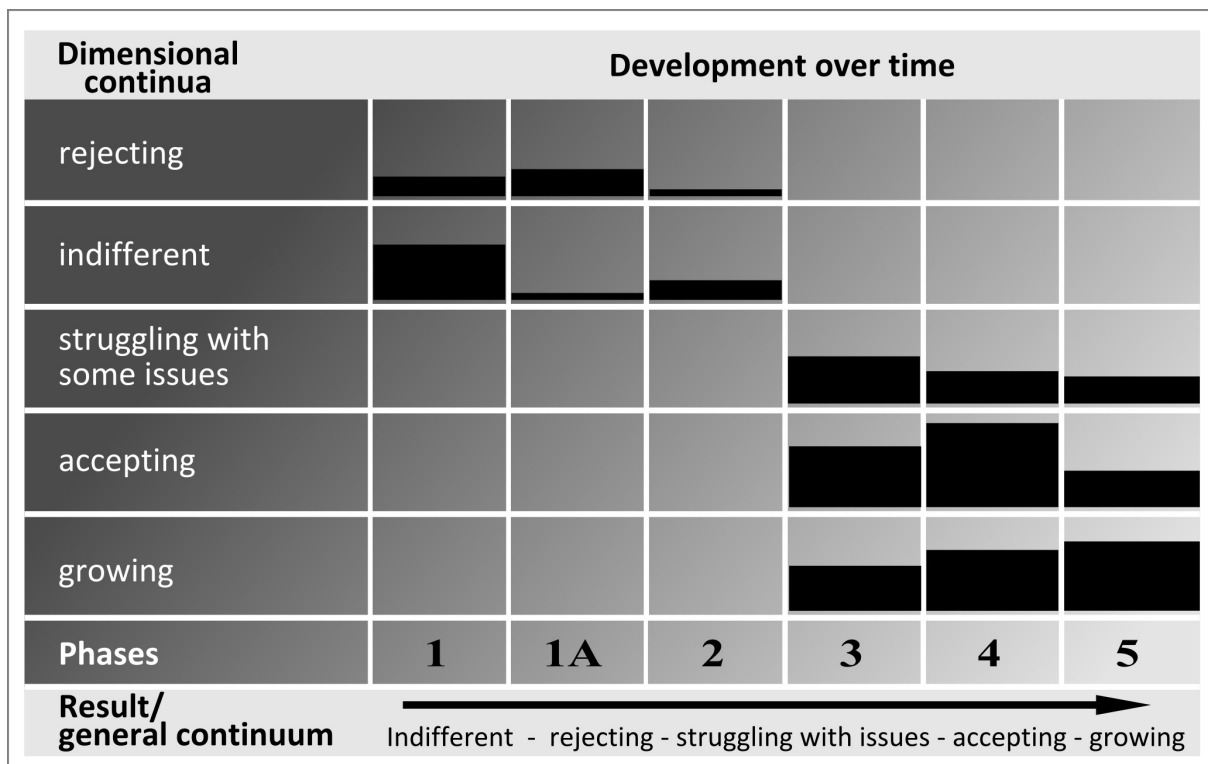
The term ‘growing’ that appears in the analysis refers also to different descriptions (Table 56). The aspect of growing involves various issues, all showing somehow that there is an increase in understanding of the new faith and growth as a follower of Christ.

**Table 56: Frequency of referral to various descriptions of ‘Growing’**

Dimensional continua	Number of interviewees
Growing	15
No doubts	4
Doubts	6
Overcoming doubts	7
Evaluating decision	5
Growth in understanding word of God	11
Assurance of salvation	7

As a summary of the analysis of the various aspects of ‘acceptance of the Christian faith’ we can see a development in the form of a general continuum (Illustration 16). The movement is from ‘indifferent’ to ‘rejecting’ to ‘struggling with issues’ to ‘accepting’ to ‘growing’. The convert accepts the Christian faith gradually.

**Illustration 16: The property of ‘Acceptance of the Christian faith’ and its dimensional continua**



So far I have analysed each one of the properties of the affective and the cognitive dimension in the conversion process. For each property the dimensional continua have been identified and analysed and a general continuum developed. In the next chapter these results will be brought together in order to see the interplay between the properties in each dimension. However, before I continue with the analysis I want to see how the results developed so far relate to the wider theory about conversion processes.

## **5.4 Interaction with the wider theory**

The study of conversion is a topic that is approached from different perspectives: From a sociological, psychological, anthropological, theological and missiological point of view. In this section I want to put the results of the present research, as they have appeared so far, into these wider perspectives and interact with these different fields of conversion studies.

First, there is the issue of the understanding of conversion as a process with chronological phases. This is an understanding that is widely held by researchers in the field of sociology and psychology of religion (eg Lofland & Stark 1965; Kilbourne & Richardson 1989; Rambo 1993 or Rambo & Farhadian 1999) as well as researchers in the field of theology (Peace 1999; Bryant 1999) and missiology (eg Tippett 1987; Hesselgrave 1991; Søgaaard 1993; see Appendix 4 “Models of stages”). The conversion process as I describe it in this research shows some features that are not pointed out by other researchers. The process is made up of five and in some cases of six identifiable phases<sup>36</sup> which represent a chronological development. In this development I identified two dimensions, the affective and the cognitive dimension. Each of these two dimensions exists as a continuum on a line, beginning in phase 1 and extending to phase 5. Each dimension is again made up of several properties, each of these properties exists as a continuum on its own. The new feature that emerged during the analysis is that there are several properties in each dimension and each property exists as a continuum.

Some of the properties I have identified in the two dimensions are discussed by other authors as ‘factors’ or ‘patterns’ of the conversion process. For example, among the five patterns of how Muslims came to faith in Christ that Gaudeul (2006:83) identified, two are properties of a particular dimension of the conversion process in my understanding. What Gaudeul calls “an encounter with the person of Christ” appears to be a property on the

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<sup>36</sup> Phase 1A is the phase of ‘early awareness’ and was found in some conversion processes only. It is therefore not counted as a full phase, but as a sub-division of phase 1, the time ‘before interest’. Since this phase usually does not lead to an interest in the Christian faith, it is closer connected to phase 1 than to phase 2.

affective as well as the cognitive dimension in this research ('attitude to Christ' and 'knowledge about Christ') and is a change of attitude or knowledge that changes over time as the conversion process develops. Of course this does not exclude the possibility that it can also be the main theme that runs through the whole conversion process of particular converts, as Gaudeul has described it. The same can be said about another pattern Gaudeul identified, the "thirst for truth and certainty" which is strongly resembled in the properties 'knowledge about the Christian faith' and 'knowledge about Christ' in this research.

It seems that a one-dimensional model alone, like the so-called "Engel Scale" (Engel 1990; Søggaard 2000) or even two-dimensional models like the ones of Søggaard (1993), Gray (2009) or the SDM in my previous research (Straehler 2005) do not do justice to the complex developments that take place during the process of conversion of a person. Even if they use two dimensions, the development on each dimension is still simply sequential and does not indicate multiple developments in one dimension at the same time. Rambo's multidimensional model takes into consideration that the seven stages relate to each other at the same time (1993:16f, 45). For example changes in the attitude of a person or the level of cognitive knowledge about the new faith often take place not in sequential order but simultaneously. Rambo emphasizes this point by putting his stages in relationship where they interact with each other, but does not specify how this interaction might unfold. In my model I try to do justice to this reality by pointing out the various properties of the two dimensions that exist as multiple dimensional continua, often at the same time.

The six phases that I have identified during the analysis for this research correspond in general to the system that other researchers use, but have particular distinctives as well. Phase 1 (before interest) is usually not seen as a part of the conversion process. Rambo's first stage, "context", is in a way similar to phase 1 in my research, but is not restricted to the time before the interest is aroused. In my model "context" is not a single stage but an element of the whole conversion process. Most authors begin the conversion process with what is phase 1A and phase 2 in my research. Kasdorf (1980:13-140) and Tippett (1987:76) begin with a period of "awareness" or "realization of awareness", Hesselgrave (1991:618ff) begins with "discovery" (see Appendix 4) and Rambo uses the terms "crisis, quest, and encounter" (stages 2-4 in his model). Phase 3 in my research corresponds clearly with most other authors. "Interaction" seems to be a generally accepted phase in the conversion process, even though different terms are being used (Rogers: "persuasion"; Kasdorf/Tippett: "point of realization of an option"; Hesselgrave: "deliberation"; see Appendix 4). The phase making a decision

(phase 4) is again recognized by different authors. Rambo calls it “commitment” and Hesselgrave “determination”. The final stage, phase 5 in my model, comprises everything that follows and each author has some descriptions of this reality. Rambo writes of “consequences”, Hesselgrave uses the word “discipline” and from Kasdorf and Tippett I took the term “incorporation” (Kasdorf 1980:138-140; Tippett 1987:76).

The famous model of Lofland and Stark (1965) sees the beginning of a conversion process in a felt tension. Rambo confirms this when he defines as his second stage a “crisis” experience. Crisis for Rambo, however, can be defined widely. He lists catalysts for a crisis that range from illness or near-death-experiences to a growing sense of dissatisfaction with life (1993:48ff). Such a crisis experience can call into question one’s fundamental orientation to life, or it can be rather mild in itself but be the proverbial straw that breaks the camel’s back (:46). If crisis is understood in this sense it is a valid part of the conversion process and can be identified as the beginning of the journey to a solution. However, such experiences did not happen in all the lifestories in this research. Some of the interviewees indicated that life was going well for them and they did not see a need to look for an alternative by themselves, but rather were made aware of such a possible alternative. Therefore I prefer not to define crisis as a general phase in the conversion process but look at it as a ‘possible’ significant factor.

Some studies in the field of psychology of religion discuss the question whether conversions should be understood within the frame of the emotional life of the converts (eg Ullman 1989) or as a process in which cognitive factors play a major role (eg Köse 1996). Is conversion better described as a process of “falling in love” or rather changing convictions due to cognitive elements (Popp-Baier 2002:97, 99)? The understanding of the conversion process as presented in this study with a cognitive and an affective dimensions makes it clear that there is no *either/or* but *both* dimensions play a role in every conversion process. For Søggaard (1996:58f) conversion is mainly a change of allegiance and has to do with the crossing of the affective line from negative to positive, something that can occur at multiple places along the cognitive axis. The two dimensions may not always be equally prominent in all cases (see eg Crandall 1999:99), something that will be discussed in more details in connection with typical conversion processes in a later chapter.

In the study of conversion from a theological perspective the most elemental feature of the word ‘conversion’ is the idea of turning in response to God’s saving activity (Walls 2004:2). Conversion studies need to find out whether the biblical concept of conversion with the ‘negative’ aspect of repentance from sin and the ‘positive’ aspect of having faith in Christ

(Erickson 1985:935, 938; Grudem 1994:713) can be identified in the lifestories of the converts. From the analysis of the various properties of the cognitive dimension in the previous sections it has become obvious that most interviewees indicated at least a basic understanding of sin and salvation and seem to have had a clear desire to accept Jesus Christ as Saviour and Lord. It is true that some experienced Jesus first as one who delivered them from the problems they experienced. But subsequently, as they were discipled and grew in faith, the other (deeper) dimensions of salvation started opening up to them – in a lifelong process of learning and growth. These converts accepted a new set of beliefs and switched their religious allegiance to Jesus Christ as their supreme authority. It can therefore be said that they experienced, in a biblical sense, a true conversion.

## **6. Conversion processes: Putting the dimensions in perspective**

In the previous chapter I analysed the six chronological phases and described the affective and the cognitive dimensions that can be observed in conversion processes. It became obvious that the development that takes place during the conversion process happens simultaneously in several properties of these two dimensions. The attitude of the convert changes in relation to Islam, to Christ and the gospel, and to Christians – all changes that are related to the affective dimension. At the same time there is a gradual change in regard to the convictions about Islam and an increase in knowledge about Christ and about the Christian faith – all changes that are related to the cognitive dimension. In this way the basic dynamics of these dimensions have become clear. However, in order to understand these two dimensions better, there is a need to put them in a wider perspective. This is the concern of this chapter. As a first step I want to put the two dimensions in the perspective of the *context* in which the conversion process takes place. This is done by comparing the different categories of background of the converts and its influence on the process of conversion. The second step is then to analyse two additional aspects of the chronological phases that give more insight in the conversion process.

### **6.1 Variations according to the background of interviewees**

One of the questions that this research tries to answer is whether there are variations in the conversion processes based on the background of the interviewees. The interviewees were selected according to the differentiators of power (socio-economic level), education, and gender. During the process of coding the interviews a fourth differentiator had surfaced, the influence of the community which is based on the question of whether the ethnic group of the interviewee is made up of a majority of Muslims or whether Muslims are a minority in this particular people group and the community is therefore mixed. It was not a planned strategy to select interviewees from these two different groups of communities, but it happened “by chance” that some of the interviewees come from Muslim communities and others from mixed ones. It seemed that this differentiation would give some valuable additional insight to the analysis as well. All these influences have to do with the element of context/background which is part of the paradigm for analysing conversion processes of Muslims (Illustration 7).<sup>37</sup>

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<sup>37</sup> In this section the results from the computer analysis in the form of tables are not inserted into the text, but are listed in Appendix 12 “Snapshots analysis phases.”

### 6.1.1 The influence of gender

Gender had an influence on the conversion process, but only to a certain point. The properties of the affective dimension show slight differences between male and female converts (see Appendices 12/1 to 12/4).<sup>38</sup> In regard to the attitude to Islam, the first obvious difference is that the male interviewees made more references to propagating Islam than the females.<sup>39</sup> Six male interviewees indicated that they were at one stage or another involved in propagating Islam, as compared to only one of the female interviewees. The female interviewees obviously were not much involved in spreading Islam. In line with this is that the female interviewees indicated less often a fulfilment with Islam before their interest in the Christian faith began than the males (10x versus 26x). During that time they were also more often than the males practising Islam only nominally (28x versus 13x) and were more often dissatisfied with their religion (16x versus 10x). This indicates that the female interviewees were less rooted and fulfilled in their former religion before they came into contact with the Christian faith than the male converts. The dissatisfaction among the male interviewees increased during the time of interaction (phase 3) (13x males, 5x females). However, almost all interviewees indicated nominal practice (8 females, 9 males) and dissatisfaction (8 females, 7 males) in at least one phase.

In regard to the attitude to Christ and the gospel, none of the female converts indicated respect for Jesus as a prophet as compared to three male converts. The attraction to Christ and the gospel during the time of interaction and decision making seems to have been slightly higher among the female converts (phase 3: 25x females, 19x males; phase 4: 7x females, 3x males). Otherwise the pattern is similar, both groups showed a growing attraction to Christ and the gospel as the chronological phases progressed, and both groups indicated that they accepted and followed Christ.

The attitude towards Christians was also different between male and female interviewees. The male interviewees indicated a higher level of hostility towards Christians than the female interviewees before they got interested in the Christian faith (phase 1) and despised them more (hostility: 10x versus 2x; despising: 8x versus 3x). On the other side, some of the female converts seemed to feel more uneasy with Christians. This is indicated by the higher frequency of references for normal relationships by the male interviewees in phase 1 (14x

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<sup>38</sup> The ratio between male and female is about the same: Nine male versus eight female interviewees.

<sup>39</sup> The frequency of references of codes does not indicate how many interviewees have made such statements. Therefore it is necessary occasionally to give the number of interviewees as well.



versus 1x). However, once the female interviewees got to know Christians and interacted with them, their level of sympathy for Christians was higher than the men (phase 2: 26x versus 16x; phase 3: 24x versus 16x). The overall pattern that emerges is that some of the male converts were more hostile and despising towards Christians in their early phases, but others had more normal relationships. The female converts did not feel so negative in their early phases, but were uneasy towards Christians. However, later on they showed greater sympathy to Christians.

The intensity of spiritual interest in Christ shows only slight differences in regard to gender. Occult influences and an immoral lifestyle were mainly indicated by female interviewees (occult influence: 1 female, 0 male; immoral lifestyle: 5 female, 1 male). 'Fear/struggle' was indicated more often by men during the time of interaction (phase 3: 16x versus 7x). On the other hand the female converts more often indicated that they were seeking a relationship with Jesus during their time of interaction and decision (phase 3: 15x versus 2x; phase 4: 5x versus 0x) and seemed to struggle less as followers of Christ than the male converts in phase 5, the time of incorporation (6x versus 13x). During this last phase both groups indicated strongly an intensive relationship with Christ (48x females, 44x males).

When it comes to the cognitive dimension, some interesting differences appear in regard to gender (see Appendices 12/5 to 12/8). Concerning the conviction about Islam it is obvious that the male interviewees were interested in Islam much more on a cognitive level than the females. There is only one reference by a female interviewee to studying Islam, whereas six male interviewees indicated this (in phase 1 and 2). Comparing Islam with the Christian faith became an issue for the female interviewees only during the time of interaction (phase 3), while a number of male interviewees made references to this already in the earlier phases 1, 1A and 2, with a high peak during the time of interaction (phase 3). Questioning Islam was mentioned by the male interviewees before their interest in the Christian faith began (phase 1: 9x) and then during the time of awareness (phase 2: 20x) and the time of interaction (phase 3: 10x), while there are only two references by female interviewees (in phase 3). The general picture that emerges is clearly pointing to male interviewees engaging Islam much more on a cognitive level before they became aware of the Christian faith than the females did. This trend continued as the male converts proceeded through the chronological phases of their conversion process; they compared and questioned their previous religion much more thoroughly than the females.

In regard to the knowledge about the Christian faith it appears that male interviewees were more aware about this other religion than the female interviewees even before their interest in it began (phase 1: 10x versus 1x). Female interviewees, on the other hand, made more references to learning about this other religion in phase 1A, 4 and 5 (phase 1A: 17x versus 7x; phase 4: 15x versus 9x; phase 5: 29x versus 9x). The learning experience was about the same during the time of interaction (phase 3) for both groups (33x females versus 47x males).

When it comes to the knowledge about Christ, the pattern is roughly the same for both genders. The change takes place gradually from an Islamic understanding of who Christ is, through a process of learning, to a more biblical understanding. A similar result can be seen in the final property of the cognitive dimension, the acceptance of the Christian faith: The pattern is basically the same for both groups, the main difference being that the female interviewees seem to have struggled more with certain issues as indicated by a higher number of references in phases 3, 4 and 5 (phase 3: 6x versus 3x; phase 4: 4x versus 0x; phase 5: 3x versus 0x). Both groups indicated acceptance and growth in phases 3, 4 and 5.

### **6.1.2 The influence of the socio-economic level**

The next comparison is in regard to the influence of the socio-economic level. Interviewees were selected from two different social and economic backgrounds: the group of the ‘disadvantaged’ with a low degree of political and economic power, people who lack privileges and prestige (social group A); and the group of those ‘in the middle’ as regards distribution of power, privilege and prestige (social group B).<sup>40</sup>

As far as the affective dimension is concerned, some differences between the two groups emerge from the analysis (see Appendices 12/9 to 12/12). In regard to the attitude to Islam, interviewees from the middle group were engaging Islam more than the ones from the disadvantaged group. This can be seen by the higher frequency of references to propagating Islam and being fulfilled. Only two interviewees from the disadvantaged group were propagating Islam as compared to five from the middle group, and four from the disadvantaged group indicated being fulfilled as compared to eight from the other group. At the same time the dissatisfaction of the middle group with Islam during the time before the interest in the Christian faith began (phase 1) was also higher. This shows a general tendency

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<sup>40</sup> The ratio between interviewees from social group A and social group B is about the same: Eight from social group A versus nine from social group B. See Appendix 12/10 and 12/12 for information about which interviewees are part of which group.

of interviewees from the disadvantaged group having a lower level of affective contentment with Islam than people from the middle group.

The attitude to Christ and the gospel is an element that did not play an important role in the early conversion phases for those from the disadvantaged group, their references begin mainly during the time of interaction (phase 3). For interviewees from the middle group this attraction began already during the time of early awareness (phase 1A) and awareness (phase 2) and is significantly higher during the time of interaction (phase 3) as compared with the disadvantaged group (32x versus 12x). Both groups have references to accepting and following.

In regard to the attitude to Christians it seems that interviewees from the middle group displayed a higher level of hostility in phase 1 and 1A, the time before their interest in the Christian faith began and the time of early awareness (3 interviewees from social group A versus 5 from social group B). At the same time interviewees from the middle group also made more references to a normal relationship, particularly before their interest in the Christian faith and during the time of awareness (phase 1: 11x versus 4x; phase 2: 13x versus 4x).

In the final property of the affective dimension, the intensity of spiritual interest in Christ, one of the differences between the two social groups is that an immoral lifestyle was mentioned more often by those from the disadvantaged group (15x in phases 1-3 versus 5x). Those from the middle group had more fears and struggles in phases 3 to 5 (27x in all three phases versus 6x). At the same time they were also struggling more as followers of Christ during the time of incorporation (phase 5: 15x versus 4x). Somehow the lower socio-economic background of interviewees from the disadvantaged group must have made their conversion process easier.

The analysis of the two social groups in regard to the cognitive dimension shows some interesting differences as well (see Appendices 12/13 to 12/16). As far as the conviction about Islam is concerned, interviewees from the middle group made more references to comparing Islam with the Christian faith in phase 1, 1A and 3 (phase 1: 5x versus 1x; phase 1A: 3x versus 1x; phase 3: 24x versus 9x). Also references to questioning Islam are higher in phase 1 (9x versus 0x) and phase 2 (16x versus 4x). It seems that those from the disadvantaged group did not compare their religion so much with the Christian faith nor did they question it to the extent the interviewees from the middle group did.

As regards knowledge about the Christian faith, four interviewees from the disadvantaged group indicated ignorance as compared to only two in the middle group. Awareness of the Christian faith was higher for those from the middle group before their interest in the Christian faith began and during their early awareness (phase 1: 8x versus 3x; phase 1A: 12x versus 3x). The learning experience was also higher in later phases for interviewees from the middle group (phase 3: 48x versus 32x; phase 4: 17x versus 7x; phase 5: 28x versus 10x).

Concerning the knowledge about Christ the situation is similar to the previous element in the sense that interviewees from the middle group indicated a slightly higher Islamic knowledge in phases 1 and 1A and their learning experience about Christ already began during the time of awareness (phase 2), not during the interaction (phase 3) as the other group.

As regards the acceptance of the Christian faith the pattern is similar in both groups. Two interviewees from the middle group indicated that they were rejecting the Christian faith during phases 1 and 1A, as compared to one person from the disadvantaged group. A difference occurs in regard to struggles with some issues which is indicated by four interviewees from the middle group as compared to none from the other group. Otherwise, the accepting and growing aspects do not show a significant difference.

### **6.1.3 The influence of education**

The third comparison in regard to the context in which the conversion processes took place has to do with the influence of education. When the interview partners were selected, their level of education was considered as a denominator. One category was 'oral communicators' (illiterate or primary education) and the other category being 'well educated' (completed secondary education).<sup>41</sup>

As far as the affective dimension is concerned, some differences can be seen how the various dimensional continua developed (see Appendices 12/17 to 12/20). For example, 'propagating' is an aspect of the attitude to Islam and it is striking that this aspect is completely missing among oral communicators. Interviewees from the well educated group indicated much more often that they were fulfilled with Islam before they became aware of the Christian faith. At the same time the level of dissatisfaction with Islam in phase 1 and 3

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<sup>41</sup> The ratio between well educated interviewees and oral communicators is 2.4 : 1 (12 well educated versus 5 oral communicators). See Appendix 12/18 and 12/20 for information about which interviewees are part of which group.

was also higher for those with a better education (phase 1: 19x versus 7x, ratio 1.13 : 1; phase 3: 14x versus 4x, ratio 1.46 : 1).

In regard to the attitude to Christ and the gospel there are almost no references in the first few phases for oral communicators, which indicates that they did not think about the Christian faith at that time, neither in a positive nor in a negative way. The attraction to Christ is significantly higher for well educated converts during the time of interaction (phase 3: 37x versus 7x, ratio 2.2 : 1), while the aspect of accepting at the time of decision is almost the same (phase 4: 43x versus 16x, ratio 1.12 : 1).

The attitude to Christians shows slight differences. About half of the interviewees in both groups indicated hostility (6 educated versus 2 oral). 'Despising' was mentioned by seven well educated interviewees and by four oral communicators. On the other hand a normal relationship was also more common throughout all phases for the educated interviewees. The level of sympathy was also higher for the interviewees from the group of the well educated during the early awareness and the time of interaction (phase 1A: 7x versus 1x, ratio 2.9 : 1; phase 3: 30x versus 10x, ratio 1.25 : 1).

In regard to the intensity of the spiritual interest in Christ there are only slight differences between the two groups. Whereas occult influences were mentioned only by one oral communicator, an immoral lifestyle was an issue for interviewees from both groups (3 from each group). Fear or struggle was more often mentioned by the interviewees with a good education (phase 3: 22x versus 1x), as was general longing (phase 2: 9x versus 2x; phase 3: 11x versus 1x). At the same time the well educated interviewees also struggled more often as followers of Christ during the time of incorporation (18x versus 1x).

When it comes to the cognitive dimension the differences are even stronger between the two groups (see Appendices 12/21 to 12/24). In regard to the conviction about Islam it is obvious that teaching and studying Islam was not mentioned at all by oral communicators, whereas three interviewees from the well educated group were teaching Islam and seven were studying it. Comparing Islam with the Christian faith was much more often indicated by educated converts, particularly in phase 3, the time of interaction (30x versus 3x). Questioning and rejecting were not mentioned by oral communicators, but were by the other group.

Concerning the knowledge about the Christian faith the references are clearly much higher for the educated group than for the oral communicators. However, it also needs to be

pointed out that all interviewees from both groups indicated a learning experience during their conversion process, including the oral communicators. In regard to the knowledge about Christ the situation is similar to the previous element. The Islamic knowledge about Christ is mentioned only once by oral communicators, whereas in the group of the well educated it appears several times in the first four phases. The learning aspect occurs in both groups, whereas the biblical knowledge about Christ is more often mentioned by the educated group.

Finally, under the acceptance of the Christian faith the level of indifference is higher for the oral communicators before their interest in the Christian faith began, taking their smaller number in consideration (oral 6x versus educated 8x, ratio 3.3 : 1). Struggling with some issues was not mentioned at all by oral communicators. The interviewees from the well educated group indicated a higher level of 'accepting' during the time of decision (56x versus 11x, ratio 2.12 : 1) and growing (17x versus 2x).

#### **6.1.4 The influence of the community**

The fourth and last comparison is in regard to the influence of the community on the conversion process. This denominator is based on the question of whether the ethnic group of the interviewee is made up of a majority of Muslims or whether Muslims are a minority in this particular ethnic group. Table 8 mentions the ethnic group from which the interviewees come, of which the Somalis, Duruma, Gabra, Borana and Digo have a majority of Muslims. In the other ethnic groups Muslims are a minority and therefore the community is mixed.<sup>42</sup>

When the properties of the affective dimension are analysed, a number of differences appear between the two groups (see Appendices 12/25 to 12/28). In regard to the attitude to Islam two interviewees from Muslim communities were involved in propagating Islam and five from mixed communities which is slightly higher for those from a mixed community (ratio 1 : 1.35). The references to propagating Islam are also higher for those from a mixed community in phases 1 to 3 (22x versus 3x) and all three interviewees who did formal Islamic studies (M2, M3, M4) are from this group. Those from a Muslim community were more fulfilled by Islam before they developed an interest in the Christian faith (phase 1: 19x versus 17x; ratio 1.8 : 1). References to nominal practice in phases 1 and 1A are more frequent for those from a mixed community (phase 1: 29x versus 12x, ratio 1.3 : 1; phase 1A: 9x versus 1x). The level of dissatisfaction obviously was higher for those from mixed communities

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<sup>42</sup> The ratio between interviewees from a Muslim community and those from a mixed community is 1 : 1.8 (six from a Muslim community versus 11 from a mixed community). See Appendix 12/26 and 12/28 for information about which interviewees are part of which group.

before they developed an interest in the Christian faith (24x versus 2x), but during the time of interaction (phase 3) both groups indicated nine references to dissatisfaction with Islam which in proportion to the number of interviewees in the respective groups is almost twice as high for those from a Muslim community (ratio 1.8 : 1).

As far as the attitude to Christ and the gospel is concerned, references to respecting Jesus as prophet in phases 1 to 2 were made only by interviewees from a mixed background. Attraction to Christ and the gospel is mentioned by both groups in phases 1 to 4, but is higher during the time of interaction for those from a Muslim community (25x versus 19x, 2.37 : 1). Accepting and following Christ are mentioned by both groups equally.

The attitude to Christians was influenced significantly by the type of community. Those from a mixed community displayed more hostility in phase 1 than the other group (10x versus 2x; 6 mixed, 2 Muslim). The attitude of despising, however, occurred more often by those from a Muslim community in phase 1 (7x versus 4x) and continued up to phase 3 (2 x versus 0x). Normal relationships seem to have been more common among those from a mixed community before an interest in the Christian faith developed (12x versus 3x). Almost all interviewees from both groups indicated sympathy for Christians in some phases (with the exception of one from a mixed community), but the climax of this was during the time of awareness (phase 2) for those from a Muslim community, whereas for those from a mixed community it was during the time of interaction (phase 3). There are more references to a first encounter with Christians by those from a Muslim community, particularly during the time of awareness (phase 2: 11x versus 8x; ratio 2.5 : 1).

In respect to the intensity of spiritual interest in Christ the first difference is that those from a Muslim community did not make any reference to occult influences and an immoral lifestyle whereas in the other group one interviewee indicated occult influences and six an immoral lifestyle. A general longing was indicated by both groups, with those from a mixed community having a slightly higher frequency of references during the time of interaction (phase 3: 9x versus 3x; ratio 1.6 : 1). Seeking a relationship was also mentioned by both groups, with those from a Muslim community indicating a stronger emphasis during phase 3, the time of interaction (11x versus 6x).

When it comes to the cognitive dimension, the differences are not very strong. In regard to the conviction about Islam both groups indicated that they were studying Islam before they had an interest in the Christian faith, but those from a mixed community also have references to studying during the time of awareness (phase 2). Those from a mixed community already

began to compare Islam with the Christian faith in phases 1 and 1A, something the other group did not indicate. During the time of interaction, however, the number of references to comparing is almost the same for both groups, taken into account that those from a mixed community are about twice as many people (22x mixed versus 11x Muslim; ratio 1.1 : 1). The questioning of Islam was higher during the time of awareness for those from a mixed community (phase 2: 16x versus 4x).

In regard to the knowledge about the Christian faith the pattern is similar in both groups, with slight differences. The awareness about the Christian faith seems to have grown more during the time of early awareness for those from a mixed community (phase 1A: 12x versus 3x). Misconceptions in phase 2 and 3 are only mentioned by those from a Muslim community. The learning experience is similar in both groups. Concerning the knowledge about Christ, the Islamic understanding is similar in both groups, but in terms of the learning about who Christ is those from a mixed community referred to this more often during the time of awareness (phase 2: 6x versus 1x; ratio 3.3 : 1), whereas those from a Muslim community mentioned it more often during the time of interaction (phase 3: 9x versus 4x; ratio 4 : 1). Reference to a biblical understanding of Christ already during the time of awareness occurred only in the group of mixed community (2x).

Finally, the dimensional continuum of acceptance of the Christian faith shows a similar picture in both groups. One difference, however, is that rejecting the Christian faith was not mentioned at all by those from a Muslim community, whereas three interviewees from the other group mentioned it.

### **6.1.5 Results of the analysis of the influence of background**

After having compared the different backgrounds of the interviewees in terms of gender, socio-economic level, education and community, I want to summarize the results of this part of the analysis and highlight some ways these different backgrounds influenced the conversion process of the interviewees.

The analysis of the *influence of gender* has shown that female interviewees were in general less fulfilled with Islam than male interviewees before they came into contact with the Christian faith. Their level of dissatisfaction at that time was higher. This can be explained by the experience of some of the female interviewees that the traditional and/or religious regulations associated with Islam restrict girls and women more than they do boys and men. F1 for example had one main issue in regard to Islam she did not like at all, and that was the



treatment of women and marriage. She was determined never to allow her future husband to marry a second wife (F1:102). A typical restriction that only girls and women experience is that they are not allowed to pray during their monthly period. That in itself did not bother F4, but the way her father checked on her after a few days to make sure she would pray again was something she perceived as interference into her personal matters (F4:68).

Some of the male converts were more hostile and despising towards Christians in their early phases, while others had normal relationships. The female converts often felt uneasy towards Christians but later on showed greater sympathy to them. It seems that men tend to get more hostile towards people who are different from themselves than women do. M4 could not stand the open preaching of Christians and got very hostile:

A: "I was full of hate for Christians. I had -- a very militant -- way of - I had no weapon at that time, and the law in Kenya could not allow you to kill. But if I had that chance that time, whenever I saw somebody preaching on the way, talking about Christ, leading people, I saw him as a person who is misleading people, people who are very innocent, and that person deserves death. That is how I wanted things to go."  
(M4:28)

The hostile attitude of men is often perceived as being "tough" which implies that women are the "weaker" sex. However, it seems that the female converts in this research were quite strong, they struggled less as followers of Christ than the male converts, indicating that once they made up their mind they were persistently pursuing the new faith. Even during the time of interaction with the Christian faith, male interviewees were more challenged by fear and struggles than the females. In regard to cognitive issues the picture that emerges points to the male interviewees engaging Islam much more than female interviewees did on a cognitive level before they became aware of the Christian faith. This pattern continued through the later phases as they compared and questioned their previous religion more thoroughly than their female counterparts. There seems to be a general tendency that male converts had a more intellectual approach to religion than females who were more influenced by relationships and emotional experiences, elements that are more associated with the affective dimension of the conversion process. In the story of F5 it was a Christian neighbour girl who encouraged her much during a time F5 was very discouraged. This led her to a remarkable development which she described with this statement:

A: "So that is when I, I just loved Christianity without asking anything more about Christianity." (F5:232-235)

Analysing the *influence of the socio-economic level* has indicated that interviewees from the middle group were engaging Islam more than the ones from the disadvantaged group. The lower interest in the teachings of Islam among interviewees from the disadvantaged group is apparently associated with a lower level of affective contentment with Islam that can be observed in this group as well. It seems they were neither much interested in Islam nor very happy about it. F2 describes her practice of Islam as “lukewarm” (F2:144) while F3 even refused to attend the public prayers (F3:108). In their group an immoral lifestyle was more often mentioned.

On the other hand, once the interviewees from the disadvantaged group were on their way towards a commitment to Christ, they seem to have had fewer struggles with fear and with cognitive issues than the ones from the middle group. They did not compare their former religion so much with the Christian faith nor did they question it to the extent the interviewees from the middle group did. Therefore their conversion process seems to have been smoother. However, it needs to be mentioned that five out of the eight interviewees from the disadvantaged group are at the same time oral communicators, which explains their lower interest in cognitive issues. A surprising result is the fact that interviewees from the middle group displayed a higher level of hostility towards Christians in the time before their interest in the Christian faith began. Obviously a higher socio-economic level does not lead to more tolerance towards people of other faiths, but rather to a more conscious awareness of the difference and a resulting antagonistic attitude. A possible explanation may also lie in the observation that interviewees from the disadvantaged group were more often ignorant about the Christian faith before their interest began. If someone is ignorant about a different religious group there is no ground to be hostile towards its adherents.

When analysing the *influence of education* some particularly strong ways of how the context influences the conversion process were revealed. The oral communicators were much less involved in Islamic practices and less interested in Islam than their well educated counterparts who showed much greater interest in the content of their faith. This trend towards a more intellectual approach to issues of faith of the better educated interviewees continued when they encountered and interacted with the Christian faith much more on the cognitive level than for the oral communicators. For M1 it was the intensive Bible study that led to the insight that there are a lot of similarities between the Qur’an and the Bible and that there is much truth in the Bible (M1:16). M2 embarked on a thorough research about who

Christ is (M2:204). F4 locked herself in the house and began to read the Bible, even though she did not understand everything (F4:40).

The interviewees with the higher education indicated more often that they were fulfilled with Islam before they became aware of the Christian faith. On the other hand, there was also a higher expression of dissatisfaction with Islam by the better educated ones before they had an interest in the Christian faith and during the time of interaction. These two apparently contradictory results seem to point towards a situation where those with a better education were more consciously practising Islam, some being fulfilled and others dissatisfied. Those with a higher education experienced more fear or struggles during their interaction with the Christian faith, and they had a stronger general longing for spiritual issues. Again, after becoming followers of Christ their struggles continued more often than for the oral communicators. For example, M2 and his wife thought several times of going back to Islam after their conversion because life seemed so difficult and Christians did not seem to care much for them (M2:32).

The analysis of the *influence of community* showed mixed results. Those from a Muslim community seem to have been more fulfilled with Islam before their interest in the Christian faith arose, whereas those from mixed communities more often indicated a nominal practice and a higher level of dissatisfaction. However, during the time of intensive interaction with the Christian faith those from a Muslim community showed more dissatisfaction with Islam, indicating a significant change had taken place in their attitude to Islam, catalysed by the encounter with the Christian faith.

An interesting and surprising result of the analysis is that interviewees from a mixed community displayed more hostility towards Christians while the attitude of ‘despising’ seems to have occurred more often in the group coming from a Muslim community. The higher level of hostility displayed towards Christians by those from mixed communities can be explained by the need of minorities to distance themselves more distinctly from the rest of the community in which they live. As they were in constant contact with Christians they had to defend their religion as a minority group. This need for a clear distinction can also be seen in the fact that those from a mixed community were more often propagating Islam than those from Muslim communities. After all, if the whole community is dominated by Muslims already, there is not a strong need to propagate this religion. For those Muslims who come from a mixed community, however, the motivation to propagate Islam is much stronger, as they are interested in spreading the religion which is practised only by a minority in their

particular ethnic group. This motivation can also be seen in the fact that all three interviewees who went for formal Islamic studies are from mixed communities.

On the other hand, normal relationships with Christians seem to have been more common among those from a mixed community, which seems to be a contradiction to their higher level of hostility. One possible explanation seems to be that the reality of being part of a minority group and living in a mixed community leads to some people identifying strongly with their religion and defending it against the religion of the majority, whereas others tend towards a more nominal practice of their religion and a higher level of tolerance towards the followers of the majority religion. Several of the interviewees from mixed communities indicated that due to the influence of Christian relatives they were going back and forth between Islam and the Christian faith. F2 is a typical example of such an experience, she switched continuously between her Christian uncles and her Muslim parents as a child (F2:73f). M8 was very close to the Christian faith during his school time, but then in secondary school moved back to Islam. The fact that there was a group of Muslims helped him to be faithful in Islam again, similar to the fact that when he was living with Christian relatives he was somehow practising the Christian faith (M8:35-39).

One interesting observation is also that those from a Muslim community did not have any reference to occult influences and an immoral lifestyle like the other group. This might be due to a more orthodox practice of Islam in communities that have a majority of Muslims and to a stricter moral code for the young people.

## **6.2 Additional aspects of the chronological phases**

As I was developing the coding system during the three phases of open, axial and selective coding, five categories were identified under the first concept of ‘strategic actions (stages)’ (see Appendix 9 “Coding system after selective coding”). These five categories are (1) fact of process, (2) affective dimension, (3) cognitive dimension, (4) conative aspect, and (5) time frame. The categories of ‘affective dimension’ and ‘cognitive dimension’ have been analysed already. The ‘time frame’ is being analysed in relation to the other categories. In this section the focus is on the last two categories, the ‘fact of process’ and the ‘conative aspect’.

### **6.2.1 The fact of process**

One of the basic elements of this research about conversion is the understanding of conversion as a process over a particular period of time. The reality of such a development

over time has become obvious already in various ways during the analysis. The focus so far has been on the particular changes and developments that took place during the various chronological phases and this implied the understanding of conversion as a process. In this section I want to look specifically at the ‘fact of the process’ and point out the relationship between this fact and the different phases.

The clarity of the process is most obvious during phases 2 to 4, to a lesser extent also during phase 5 (Table 57). This is understandable, because during these four phases a clear development takes place in the life of the person: Awareness of the Christian faith leads to interaction, interaction leads to a decision, and a decision to incorporation into the new religious community. One can see real progress in the process of conversion. For example, in the case of interviewee F3 the progression began with her difficult childhood and youth, the negative experiences with men and the associated hurt. When she heard a voice, directing her to a church, it became obvious that the work of God in her life came to a climax. Several days later she approached a Christian colleague who took her to a church where people prayed for her, delivered her from demonic influences, and helped her to begin her life with Christ (F3:184-190).

**Table 57: Cross-relation of ‘Fact of process’ and phases**

Code System	Phase 1:	Phase 1A:	Phase 2:	Phase 3:	Phase 4:	Phase 5:
Fact of process						
Clarity						
Not clear						
Recognizable	10	8	16	8	2	4
Obvious	9	1	30	53	51	18
Speed						
Hours			1	2	4	
Days			4	7	13	2
Weeks				5	6	2
Months		1	7	14	13	7
Years	13	6	26	19	9	10

Such text passages that highlight the fact of a process appear in all 17 interviews. M1 describes the stages of friendship, study of the Bible, and attending church services, all happening while he was still a Muslim (M1:190). This particular aspect of the fact of the process therefore confirms the basic understanding of conversion in this study as a process over a period of time.

The ‘fact of process’ can also be analysed in terms of its speed, how slow or fast a particular change develops. In the time before an interest in the Christian faith was present

and during the time of awareness (phases 1 and 2) the speed of the process was slow. In general it took years, during the time of awareness, sometimes months. During the time of interaction (phases 3) and decision (phase 4), however, the movement from one phase to the next is much faster. It can take months, weeks or even days, sometimes only hours. It can clearly be seen that phase 1 is the phase that usually takes the longest. Often it takes years until the person becomes aware of the Christian faith and begins to develop an interest in it. Once the interest is aroused, then the speed of the process increases and events can develop very fast. M9 for example accepted Christ after only one long talk with his colleague. But there was a period of about 2 years during which he got to know Christians, admired their lifestyle, and was attracted to the Christian faith. All this set the stage for his final acceptance of Christ (M9:30, 155). On the other extreme end in regard to the speed of the conversion process is F6 who took almost 30 years until she was finally willing to accept Christ (see Table 24).

The direction of the process of conversion is not always going forward, towards an acceptance of the Christian faith. There can also be a retreat towards a greater distance to the Christian faith or a going back to Islam at various points of the process. In the story of F7 it was the conversion of her Christian husband to Islam that caused such a temporary 'going back' in her conversion process (F7:46). The movement is seldom straight forward and it changes from periods with a fast development to periods of no change or a slow development, sometimes even reversing previous developments.

### **6.2.2 The conative aspect**

The 'conative aspect' has to do with the desire for change and the determination to initiate change. It deals with the will power of the person. One of the questions that were brought to this research from the beginning was, whether there is a 'conative dimension' in the process of conversion, in addition to the cognitive and the affective dimension. This question was seriously pursued during the process of coding with the help of codes for three aspects of the conative *dimension* as it was called originally. These three aspects are (a) a desire for change, (b) the determination to initiate change, and (c) the consequences taken.

A 'strong' desire for change was indicated most often during the awareness and decision phases. This indicates that this is the time when people really are interested to get an alternative. The same can be said for the 'determination' to act and for the 'consequences' taken. These other aspects also have the highest occurrence of codes during these two phases.

At the same time a weak and medium ‘desire for change’, ‘determination’ and ‘consequences’ was indicated during almost all phases. This situation points to the fact that there is no development from a ‘weak’ desire for change to a ‘strong’ desire for change over the chronological phases; neither is there such a development in regard to the determination or the consequences.

**Table 58: Cross-relation of ‘Conative aspect’ and phases**

Code System	Phase 1:	Phase 1A:	Phase 2:	Phase 3:	Phase 4:	Phase 5:
Conative aspect						
Desire (for change)						
weak						3
medium	1		5	7	2	1
strong	2		11	54	56	6
Determination						
not willing				3		2
medium	1		1	5	1	1
willing to act	5		12	53	67	9
Consequences						
passive					1	2
medium		1	1	4	1	1
active	2		7	35	64	9

This observation is very important because it indicates clearly that there is no conative *dimension* as such that would develop gradually and chronologically through the phases, being weak in the first phases and gradually becoming stronger. Rather, the picture emerges of a conative *aspect*, which means that in the course of the conversion process, the convert will take various decisions in different situations in his or her life which somehow influence the course of the process of conversion. It is not that he or she does *not decide* in the first phases and later on *decides*, but the whole process is made up of several individual decisions. The development in the conversion process of M6 illustrates this fact (Table 59). He had a strong desire for change during phase 1 and was willing to act, in regard to seriously studying Islam (M6:59). During phase 2 he made a decision to interact more directly with the Christian faith and attended church (M6:30). Then during phases 3 and 4 he was determined to initiate a change and took the serious step to go to church in order “to get saved”, as he expressed it (M6:32). The pattern is clear: There was no gradual development of a conative *dimension*, but the presence of the conative *aspect* again and again in different situations, even though it was particularly high during the time when he took his decision to follow Christ (phase 4).

**Table 59: Cross-relation of ‘Conative aspect’ and phases (M6)**

Code System	Phase 1:	Phase 1A	Phase 2:	Phase 3:	Phase 4:	Phase 5:
Conative aspect						
Desire (for change)						
weak						
medium			1	1		
strong	1		6	5	5	
Determination						
not willing						
medium				1		
willing to act	4		5	6	9	1
Consequences						
passive						
medium				1		
active	1		1	4	8	1

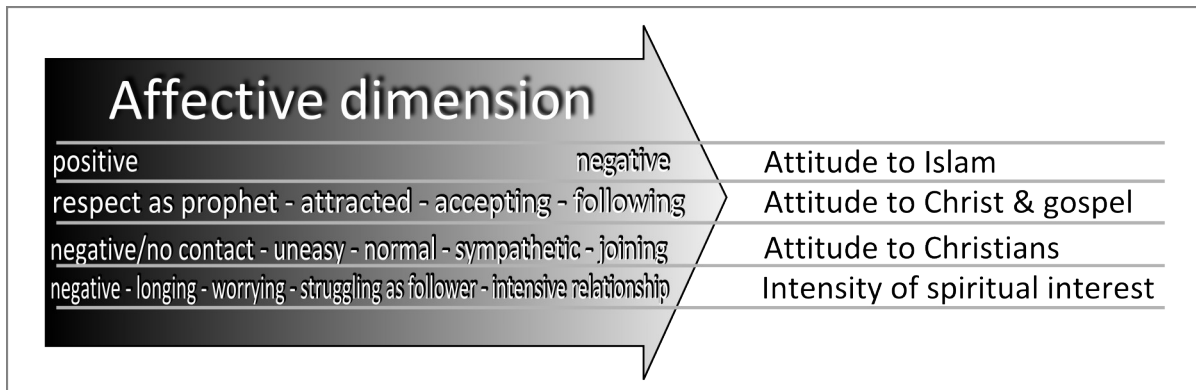
### 6.3 The interplay between the properties in each dimension

The analysis of the affective and cognitive dimension of conversion processes has shown that each dimension is made up of specific ‘properties’. Each of these properties is made up of several ‘dimensional continua’. By looking at these dimensional continua together, I developed a ‘general continuum’ for each property. In the case of the property of ‘knowledge about the Christian faith’ (Illustration 14) for example, the general development along this continuum is ‘ignorant/ misconceptions – aware – learning’. However, understanding these different properties of the affective and cognitive dimension is only half the story, the other half is to identify the way by which the various properties work together in making up the respective dimension. This is the part of the analysis I want to focus on now.

In the original Spiritual Decision Matrix I had identified specific stages on the affective and the cognitive dimension (see Appendix 2). These stages were used during the interviews for the present research in order to ask the interviewees whether they can identify this particular stage in their own conversion process (see Appendix 1 “Questionnaire”, question 24; cf Table 27 and 28 for presentation of results). During the thorough analysis it turned out that most of these stages are not chronological ‘stages’ in either one of the two dimensions, but they are rather ‘properties’ of the affective or the cognitive dimension. This is a point that needs more clarification.



**Illustration 17: The properties of the affective dimension and their dimensional continua**

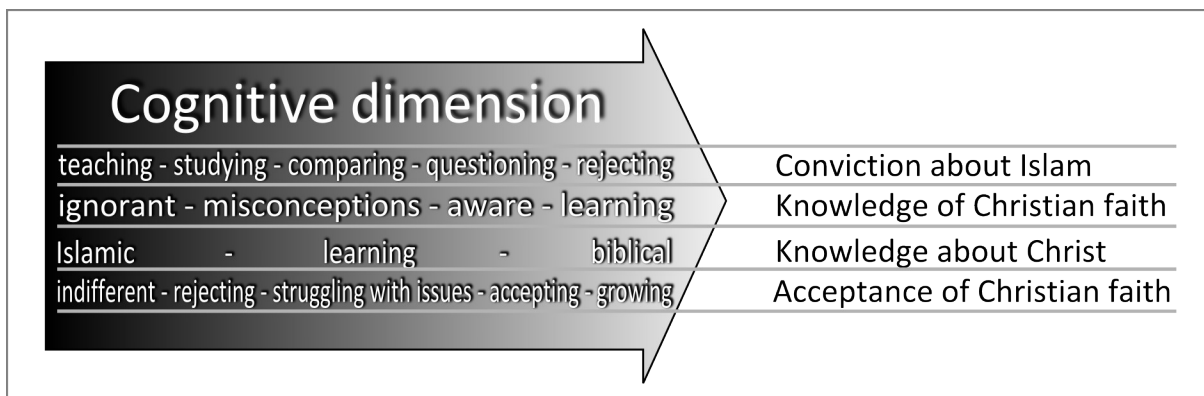


The analysis so far has shown that the affective dimension of the conversion processes of Muslims is made up of four properties: (a) the attitude to Islam, (b) the attitude to Christ and the gospel, (c) the attitude to Christians, and (d) the intensity of spiritual interest. Each property exists in the form of a continuum with various markers on a line. Each marker represents a specific stage in the development of the person in question. These four properties represent developments in regard to various attitudes the convert holds towards Islam, Christ and the gospel, Christians and in regard to spiritual interest. All four developments take place simultaneously through the chronological phases of the conversion process (Illustration 17).

During the conversion process a person typically experiences a change in these particular attitudes (the properties) in a chronological way, which means that a person will usually move from the descriptions on the left in Illustration 17 towards the descriptions more to the right. The form of an arrow represents this chronological progress through the six phases. However, it is important to notice that the different descriptions on the various continua do not necessarily correspond to the phases. For example, when I analysed the relationship of the property ‘attitude to Christians’ to the phases, it appeared that, for example, the particular element of ‘sympathetic’ occurred during all six phases, even though the highest frequency was in phases 2 and 3. Changes in one attitude do not necessarily occur exactly at the same time as changes in another attitude. For example, a person who is in the period of intensive interaction with the Christian faith (phase 3) may still have a positive attitude to Islam, be strongly attracted to Christ, but at the same time have a negative attitude to Christians. Or another example, a person who is becoming aware of the Christian faith (phase 2) may have a negative attitude to Islam, like Christians very much, but not have a strong spiritual interest. As the process of conversion continues, changes will take place in regard to each attitude, but not necessarily at the same speed.

Another important observation is that not all interviewees necessarily go through all the descriptions (the markers on the continuum) of a particular property. Again, the example of the property ‘attitude to Christians’ shows that only eight of the 17 interviewees were ever hostile towards Christians, 11 were despising, three had a time where they had no contact with Christians, six were uneasy at one time, and 12 had normal human relationships (cf Table 44). It is best to think of these different descriptions as *possible* markers on the dimensional continuum of the respective property, but not as *necessary* markers.

**Illustration 18: The properties of the cognitive dimension and their dimensional continua**



The properties of the cognitive dimension are made up of (a) the conviction about Islam, (b) the knowledge about the Christian faith, (c) the knowledge about Christ, and (d) the acceptance of the Christian faith (Illustration 18). In the same way as for the affective dimension, each of these different properties exists in the form of a continuum with various markers on this line. Again, each marker represents a specific stage in the development of the convert. At the same time as the person experiences changes with regard to various attitudes on the affective dimension, he or she also experiences changes with regard to convictions and knowledge which are related to the cognitive dimension.

During the conversion process of a Muslim to the Christian faith, this person will experience changes with regard to his or her conviction about Islam. At the same time, as the person becomes aware of the Christian faith and begins to interact with this alternative faith system, his or her knowledge about the Christian faith will increase, which is another change that takes place. As the knowledge about the Christian faith increases, the knowledge about Christ will increase as well, which is a third change taking place. And finally, as the person struggles with the question whether or not to accept this new faith, a further change takes place until he or she finally accepts this faith as truth. These are all changes related to the cognitive dimension. All these four changes take place during the process of conversion, but

not necessarily at the same speed. For example, a person can still be seriously studying Islam and be convinced about its truth, while at the same time he or she may have much knowledge about the Christian faith. Or another person may be rejecting Islam already as not relevant for him or her, but at the same time be completely indifferent to the Christian faith. What is important, however, is that if a person becomes a follower of Christ there will be a change in regard to all four properties of the cognitive dimension, in regard to the conviction about Islam, in regard to the knowledge about the Christian faith and about Christ, and in regard to accepting the Christian faith. Otherwise the person would not want to become a follower of Christ. This movement is graphically illustrated with the form of an arrow in Illustration 18.

After having developed these results from the analysis, I can now expand the formulation of the central category from chapter three with some explanations:

“The **conversion** of Muslims who accept Jesus Christ as Saviour and Lord **is a process** that develops over a period of time, **through phases** with a cognitive and an affective dimension made up of specific properties on a continuum, **and influenced by significant factors, resulting in consequences.**”

Of course one question that comes up at this point of the analysis is how the movements on these two dimensions interact with each other, or put otherwise, what the relationship is between the affective and the cognitive dimension in conversion processes. Before I answer this question I first want to take the results that have appeared so far and interact with the wider theory of conversion studies.

## **6.4 Interaction with the wider theory**

The influence of the context that was the focus of the analysis earlier is an important issue in the discussion about conversions. It is particularly the sociological perspective on conversions that is interested in the role the specific conditions of the context play in the conversion process. It is acknowledged that the social structure of the community in which conversion takes place plays an important role (Krech 1994:33ff). Social networks can be a strong hindrance for someone to convert to another religion, like e.g. in the case of a community of Muslims. But social networks can also be a strong factor in making a conversion possible. In the lifestories of M1 and F1 for example it was their move to Nairobi from their rural home that brought them into contact with Christians and eventually led to their conversion. Rambo (1993:20) explains this double function of the context by writing that “this context encompasses a vast panorama of conflicting, confluent, and dialectical factors that both

facilitate and repress the process of conversion.” On a global scale it seems that God is using different circumstances in order to make Muslims aware of the Christian gospel. Woodberry (2006:12f) points out political circumstances, catastrophes, migrations as well as ethnic and cultural resurgence, all issues that have a lot to do with the context.

Context as analysed in this research so far comprises the socio-economic background, education, gender and the make-up of the community. These elements all have to do with the micro context of the person, the immediate influences that play an important role in the creation of a sense of identity and belonging (Rambo 1993:22). The analysis has confirmed that there are differences in the conversion experience based on the various influences of the context. However, despite these differences, it has also become obvious that people from *different* backgrounds have gone through such a conversion process. No pattern therefore could be established that points to the conclusion that one particular context would be more favourable to a conversion than other contexts. Rambo’s (1993:41) hypotheses in this regard do not seem to have been confirmed through this research, one being that “those who do convert in a hostile setting are marginal members of the society.” The fact that a number of the interviewees in this study came from stable situations and were respected members of their communities points to a different conclusion. Of course the macro context of the country also needs to be taken into consideration (Rambo 1993:21f). The situation in Kenya provides freedom of religion (Murumba 2008:90), but that does not mean that the immediate environment of an Islamic community would not be hostile towards conversions to the Christian faith.

The influence of gender as a specific context has been brought out in the analysis by emphasizing that the conversion process of female interviewees was in general more shaped by affective elements. This is confirmed by Reisacher (2006:119) who found that some female converts claimed that “they would be more in touch with their emotions and therefore find it more easier to embrace Christianity.” These converts even went as far as stating that “if men would get in touch with their emotions they would be more open to receive Jesus.” Reisacher’s research about the specifics of conversion of North African women confirmed also the observation in this research that women converts show a greater resiliency, meaning that once they choose to follow Jesus, they will be faithful in following him (:112). The observation that the female interviewees did not relate to Islam so much on a cognitive level is confirmed by Murumba (2008:87-89) who found that the Borana women who converted to the Christian faith in Nairobi did at no point in their childhood ever question Islam. However,

some of them experienced dissatisfaction due to the limits posed by Islam on women (like not being allowed to preach) and the issue of polygamy.

Even though age was not a part of the analysis of the context of the interviewees, it is helpful to briefly comment on it at this point. During the introduction of the interviewees it was already pointed out that most of them were between their late teens and late twenties at the time of their commitment to Christ (13 out of 17; see section 4.1). That the time as young adults seems to be the prime time for a reorientation of one's life in an Islamic context is confirmed for example by research from Pakistan (Evans 2006:171; Syrjänen 1984), even though the average age at commitment was a bit lower. This has important consequences for the ministry of the church in regard to which age group she should be concerned about.

One issue in regard to describing conversion processes has to do with the understanding that such processes need to be seen in terms of structure as well as process. When I developed the paradigm for the analysis of conversion processes, I referred to the explanation of Strauss and Corbin (1998:127) of the complex relationships between various aspects relating to a particular phenomenon. They emphasize that it is necessary to relate structure with process; structure or conditions setting the stage for a particular phenomenon to happen, and process showing the actions over time of people who respond to certain issues. During the analysis in this research I tried to keep these two concepts of structure and process in mind and do justice to both by focussing on the chronological process as well as on the context and the significant factors that act as conditions. Understanding the conversion process of a Muslim who decides to become a follower of Christ as a dynamic process is basic to my view of conversion as it is shaped by this research. Hiebert's well-known concept of centred sets (1994:112-127; 2008:34-37; see Illustration 3) is sometimes suggested as a better way of understanding conversion than a sequential model (eg Greenlee 2007b:8ff). However, even though this model tries to emphasize the dynamic aspect of "going in the direction of Jesus", it does not really show the process by which a person came to turn from a previous direction to the new direction that points to Christ. It is therefore a helpful view on a momentary situation, but it is not suitable for illustrating the process a person goes through. It probably was never meant to be used that way.

The question of how many dimensions are there in a conversion process is another important issue. Greenlee (2007b:30-35) writes about the "evaluative commitment to Jesus", He suggests to add this as a third dimension to the models of Engel, Søgaaard and Gray but hesitates to go into the complexity of designing a three-dimensional graph. It seems to me that

the issue of commitment to Christ is closely related to the conative aspect I identified in this research, showing that it is not a dimension that gradually develops, but an aspect that occurs at different points on the journey towards Christ. This aspect of commitment is apparently influenced by various significant factors that will be discussed in the next chapter. Kilbourne and Richardson's (1989) differentiation between an active versus a passive role of converts supports the results of this research that there is an element in the conversion process where converts actively choose to continue to expose themselves to the new teaching.

Some have suggested a 'communal' dimension (eg Hofstede 1997:50) or a dimension of 'power'. Kraft (2005:99-115) emphasizes that as people encounter the Christian gospel, they need three encounters that each leads to an important dimension of the Christian experience: an 'allegiance encounter' leading to a relationship, a 'truth/knowledge encounter' leading to understanding, and a 'power encounter' leading to spiritual freedom. Whereas the first two encounters correspond clearly with the affective and the cognitive dimension as defined in this research, the third encounter obviously plays an important role in the conversion process but cannot really be understood as a dimension like the affective and cognitive ones. Such a power encounter is not a gradual development but an element that can take place at various stages of the process. The same can be said about the 'communal' aspect which also does not develop gradually as a dimension.

The research findings of this study have confirmed my earlier understanding that there are two dimensions, the affective and the cognitive. As explained in this chapter, the conative dimension is really not a dimension but an aspect that occurs at various phases of the process in the form of countless individual decisions that either encourage or discourage movement in the conversion process. This is similar to what Green (1989:237) points out in his description of the conversion process as a series of decisions for or against a commitment to Christ (see Appendix 4 "Models of stages in the spiritual decision process"). In this sense the conative aspect is an influence that steers the whole process forward. At the same time the will and determination of the person are influenced by specific factors.

## **6.5 Conclusions from the analysis of the chronological phases**

After analysing the two dimensions and their properties in the chronological phases of conversion processes of Muslims, and after putting these dimensions in a wider perspective, I can now draw some conclusions. Various aspects of the Spiritual Decision Matrix (SDM) that

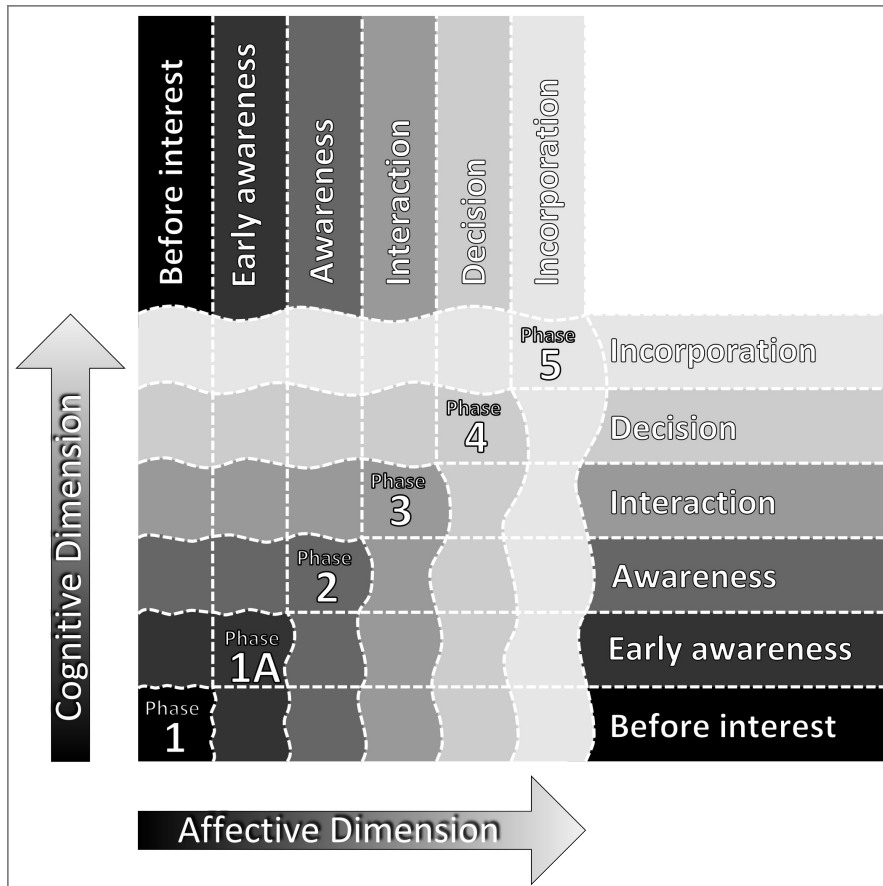
had served as a starting point for this research (see Appendix 2) have been discussed already and I can now present a revised matrix for conversion processes.

### **6.5.1 Developing a matrix for conversion processes**

It has become obvious at several points in these chapters that the stages in the original SDM were not confirmed during the analysis of this research. The detailed statements relating to the affective and cognitive dimension could not be organized as sequential steps under the chronological phases. Rather, these descriptions appeared to be specific properties of the two dimensions. There do not seem to be clearly defined ‘stages’, but there are chronological ‘phases’ that can be identified on both dimensions. The revision of the SDM, now called ‘Matrix for Conversion Processes’ (MCP) in its basic model therefore simply consists of two dimensions, each made up of six phases (Illustration 19).

One feature of the MCP that is quite different from the previous SDM is that the lines between the different phases are not straight and clear, but they are “a bit fuzzy” and therefore allow for overlaps. This is on purpose. It points to the fact that in reality it is difficult to determine exactly where one phase ends and another one begins. The individual phases can be recognized, as I have shown already during the presentation of the lifestories of the interviewees. Therefore these six phases do exist. But the transition from one phase to the next one is not always clear.

**Illustration 19: Basic model of the ‘Matrix for Conversion Processes’ (MCP)**



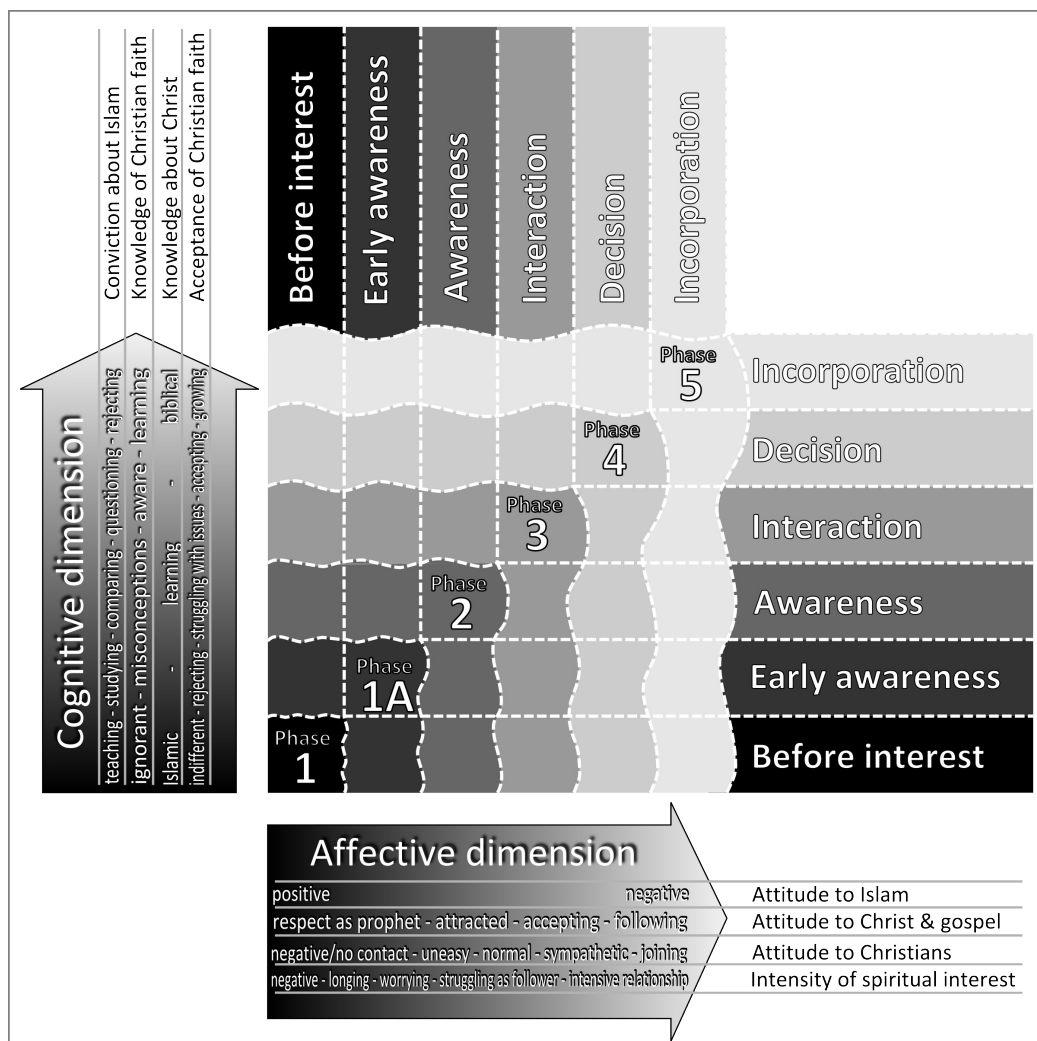
The MCP is made up of two dimensions that each consist of six chronological phases. Theoretically these chronological phases correspond to each other, meaning that for example phase 3 – the time of interaction – happens simultaneously on the affective as well as on the cognitive dimension. Or put another way, the phase of interaction has in itself two dimensions, an affective as well as a cognitive dimension. This, however, is only the case in principle. As a person moves chronologically on his or her journey to Christ, he or she may make more progress on the cognitive dimension than on the affective dimension. The person may fast increase his/her knowledge about the Christian faith, yet not feel attracted to it to the point where he or she would want to commit his or her life to Christ. In terms of the general chronological development, however, such a person would still be identified as being within one of the six phases. The change that takes place during the process of conversion is symbolized by a change in brightness from darker to lighter areas, as the person experiences the dawn of a new alternative.<sup>43</sup>

<sup>43</sup> The change from dark to light reflects the words in 1 Peter 2:9 “God has called you out of darkness into his wonderful light.”



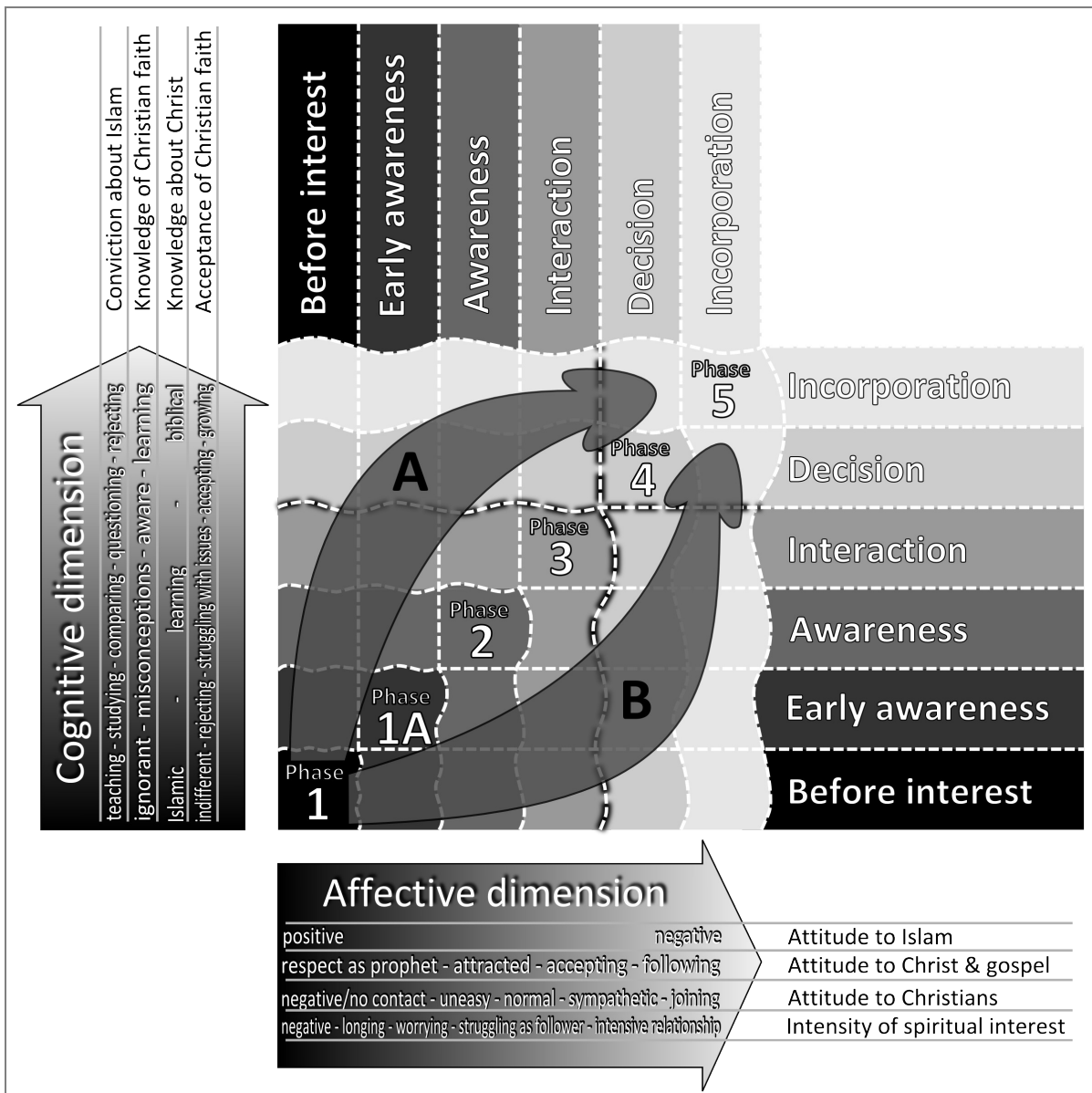
In order to understand better why the development on one dimension can be different from the development on the other dimension, it is necessary to connect the basic model of the MCP with the two sets of properties that emerged during the analysis, the properties of the affective dimension (Illustration 17) and the properties of the cognitive dimension (Illustration 18). This relationship is portrayed graphically in Illustration 20. From this illustration it becomes clear that each dimension does not consist of one continuum only, as was the theory in the previous SDM, but each dimension is made up of several properties, each of the properties being a continuum in itself. These properties are in a way different ‘layers’ of their respective dimension. The developmental process of a person through the chronological stages is therefore explained as a complex movement on both dimensions, involving different ‘layers’ at the same time. This is one of the main results of this research that I present to the wider research community as a model of understanding conversion processes of Muslims who decide to become followers of Jesus Christ.

**Illustration 20: ‘Matrix for Conversion Processes’ with properties of dimensions**



A person who is going through the process of conversion experiences a movement on multiple 'layers', as the different properties of each dimension can be called. In regard to cognitive issues the person will change in regard to the convictions about Islam, to the knowledge about the Christian faith, to the knowledge about Christ, and in terms of his or her acceptance of the Christian faith. At the same time there are the changes that take place in regard to affective issues which are the attitude to Islam, the attitude to Christ and the gospel, the attitude to Christians, and his or her intensity of spiritual interest. The sum total of these different movements is four changes on two dimensions which leads to eight changes – all taking place simultaneously! The picture of the conversion process as it emerges from this research is therefore quite complex.

**Illustration 21: MCP with two conversion processes**



In order to illustrate the development of a person who goes through a conversion process, two theoretical cases are presented: Conversion process A which has a stronger emphasis on cognitive elements, and conversion process B which has more affective elements (Illustration 21). In both conversion processes it is essential that the progress continues at least to phase 4, the time of decision. If this stage is not reached one cannot really speak of a conversion because the person has not yet accepted Christ and not made up his or her mind about whom exactly he or she wants to follow. This is indicated by the dividing line on both dimensions between phases 3 and 4. As mentioned several times already, in each conversion process both dimensions play an important role. If conversion takes place it is not possible that a person only progresses on one dimension and hardly on the other. A person with a lower level of intellectual capacity, or a child for that matter, will understand at least some basics of the content of the Christian faith, for example that Jesus loves the person, that he died for him/her, or that he cares for people. If this basic knowledge about the Christian gospel is not given, the person would not express faith in Jesus. In this sense the matrix does not indicate the level of intellectual capacity or the amount of in-depth theological knowledge. It simply indicates that the person has some knowledge about the Christian faith, however basic it may be.

On the other hand, a person who is highly intellectual and pursues studies about the Christian faith, will progress very much on the cognitive dimension. However, unless he or she makes progress also on the affective dimension, no conversion has taken place. If the person remains still in phases 1, 1A or 2 on the affective dimension, he or she would still respect Jesus only as prophet, have a negative attitude towards Christians, be worrying about spiritual issues and not have a relationship with Jesus Christ. In theological terms a person needs to believe *that* Jesus is the only way to God and at the same time needs to believe *in* Jesus Christ in the sense of trusting him. This biblical principle is true for all people, no matter how much the depths of their intellectual insight and emotions are developed.

It will be easily noted that in drawing the arrow for the conversion processes no specific markers have been used. In addition, the “tail” of the arrow is thick and allows for variations within its width. This is a distinct difference to the previous SDM where I tried to indicate the exact position of each stage of both dimensions (Appendix 2, third illustration). As the movement of the person in the course of the conversion process has now been found to be much more complex, with changes taking place on eight different layers, it would be too complicated to even try to identify the exact position for each ‘layer’ in the individual phases. Therefore I propose to indicate the general direction of the progress through the conversion process without

being too specific about how to draw the line. In chapter eight four typical conversion processes will be presented and more details given about the specifics of each one of them. The main point of the graphical illustration of the MCP is to gain an understanding of the complexity of the conversion process and to see that there are changes taking place on multiple layers. If this dynamic is somehow becoming clearer then the MCP has fulfilled its purpose.

### **6.5.2 Interaction with the wider theory**

Various aspects of the conversion process have been emphasized by different authors. The process of conversion was the focus of the study of Syrjänen (1984) who used Tippett's (1977) scheme of different stages, while the seven-stage model of Rambo formed the frame for Murumba's (2008) description of the process of conversion, applying it in the Kenyan context. Main factors in the conversion process were highlighted by Greenlee (1996) and various motives were identified by Maurer (1999). The reasons for conversion were analysed by Gaudeul (1999) and Woodberry, Shubin and Marks (2007). To my knowledge so far no study has tried to define various properties of the different dimensions in the conversion process. Smith (2006:297) calls for more research in regard to the different stages by which Muslims come to question traditional Islamic ideas about the Trinity, the deity of Christ, the crucifixion, and the integrity of the Bible. This relates to some of the properties highlighted in this research. The presentation of the complex dynamics at work during the process of conversion as it is proposed in this research, with changes taking place in eight different layers simultaneously, is therefore a significant contribution to the general understanding of conversion processes.

An interesting question in the understanding of the process of conversion is whether there is a minimum factor, a point from which a person can be regarded to be a follower of Christ. Green (1988:6) asked this question over 20 years ago and the opinions about this issue are still diverse. To present a set of basic rules or requirements about 'proper behaviour' that need to be met by a new convert in order to be recognized as such seems not to be an acceptable way. In situations where this is done, conversion is usually defined in terms of certain behaviour like dress or abstinence from alcoholic beverages or similar external criteria (Greenlee 2007b:8ff). Hiebert (1994:115ff) points out that the tendency in this kind of "bounded set" thinking is to define Christians on the basis of their intrinsic nature and to neglect the aspect of spiritual growth as disciples of Christ, because the one-time decision for Christ is all that counts. For this reason he proposes to use the concept of "centred sets" that

emphasizes the relationship to Christ as the main characteristic of a follower of Christ (: 122ff). Kraft (1979:240f) has a similar emphasis when he proposes to categorize Christians “not in terms of their static positioning vis-a-vis those in other positions, but in terms of the directions in which they are moving with respect to that central point or goal.” These are statements that need to be taken seriously. It is not possible, nor acceptable from a biblical point of view, to judge the validity of a conversion simply on the basis of the outward behaviour of the convert. However, it would be equally wrong to draw a conclusion from these statements as if no distinction could be drawn between those who follow Christ and those who do not. Hiebert (2006:29) himself clearly explains conversion as involving the areas of beliefs, feelings, and judgements, and he states that “there must be some minimum knowledge of Jesus and a desire to follow him.” He goes on to explain that conversion is not just a matter of holding an orthodox knowledge about Christ, or a love for him, but choosing to follow him. In cases where there is only a minimum of knowledge at the point of making a decision, this can grow into maturity through careful discipling (:29). Therefore the way forward is trying to understand where converts are in their relation to Christ, encouraging them to continue to grow in this relationship and in their understanding of biblical truth, and helping them to develop biblically and culturally relevant ways of expressing their faith in Christ by appropriate behaviour.

Based on this research and on a survey of relevant literature, I am convinced that the conversion of a person does not remain shrouded forever in mystery, but that it will be known to the person himself/herself and become apparent to the people around the convert. From his own research about converts in North Africa, Greenlee (1996:24) makes equally clear statements when he writes that although he cannot identify a specific process through which each individual passes in conversion to Christianity, there are similarities “in the increase of cognitive understanding, affective attraction, and evaluative commitment to Jesus in the process of conversion to Christianity.” Even though the exact point of conversion may be difficult to identify, Greenlee is convinced that “there is a point before which one does not have eternal life and after which one does.” It seems that no matter how one wants to define conversion, this biblical reality of people entering a new state through conversion has to do with a “before” and an “after”. The changes converts go through and their own identity clearly point to the reality that there was a change-over, even though the exact point of this change-over may not be known.

## **7. Conversion processes: Significant factors that work as catalysts**

In this chapter I continue with the analysis of conversion processes of Muslims who convert to the Christian faith. Whereas chapter five and six dealt mainly with the chronological phases and their dimensions as strategic actions of the converts, this chapter concentrates on the significant factors that influence conversion processes as causal and intervening conditions.<sup>44</sup> The main question it attempts to answer is: “What caused these Muslims to interact with the Christian faith and eventually become followers of Christ?”

As part of presenting the conversion processes of the 17 interviewees in chapter four, the main factors were given for each identifiable stage in the respective conversion process. This was then followed by a list of the factors that were mentioned most frequently in all conversion processes (Tables 29 and 30). The frequency of the factors was then compared with the various categories of interviewees according to gender, socio-economic level, and education. This preliminary analysis, based on the direct statements of the interviewees, is deepened in this section. The different factors are analysed more thoroughly in order to find out additional details and how they relate to the different phases as well as to the affective and the cognitive dimension in the conversion process. Whereas the results in chapter four were based on the self-perception of the interviewees and their direct statements as answers in the questionnaire, the results in this section are based on the thorough analysis of the transcripts of the interviews by applying techniques of grounded theory with the help of computer software. As a first step the different groups of significant factors will be defined.

### **7.1 Definition of groups of significant factors**

The definition of the various groups of significant factors as described in this research is based on the analysis of the conversion processes of the 17 interviewees. It only describes the significant factors that were found as being active in the conversion of these converts. It is possible (and likely) that in the conversion of other Muslims additional factors play an important role, but this research focuses only on the factors found in the 17 conversion processes that are the focus of this research.

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<sup>44</sup> See Table 7 for details of the various elements of a conversion process, described in the “Paradigm for analysing conversion processes of Muslims.”

In the paradigm for analysing conversion processes of Muslims (Illustration 7) the ‘significant factors’ were divided into ‘causal conditions’ and ‘intervening conditions’. Causal conditions are those factors that often act as initial *cause* for the conversion process and that can happen long before the actual commitment, often during childhood and adolescence. Intervening conditions are those factors which cause a change in the attitude, feeling or knowledge of the person and in this sense *intervene* in the normal course of life. In addition to the causal and intervening conditions, the paradigm for analysis also contains the element of the ‘context’ or ‘background’, which has to do with influences that have an impact on the process of conversion. In this research I understand the context or background as referring to gender, the socio-economic level, education and the kind of community of the interviewees, each of which is discussed in separate sections in relation to the chronological phases and in relation to the significant factors respectively.

The significant factors that act as causal conditions consist of three main groups: ‘probability of change’, ‘life experiences’, and ‘Islamic practice as factor’ (Table 60).<sup>45</sup> Under ‘probability of change’ there is a negative probability classified as ‘hindering change’ and a positive probability classified as ‘pushing change’. The negative probability includes indications for good family relationships, being accepted in society, content with life, or family resistance during interaction. The positive probabilities that push change are issues like strained family relationships, a broken home, not being content with life, or negative experiences with Muslims.

**Table 60: Significant factors as causal conditions**

<b>Probability of change</b>	<b>Life experiences</b>	<b>Islamic practice as factor</b>
Hindering change	Negative experiences	Questioning Islam
Accepted in society	Crisis experience	Seeking spiritual power
Good family relationship	Rejection as child	Studies led to Christ
Content with life	Attempted suicide	Dissatisfaction with Islam
Family resistance during interaction	Searching for something	
Pushing change	More liberty in city	
Strained family relationship	Wanted freedom	
Broken home	Need for help	
Not content with life	Looking for education	
Negative experience with Muslims		

<sup>45</sup> See also Appendix 9 “Coding system after selective coding.”

The second group of significant factors that act as causal conditions, the life experiences, is made up of two sub-groups: ‘Negative experiences’ and ‘searching for something’. The negative life experiences have to do with crisis experiences, rejection as child, or an attempted suicide. The ‘searching for something’ can relate to a search for more liberty in the city, wanting freedom, a need for help, or looking for education. The third group of significant factors that acts as causal conditions has to do with ‘Islamic practice as factor’ and contains references to questioning Islam, seeking spiritual power, studies that led to Christ, or a general dissatisfaction with Islam. These practices and attitudes are classified as factors if they directly influenced the person towards a stronger interaction with the Christian faith.

**Table 61: Significant factors as intervening conditions**

<b>Christian programmes</b>	<b>Christians (kind of involvement)</b>	<b>Meetings (type)</b>	<b>Media</b>	<b>Supernatural</b>
Social	Verbal communication	Dialogue meetings	Audio	Communicative
Educational	Lifestyle / behaviour	Church meetings	Visual	Experiential
	Christian relatives	Evangelistic meetings	Print	Convicting
	General involvement		Islamic media	General influence of God

The significant factors that act as intervening conditions also consist of several groups (Table 61). The first group is ‘Christian programmes’ and refers to social and educational programmes of churches or Christian organizations. The second group has to do with ‘Christians’ in general and the kind of involvement they exercise in the process of the conversion of individuals. This group is made up of verbal communication, the lifestyle and behaviour of Christians, Christian relatives and the general influence of Christians. The third group of intervening conditions are various types of ‘meetings’ and it is made up of references to dialogue meetings, church meetings, and evangelistic meetings. The fourth group comprises ‘media’ in its widest sense and refers to audio media, visual media, print media, and also Islamic media. The fifth group of significant factors that act as intervening conditions is the whole range of ‘supernatural’ experiences which are divided into ‘communicative’ experiences (like being enlightened, having a dream or vision, or God speaking directly), ‘experiential’ (clear and known) experiences in which someone experiences the supernatural in a tangible way (like miracles, observing the power of Christ, answered prayer, healing experience, God’s love, or protection), convicting experiences in which a person feels convicted of a particular sin, and finally the ‘general influence of God’.



After this introduction and definition of the various groups of significant factors, I can now proceed with the analysis of the impact of these factors on the interviewees during the different phases of their conversion processes.

## **7.2 Impact of significant factors during different phases of conversion processes**

The analysis of the significant factors concentrates on two parts: on factors that act as causal conditions and on factors that act as intervening conditions. As explained in detail above, significant factors that act as causal conditions are often the *initial cause* for the conversion process and can happen long before the actual commitment. Significant factors that act as intervening conditions cause a change in the attitude, feeling or knowledge of the person and in this sense *intervene* in the normal course of life.

### **7.2.1 Significant factors that work as causal conditions**

An interesting relation exists between the factors that work as causal conditions and the chronological phases (Table 62). The first group of these factors has to do with the 'probability of change'. Factors that are hindering a change of religious affiliation were particularly high before an interest in the Christian faith developed (phase 1: 28x), mainly the issue of being 'accepted in society' (10x) and having 'good family relationship' (12x), and to a lesser degree the fact that one is 'content with life' (5x). All these factors indicate that a person was not in a crisis situation and there was no apparent need for a change, in terms of their overall situation life was going well. M9 for example was a popular student during his school years, leading soccer and other activities (M9:80-83). The father of M4 was very proud of his son and wanted him to become a great Islamic scholar (M4:141-144). For people like them the probability that they would change their religion was low.

One factor in this group, however, increased through the chronological phases, and this is the 'family resistance during interaction' which was naturally low before an interest in the Christian faith began (1x), but increased during the time of awareness (6x) and particularly when people interacted seriously with the Christian faith (9x). This increasing pressure worked as a factor that diminished the possibility of change. For interviewee F5 for example her trouble started as she wanted to join a project to learn embroidery and her father only grudgingly gave his permission because he feared his daughter would become a follower of Christ (F5:17). In the case of M1 the family put pressure on him when they realized that he was in touch with his sister who had already become a Christian (M1:60-63).

**Table 62: Cross-relation of ‘Factors as causal conditions’ and phases**

Code System	Phase 1:	Phase 1A:	Phase 2:	Phase 3:	Phase 4:	Phase 5:
Factors - causal conditions						
Probability of change						
Hindering change	28		8	11		1
Family resistance during interaction	1		6	9		
Accepted in society	10					
Good family relationship	12		2	2		1
Content with life	5					
Pushing change	35	5	11	8	3	2
Strained family relationship	20	2	8	3	1	2
Broken home	5	2	3			
Not content with life	8	1		1		
Negative experiences with Muslims	3		2	4	2	1
Life experiences						
Negative experiences	13	1	8	14	9	4
Crisis experience	12		7	14	9	4
Rejection as child	2	1				
Attempted suicide	2		1	2		
Searching for something	4		4	4	11	1
More liberty in city	1		2			
Wanted freedom			1			
Need for help	1			4	11	1
Looking for education	2		1			
Islamic practice as factor	12	1	19	24	4	
Questioning Islam	7		4	12		
Seeking spiritual power			2			
Studies led to Christ	1		6	3		
Dissatisfaction with Islam	7	1	9	11	4	

The factors that increase the probability of change and therefore are ‘pushing change’ were particularly high before an interest in the Christian faith arose (35x), but they occurred also during all other phases. The issue of ‘strained family relationship’ (20x) was particularly often mentioned, followed by ‘not content with life’ (8x) and ‘broken home’ (5x). In the story of F3 the very problematic family situation laid a shaky foundation for her life and caused much pain (F3:22). The family of F7 was not happy at all when she married a Christian man, even though she had not by then accepted the Christian faith officially (F7:45). It needs to be mentioned, however, that these causal conditions do not necessarily lead to a change in religious affiliation. If the tension is due to general problems in the family, the person does not have to move towards an interest in the Christian faith. In the case of F3 she drifted first into an immoral and destructive lifestyle for years before she accepted Christ, according to her own description. If the tension is related to an interest in another faith, this could also lead a person to giving up the interest and thereby avoid the tension.

**Table 63: Frequency of referral to factors as causal conditions**

<b>Factors as causal conditions</b>	<b>Number of interviewees (out of a total of 17)</b>
Probability of change	
Hindering change	15
Family resistance during interaction	6
Accepted in society	11
Good family relationship	13
Content with life	6
Pushing change	15
Strained family relationship	11
Broken home	3
Not content with life	9
Negative experience with Muslims	6
Life experiences	
Negative experiences	9
Crisis experience	9
Rejection as child	2
Attempted suicide	4
Searching for something	9
More liberty in city	2
Wanted freedom	1
Need for help	6
Looking for education	1
Islamic practice as factor	15
Questioning Islam	8
Seeking spiritual power	1
Studies led to Christ	2
Dissatisfaction with Islam	14

The factors that are pushing for a change were active to a lesser degree in phase 2, the time of awareness (11x) and phase 3, the time of interaction (8x). ‘Strained family relationships’, a ‘broken home’ and ‘negative experiences with Muslims’ were the main issues mentioned, some of them even in phases 4 (the time of decision) and phase 5 (the time of incorporation). All these experiences and situations in one way or another pushed the interviewees for a change. The experience of ‘not content with life’ surprisingly played hardly any more role after an interest in the Christian faith began to develop. An interesting observation is that both groups of factors, the ones which hinder change as well as the ones which push for a change,

were mentioned by 15 out of 17 interviewees respectively (Table 63), indicating that in most conversion processes there were factors that hindered as well as pushed for a change.

The second group of significant factors that worked as causal conditions are the 'life experiences'. In the first part of this group, the 'negative experiences', the most frequent factor mentioned was a 'crisis experience'. It appeared almost equally often during the time of interaction (phase 3: 14x) and the time before an interest in the Christian faith began (12x). A crisis experience often happened already before the person begins to think about the Christian faith at all, but it can also happen during the time of intensive interaction with the Christian faith and then increase the interest in this alternative faith. It is surprising to note that nine interviewees had a crisis experience, that is about half of all interviewees (Table 71). Of these, two were rejected as a child and four attempted suicide. This points to conditions in the lives of the interviewees that caused a significant discomfort and therefore worked as a factor in the conversion processes. In the case of F3 the father neglected his children to the extent that they lived in abject poverty, often not having food in the house, walking around in rags, not having money to pay school fees (F3:36, 38). F5 was treated like a house maid by her stepmother, after the parents divorced (F5:77-82). Both F4 and F6 tried to commit suicide several times because their life situation was so desperate (F4:34; F6:256).

Another part of the life experiences is the aspect that people were 'searching for something'. For some it was the expected liberty in the city they were looking for and that led to an unsought encounter with a new faith, as interviewee M1 shared:

A: "When you come to Nairobi, as I told you, there are different people from different backgrounds, from different religions, and if you compare their lifestyle, the lifestyle of the people in Nairobi, the lifestyle is totally different. The thinking is different, the concept of life is different, the love is different. --- The love especially, the love that Christians have for one another, and even for people of other faith, is what is - I would call it different, what is lacking in Islam. And that is what actually triggered me." (M1:99)

One interviewee expressed a desire for more freedom and another one the desire for education. Six were in a situation where they needed help. This factor was particularly often mentioned during the time of interaction (4x) and taking a decision (11x), and apparently served as a strong motivation for the final step to commit their lives to Christ. F8 was at a low point of her life when she attended an evangelistic meeting and was touched by the message of hope that was preached, to hear of Jesus as someone who can help in need (F8:30). In the life story of F4 it was her emotional longing for peace in the midst of a chaotic marriage and a

broken relationship with her family due to this marriage that led to her search for an alternative faith and in the end pushed her to take a decisive step:

A: "I really debated with myself. I needed the peace so badly that I said: "No, I will go to the church! And if there, I can get the peace. I'll get it!" (F4:35)

The third group of significant factors that acted as causal conditions in the life of the converts is 'Islamic practice as factor'. The codes under this group relate to a critical attitude to Islam, not only in a general sense, but in a way that caused an interest in the Christian faith. The occurrence of references was highest in phase 3, the time of interaction with the Christian faith (24x), but also in phase 2, the time when they began to be aware of this faith (19x), and phase 1, the time before their interest even began (12x). The most important statements in phase 3 had to do with 'questioning Islam' (12x) and 'dissatisfaction with Islam' (11x). Eight interviewees indicated that at one time they questioned Islam and 14 indicated that their dissatisfaction with Islam served as a factor that pushed them closer to the Christian faith. In the case of interviewee M3 the aspect of questioning Islam was particularly clear, as this quotation shows:

A: "Before I made a decision I did a lot of research, in Qur'an, *hadith* and *fiqh*. And then - this is not the correct way! This is not the correct religion! If Muhammad himself - the Qur'an says this and he refuses to fulfil -"

Q: "So just by studying the Qur'an and the *hadith* -"

A: "And the *fiqh* -"

Q: "And the *fiqh*, you came to the conclusion that Islam is not the right way."

A: "Yeah, it is not the correct way! It is not the correct path!" (M3:87-92)

It becomes obvious that these causal conditions played a significant role in the process of conversion of the individual people. The religious convictions and affiliations of the interviewees were influenced by the general conditions of life, by their relationships with the family and community, by the desire and longing for particular issues, and by their attitude to and practice of Islam. All these factors acted as catalysts that caused a change and motivated each person to particular actions. However, it has also become clear that there is not an automatism, in the sense that due to a particular life situation a person will automatically react in a specific way. Not all Muslims who question Islam end up becoming interested in the Christian gospel, and not all people who grow up in a broken home will find acceptance in Jesus Christ. There are other factors at work to which I now want to turn the attention.

## 7.2.2 Significant factors that work as intervening conditions

The factors that intervened in the normal course of life of the interviewees consist of five groups. They also have an interesting relation to the chronological phases in which they occurred (Table 64). There are significant differences in regard to the frequency.

**Table 64: Cross-relation of ‘Factors as intervening conditions’ and phases**

Code System	Phase 1:	Phase 1A	Phase 2:	Phase 3:	Phase 4:	Phase 5:
Factors - intervening conditions						
Christian programmes	1	4	4	4		
social			2	1		
educational	1	2	1	2		
Christians (kind of involvement)	11	18	65	77	34	11
Verbal communication	1	6	16	48	32	8
Lifestyle / behaviour	7	3	43	29	2	2
Christian relatives	3	9	6	1		1
General involvement	1		3	6	2	
Meetings (type)			7	21	7	4
Dialogue meetings			1	1		
Church meetings			2	15	4	
Evangelistic meetings (crusades)			4	7	3	4
Media	3	6	23	47	8	9
Audio		2	7	8		
Visual	1		3	8	5	
Print	1	4	15	33	3	9
Islamic media	1					
Supernatural	6	5	27	47	29	16
Communicative		2	11	18	5	2
Experiential	1	3	6	17	7	6
Convicting			1	3	7	
General influence of God	5	1	10	11	11	9
Intensity of factor						
somehow	8	14	14	14	1	4
moderate	3	1	12	14	6	8
strong	11	5	74	120	43	11

The group of factors that was most frequently referred to in all phases is the ‘Christians and their different kind of involvement’. Looking at the individual factors gives more insight into what exactly happened in the different phases of the conversion process. The most prominent individual factors in the period before an interest in the Christian faith developed were the ‘lifestyle of Christians’ (7x) and the ‘general influence of God’ (5x). During the time of early awareness (phase 1A) it was mainly ‘Christian relatives’ (9x) and the ‘verbal communication of Christians’ (6x) that played a significant role. To a lesser extent ‘print media’ (4x) and ‘Christian programmes’ (4x) also had an impact. This is understandable because during this phase the interviewees became aware of the Christian faith, usually early in their lives. This early awareness happened either through Christian relatives, for those who come from a

family background that is religiously mixed, through Christian Religious Education classes in school, or through meeting Christians who verbally communicated something about their faith. In general one can say that this early awareness did not lead to a growing interest in the Christian faith and an intense interaction. The most obvious reason for this is that during this time of early awareness there were not enough additional factors which would have catalysed such an interest. This is the main difference to phase 2 where the growing awareness of the Christian faith led to an intensive interaction with this alternative faith system.

The significant factor that occurred most often during the time of awareness (phase 2) and that apparently acted strongly as catalyst for creating this awareness of the Christian faith was the 'lifestyle and behaviour of Christians' (43x). This was then followed by 'verbal communication' (16x) and 'print media' (15x). Supernatural factors also played a role during this phase, in the form of 'communicative' experiences (11x) and the 'general influence of God' (10x). It becomes apparent that the overwhelming factor in creating awareness for the Christian faith was the lifestyle of Christians and their behaviour. We have seen already that the growing dissatisfaction with the religion of which one was still an adherent, and questioning this religion, acted as a strong catalyst to look for an alternative during the time of awareness (Table 62). Information about the alternative faith system was then received through verbal communication of Christians and print media. Finally, there were also supernatural ways through which people became aware of an alternative faith, either through specific supernatural communication (eg hearing a voice) or through what interviewees expressed as the 'general influence of God'.

When F1 came into contact with Christians for the first time, they did not share much about their faith, but she was impressed by the way they treated each other and even her, with love and respect (F1:18). For M1 it was an important discovery when he observed the Christians:

A: "The love especially, the love that Christians have for one another, and even for people of other faith, is what is - I would call it different, what is lacking in Islam. And that is what actually triggered me." (M1:99)

In regard to the influence of media, M6 for example read through the Bible from Genesis to Revelation already in the early stages of his search for an alternative, even though he did not understand much at that time (M6:30). In the experience of M8 the Bible somehow reached his heart in a way the Qur'an did not (M8:307). Visual media also played a role, as the statement by F2 shows:

A: "Sometimes we will come to the office and they will put the Jesus film for us. We see how he went through suffering because of us and I started thinking about it seriously." (F2:125)

Once the interviewees began to interact seriously with the Christian faith (phase 3), the kind of factors that influenced the conversion process changed significantly. During this time of many thoughts about the new alternative faith the most frequent factors were 'verbal communication' (48x) and 'print media' (33x). The 'lifestyle of Christians' (29x) still played a significant role, but no longer as much as verbal communication. During this phase different types of 'meetings' (21x) became important as a factor, the most prominent type being ordinary church meetings (mainly worship services, 15x) and evangelistic meetings (7x) which in Kenya are usually called "crusades". Supernatural factors also acted as catalysts, be they 'communicative' (18x) or 'experiential' (17x). The picture that emerges from this phase is one in which a lot of new information was taken in through personal verbal communication by Christians, print media, church meetings and through supernatural means. All this has to do with an increase of knowledge about the Christian faith on the cognitive level. At the same time there were factors at work in the life of the person that influenced their attitude and feelings towards Christ and the Christians. These factors are the lifestyle of Christians and supernatural experiences. This phase is usually a time that is full of more or less dramatic experiences, deep changes in the way a person looks on his/her life and the world around him/her, and challenges that are caused by the intensive interaction with a very different alternative faith system.

Before M3 made his decision to follow Christ, he had a lot of discussions with different pastors (M3:96). For M7 it was the discussion with Christian friends during Bible studies when they shared their thoughts about a particular passage (M7:227). A combination between the witness of a Christian neighbour, Christian TV programmes and attending a church service were the mix of factors that caused a change in the process of conversion of F4 (F4:34-35, 239, 248).

Phase 4 is the time when the final decision is taken and a commitment to Christ is made. The factors that acted as catalysts towards such a decision were most often the 'verbal communication of Christians' (32x) and the 'general influence of God' (11x). This result is significant because it shows that even though the awareness of the Christian faith and the information about it may have come through media or supernatural ways, the final step of making a commitment to Christ seems to be influenced mainly by personal contacts with Christians and their verbal communication. In the story of F7 it was a pastor and some elders



who spent time with her and her husband, explaining the gospel, and leading them step by step in preparation to accept Christ (F7:149). In a similar way F6 also was encouraged by a pastor to accept Christ and then led into a prayer of commitment (F6:299-304). M2 responded to a call for accepting Christ in a church service (M2:312). A particularly interesting development took place in the conversion process of M5 who, after having a dramatic experience of hearing God's voice for three days, was led to surrender his life to Christ through the simple words of a pastor (M5:237-247).

**Table 65: Frequency of referral to factors as intervening conditions**

<b>Factors as intervening conditions</b>	<b>Number of interviewees (out of a total of 17)</b>
Christian programmes	7
social	3
educational	5
Christians (kind of involvement)	17
Verbal communication	16
Lifestyle / behaviour	15
Christian relatives	6
General involvement	16
Meetings (type)	11
Dialogue meetings	2
Church meetings	7
Evangelistic meetings (crusades)	8
Media	16
Audio	7
Visual	7
Print	14
Islamic media	1
Supernatural	17
Communicative	10
Experiential	13
Convicting	5
General influence of God	16

Since the converts focussed during the interviews mostly on the process of conversion up to the point when they committed their life to Christ, few statements were given about phase 5, the phase of incorporation. This part of the life story of the interviewees was discussed with them but not as extensively as the time leading to their major decision for Christ. The number of occurrences of factors for this period is therefore lower than for the other phases. However,

what appears is that 'print media' (9x) and the 'general influence of God' (9x) played a significant role, followed by 'verbal communication of Christians' (8x) and supernatural 'experiential' factors (6x). M4 learned much about his new faith through a correspondence course he was studying after accepting Christ (M4:433-436). The problem that F4 had in understanding the divine nature of Christ was suddenly overcome when she read a simple tract in which an illustration was used to describe the issue (F4:59).

All interviewees indicated that Christians played a role as a factor, 16 interviewees mentioned particularly the verbal communication of Christians and 15 their lifestyle (Table 65). Media are mentioned by 16 of the interviewees as having played a role in their conversion process, particularly print media (14). Supernatural experiences were mentioned by all interviewees, most often described as a 'general influence of God' (16).

One question that is of interest in connection with the different factors and how they influence the conversion process during the different chronological phases is about the intensity of the factors. They seem to have been strongest during the time of interaction (phase 3: 120x) and when the people became aware of an alternative faith (phase 2: 74x; Table 72). This agrees with the previous observation that it is particularly during phases 2 and 3 that most events and developments take place. It enforces the picture that has already emerged of these two phases being a very interesting and challenging time in the lives of the people who are in the midst of a process that will eventually change their lives in a dramatic way.

Another important question comes up in relation to the conative aspect discussed in the previous chapter. What exactly stimulates the will-power in the mind of a person so that he or she decides to do something that brings about a stronger involvement with an alternative faith? Why is it that some Muslims at specific stages in their lives react in a positive way to information they have heard about the Christian gospel? And others, who hear at least as much in terms of cognitive information and experience affective change, they do not seem to be interested at all and reject this message? There is no obvious answer to this question and it may well be that this is just a mystery that cannot be explained. But it seems that it has a lot to do with the various factors that act as catalysts in the process of conversion of an individual person. Some interviewees made revealing statements in this regard. F2 for example came to a point in which she realized that she needed to change her lifestyle, otherwise she would die and her children would lose their mother. She had enough cognitive understanding at this stage through her encounters with Christians to comprehend that the Christian faith would be

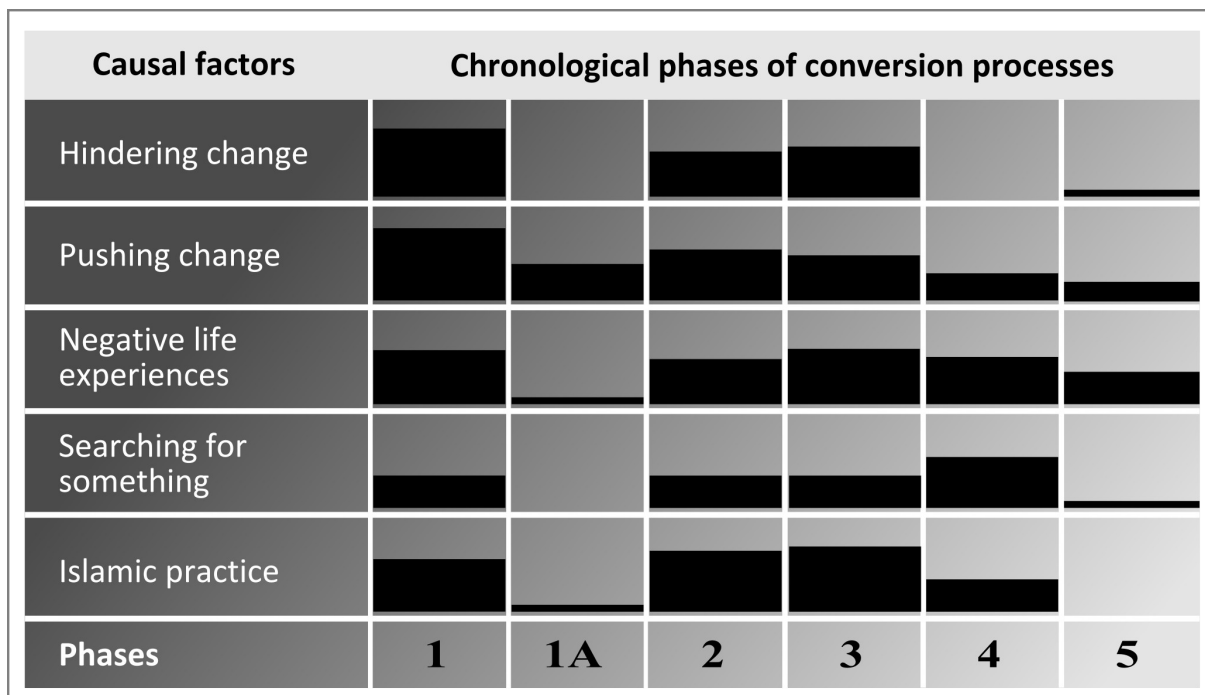
a serious option for her (F2:180-182). When M2 went forward in a church service, emotionally moved to accept Christ, his emotional decision was based on a long time of studying and comparing (M2:313-322). During the month before she made the final decision to accept Christ, F5 was already active. She prayed. She was doing what she thought was best in the situation, based on what she had heard about Christ before (F5:211-216). The conative aspect is particularly strong in the story of M6, who was determined to bring about a change and systematically pursued this, until he went to a church and asked for salvation. However, at one point of the interview he explained that it was God who gave him the will to make such decisions (M6:30, 272). What can be said then as an answer to the question raised is that the will-power of a person can be stimulated by various factors which work as a catalysts to cause a change in the mind of the person so that he or she is willing to continuously interact with the alternative faith system and eventually decide to follow Christ.

The results of this analysis provide a detailed insight into the way the different factors influenced the conversion process during different chronological phases. In regard to the causal factors, the influence of the factors that hinder change and those that push for a change was particularly strong in the time before an interest in the Christian faith arose (phase 1; Illustration 22).<sup>46</sup> Negative life experiences played a significant role during the time the interviewees were seriously interacting with the Christian faith and in the time before their interest began (phases 3 and 1). The ‘search for something’ acted as a catalysing factor mainly when they were already in their decision stage (phase 4). As far as the practice of and attitude to Islam are concerned, these factors played a particularly strong influence during the time of interacting and awareness (phases 3 and 2).

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<sup>46</sup> The thickness of the line is based on the frequency of occurrences as recorded in Table 70. The key to the logarithmic representation of the sample values is presented in Illustration 9.

**Illustration 22: Influence of causal factors during chronological phases**



The influence of the intervening factors also appears to vary during the different chronological phases of the conversion process. Christian programmes in general only played a modest role during the time of early awareness, of awareness and during interaction (phases 1A, 2, and 3; Illustration 23).<sup>47</sup> The strongest influence was exerted by Christians, particularly during the time of interaction, awareness and decision (phases 3, 2, and 4). Christian meetings of different types played a significant role in phase 3. The different media were acting as a catalyst in all phases, but particularly strong in phases 3 and 2. Equally important were the supernatural factors that were most active in phase 3, but also in phases 4 and 2. Sometimes the converts were not even aware of particular factors in the process of their conversion. For example, when talking with F8 she was convinced that there was nothing that had prepared her for her conversion, “it all happened at once”. But after going through some of the questions, she was able to see that God had started to work in her life already before the day of her acceptance of Christ in a public Christian meeting (F8:204-206 and following sections).

<sup>47</sup> The thickness of the line is based on the frequency of occurrences as recorded in Table 72. The key to the logarithmic representation of the sample values is presented in Illustration 9.

**Illustration 23: Influence of intervening factors during chronological phases**

Intervening Factors	Cronological phases of conversion processes					
	1	1A	2	3	4	5
Christian programmes	Light	Light	Light	Light	Light	Light
Christians	Dark	Dark	Dark	Dark	Dark	Dark
Meetings	Light	Light	Dark	Dark	Dark	Dark
Media	Light	Dark	Dark	Dark	Dark	Dark
Supernatural factors	Dark	Dark	Dark	Dark	Dark	Dark
<b>Phases</b>	<b>1</b>	<b>1A</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>

The earlier analysis of the most frequent factors according to the self-perception of the interviewees and their respective statements in the questionnaire was based on their conversion in general and did not differentiate between the six phases. The first three factors with the highest frequency from the direct statements of the interviewees all had to do with ‘Christians’ (personal witness, attractive lifestyle, and love/friendship shown; see Table 30). This agrees with the results of the analysis in this chapter which point out the significance of Christians as the most important factor in the conversion processes of the interviewees. The next two most frequently mentioned factors in direct statements were ‘reading the Bible’ and ‘dissatisfaction with Islam’. These factors were also confirmed by the results of the analysis in this chapter, indicating that the perception of the interviewees agrees in general with the more thorough and systematic analysis.

### **7.3 Variations of factors according to categories of interviewees**

In the analysis so far I have looked at all interviewees together as one group. However, as the paradigm for analysing conversion processes shows (Illustration 7), one of the aspects that needs to be taken into consideration is the background or context of the interviewees. This has to do with the different categories of the interviewees. The goal is to find out how the particular background or context in which the conversion process unfolded influenced the

significant factors in this process. Therefore I want to analyse the influence of the factors according to the gender, socio-economic level, level of education and type of community of the interviewees.<sup>48</sup>

### **7.3.1 The influence of gender**

Gender has a significant influence on the factors that act as catalysts in conversion processes (see Appendices 13/1 to 13/4). The first striking difference is that before an interest in the Christian faith was present, the male interviewees indicated more statements of ‘hindering change’ (20x versus 8x) whereas the female interviewees had more references to ‘pushing change’ (24x versus 11x). This push for a change continued for the female interviewees in later phases, particularly during the time of awareness and interaction (phases 2 and 3). This shows that the male converts in general came from a background in which they were well accepted in their community, the push for a change was not strong. Distinctly different from this was the context of the situation of the female converts who experienced a strong pushing effect towards change because they were apparently not satisfied with their situation. All male interviewees experienced this hindering of a change (as compared to 6 females) while all female interviewees experienced the push for a change (as compared to 7 males).<sup>49</sup>

The female interviewees more often had negative life experiences during all phases, a result which supports the picture that, in general, they were less satisfied with their life situation. Their ‘search for something’ was also stronger than for the male interviewees, particularly during the time of interaction and decision. The male interviewees on the other hand more often indicated that their practice of Islam acted as a factor that moved them closer to the Christian faith (phase 2: 16x versus 3x; phase 3: 20x versus 4x). This supports the result from chapter five that the male interviewees were engaging Islam more critically than the female interviewees.

In regard to the factors that worked as intervening conditions, the influence of Christians is obvious in both groups. However, the verbal communication of Christians played a stronger role for the female interviewees in most phases, particularly during the time of interaction (phase 3: 32x versus 16x) and the time of decision (phase 4: 22x versus 10x). The lifestyle of Christians and their behaviour acted as a catalyst in both groups. The influence of Christian

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<sup>48</sup> In this section the results from the computer analysis in the form of tables are not inserted into the text, but are listed in Appendix 13 “Snapshots analysis of factors.”

<sup>49</sup> The ration between male and female interviewees is about equal with 9 males and 8 females.

relatives was more obvious in the conversion processes of the female interviewees, particularly during their time of early awareness (phase 1A: 9x versus 0x).

Christian programmes worked as factors for the female interviewees but hardly at all for the males (5 females versus 2 males). Church meetings were equally more important for the female interviewees, particularly once people interacted with the Christian faith (10x versus 5x). The role of media in general seems to have been higher for the male interviewees. Audio media acted particularly as a factor for the male interviewees at the time when they became aware of the alternative faith (phase 2: 5x versus 2x) and when they interacted seriously with it (phase 3: 7x versus 1x). Print media was prominent for the male interviewees in all phases, but was most often mentioned in phase 2 (13x versus 2x) and in phase 3 (21x versus 12x). Eight male and six female interviewees mentioned print media as a factor in their conversion process. On the other hand, visual media played a bigger role for the female interviewees in phases 2 to 4. Islamic media was only mentioned by one male interviewee for the time before his interest in the Christian faith began.

In regard to supernatural factors, the male interviewees indicated a higher experience of these factors than the female interviewees, which is somehow surprising, considering the tendency of female interviewees to respond more to affective issues. Communicative supernatural elements were particularly high at the time of interaction (17x versus 1x), as were experiential supernatural elements (13x versus 4x). Six male interviewees indicated communicative elements as compared to four females, and all male interviewees showed experiential supernatural factors at work in their conversion processes as compared to only five of the female interviewees. All interviewees except one male indicated that the influence of God played a significant role in their conversion process.

### **7.3.2 The influence of the socio-economic level**

The socio-economic level has influenced the conversion process to some extent (see Appendices 13/5 to 13/8). Among the group of factors that work as causal conditions, the factors that pushed for a change were higher for the interviewees from the disadvantaged group before an interest in the Christian faith began (24x versus 11x), whereas the factors that were hindering change were about the same (15x versus 13x).<sup>50</sup> During the time of awareness and interaction the factors that pushed for a change became more important for those from the

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<sup>50</sup> The ratio between interviewees from social group A and social group B is about the same: Eight from social group A versus nine from social group B. See Appendix 13/7 and 13/8 for information about which interviewees are part of which group.

middle group (phase 2: 7x versus 4x; phase 3: 8x versus 0x). Negative life experiences were higher before an interest began for those from the disadvantaged group (11x versus 2x), whereas during the time of interaction people from the middle group made more such negative experiences (phase 3: 13x versus 1x). The more challenging socio-economic level obviously pushed people more towards a change before they were aware of the Christian faith, due to a general dissatisfaction with present life, which is not surprising. As the process of conversion developed, however, it seems that for those from a better socio-economic level factors appeared that strongly pushed for a change, something that was not necessarily expected. Islamic practice was a factor in both groups in most phases, being stronger only during the time before an interest in the Christian faith began for those from the middle group (8x versus 4x).

Christian programmes played a minor role in both groups, with a slightly higher frequency in the period of early awareness for the middle group, and a slightly higher one for the disadvantaged group during the time of awareness and interaction. The role of Christians was prominent in both groups, as was expected from the general analysis. However, their influence seems to have been higher in the lives of people from the disadvantaged group, particularly during the time when people became aware of the Christian faith and the time they interacted with it (phase 2: 38x versus 27x; phase 3: 51x versus 26x). This stronger influence is obvious in the area of verbal communication during the time of interaction (phase 3: 29x versus 19x) and the area of lifestyle and behaviour during awareness and interaction (phase 2: 28x versus 15x; phase 3: 20x versus 9x). An exception is the time of decision (phase 4) where the influence of the verbal communication is higher in the middle group (21x versus 12x). This is also true for the time of awareness (phase 2), but to a lesser degree (10x versus 6x). Christian relatives have played a stronger role during the first two phases in the disadvantaged group (phase 1: 3x versus 0x; phase 1A: 7x versus 2x), even though three interviewees in both groups each indicated the role of Christian relatives. The role of Christians in general has been indicated by all interviewees in both groups.

Christian meetings as a factor did play a role in both groups, but not as strongly as Christians themselves. For the disadvantaged group church meetings were mentioned already during the time of awareness (2x versus 0x), whereas during the time of interaction they played a more important role for those from the middle group (9x versus 6x). Evangelistic meetings were playing a role for those from the disadvantaged group during the phases of awareness and interaction (phases 2 and 3), whereas for the other group they were important



in phases 3 to 5. It is interesting that evangelistic meetings even played a role after people had accepted Christ already. Four interviewees from the disadvantaged group mentioned church meetings as a factor as compared to only three from the middle group. Evangelistic meetings were mentioned by four interviewees each in both groups.

Media played a significant role in both groups. The main difference that appears is that audio media was more important for interviewees in the disadvantaged group (15 references in phases 1A to 3 versus 2 references) and print media was more prominent for the interviewees from the middle group, during the time of awareness and interaction (phase 2: 9x versus 6x; phase 3: 20x versus 13x).

Supernatural media acted as catalysing factors in both groups with communicative and experiential elements being stronger in the middle group during the phase of interaction (communicative: 16x versus 2x; experiential: 11x versus 6x). On the other side, the convicting element was almost exclusively active in the conversion processes of those from the disadvantaged group (9 references in phases 2 to 4 versus 1 reference).

### **7.3.3 The influence of education**

The analysis of the influence of education on the conversion process shows significant differences between the two groups (see Appendices 13/9 to 13/12).<sup>51</sup> The first striking difference is that factors that hinder change were much stronger among the group of the well educated (phase 1: 24x versus 4x; phase 2: 7x versus 1x; phase 3: 11x versus 0x), whereas in regard to factors that push for a change the situation is almost the reverse, with a stronger influence in the group of oral communicators, particularly during the time before they developed an interest in the Christian faith and during early awareness (phase 1: 23x versus 12x; phase 1A: 4x versus 1x). During the time of awareness (phase 2) the factors that pushed for a change are slightly higher for the oral communicators (4x versus 7x; ratio 1.38 : 1), while during interaction (phase 3) they appear only in the group of the well educated (8x). Only three oral communicators indicated factors that hinder change, whereas all 12 from the educated ones did so. Factors that push for a change were mentioned by all five oral communicators, as compared to ten from the group of the educated ones (ratio 1.2 : 1). Negative life experiences were more often reported as a factor in phase 1 by oral communicators (11x versus 2x), whereas during the time of interaction they were more

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<sup>51</sup> 12 interviewees are well educated, whereas only five are in the group of oral communicators which is a ratio of 2.4:1. It is important to keep this relation in mind when comparing the frequency of references to particular factors. See Appendix 13/11 and 13/12 for information about which interviewees are part of which group.

prominent in the group of the well educated interviewees (13x versus 1x). This indicates that a higher level of education did not encourage a change in religious affiliation before people became aware of the Christian faith, whereas a lower level of education was pushing for a change. As people interacted with the alternative faith, however, there were more significant factors in the lives of the educated ones that pushed for a change.

Christian programmes did play a minor role as a factor in both groups. A much bigger role was played by Christians with their different kinds of involvement. The difference between the two groups, however, is not strong. Verbal communication was important in all six phases in both groups, with the exception of phase 1 for the oral communicators. During the time of interaction verbal communication was twice as influential for the oral communicators (22x versus 26x; ratio 2 : 1). The lifestyle of Christians was active as a factor for the well educated interviewees before their interest in the Christian faith arose and during early awareness, but was not mentioned by the other group.

Christian meetings in general played a stronger role in the conversion process of the well educated interviewees, particularly the church meetings during the time of interaction and decision (phase 3: 14x versus 1x; phase 4: 4x versus 0x). Evangelistic meetings played about an equal role in both groups during the phases of awareness and interaction, but appeared only in the group of the educated ones during the decision period and the time of incorporation.

The role of media also shows some interesting differences. Audio media were mentioned for the time of early awareness only by oral communicators, during the time of awareness (phase 2) about equal in both groups, and during the time of interaction (phase 3) more often by the educated interviewees (7x versus 1x). Visual media played a role in phases 2 and 3 in both groups, but were only mentioned for the time of decision (phase 4) by well educated converts. The biggest difference appeared in regard to print media which acted much more often as a factor in the lives of the better educated interviewees, particularly during the time of awareness and interaction (phase 2: 15x versus 0x; phase 3; 28x versus 5x). Three oral communicators indicated print media as a factor, compared to 11 well educated interviewees (ratio 1 : 1.5). The much stronger influence of print media in the conversion processes of those with a higher education does not come as a surprise, but shows how the level of education has an influence on which factors are more effective for particular groups.

Supernatural factors have been more influential in the group of the well educated converts, which comes as a surprise. Communicative elements acted in this group more strongly as a factor during early awareness, at the time of interaction, and during the decision

time (phase 1A: 2x versus 0x; phase 3: 17x versus 1x; phase 4: 4x versus 1x). However, during the time of awareness communicative elements were twice as strong a factor in the group of oral communicators (5x versus 6x; ratio 2 : 1). Experiential supernatural elements occurred mostly in the group of the well educated people, whereas the convicting element appeared in both groups.

### **7.3.4 The influence of the community**

The kind of community the interviewees come from has an influence on the significant factors (see Appendices 13/13 to 13/16).<sup>52</sup> The factors that hinder a change were stronger at the time before an interest in the Christian faith arose in the group from a community in which Muslims are a majority (16x versus 12x; ratio 2.44 : 1). This trend continued in later phases where those from a Muslim community encountered still more factors that hindered a change (phase 2: 7x versus 1x; phase 3: 10x versus 1x). On the other side, factors that were pushing for a change were stronger in phase 1 for those from a mixed community (33x versus 2x). This shows that for those from a Muslim community there were no strong reasons for a change before they became aware of the Christians faith, whereas for those from a mixed community there were strong factors pushing for a change already. Negative life experiences were at work as a factor in phase 1 only in those from a mixed community (13x versus 0x), with Islamic practice also as a factor (11x versus 1x). However, as people interacted with the Christian faith, for those from a Muslim community their practice of Islam became a strong factor, moving them closer to the Christian faith (phase 3: 11x versus 13x; ratio 1.57 : 1).

Christian programmes were more effective as a factor in the stories of those from a Muslim community. Christians themselves played an important role in the conversion processes of both groups. The verbal communication, however, was more prominent as factor in those from a Muslim community, particularly from the time of awareness up to the decision stage (phase 2: 9x versus 7x; ratio 2.35 : 1; phase 3: 20x versus 2x; ratio 18 : 1; phase 4: 13x versus 19x; ratio 1.25 : 1). Likewise, the lifestyle of Christians was more influential for those from a Muslim community during the time of awareness and interaction (phase 2: 30x versus 13x; phase 3: 19x versus 10x). In phase 1, however, those from a mixed community were more influenced by the lifestyle of the Christians (5x versus 2x; ratio 1.36 : 1). Christian

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<sup>52</sup> 11 interviewees are from a mixed community, whereas six are from a community dominated by Muslims, which is a ratio of 1.83 : 1. It is important to keep this relation in mind when comparing the frequency of references to particular factors. See Appendix 13/15 and 13/16 for information about which interviewees are part of which group.

relatives played only a role in phase 1 and 1A for those interviewees from a mixed community, which is natural as those from a Muslim community usually do not have Christian relatives.

Christian meetings began to become active as a role for those from a Muslim community only during the time of interaction, whereas for the other group they started already during the awareness phase. Obviously people from a Muslim community have a much higher aversion to entering a Christian meeting than those from a mixed community. During the time of interaction the church meetings were playing a stronger role for those from Muslim communities (11x versus 4x), whereas during the decision stage they were more prominent for those from a mixed community (3x versus 1x). Evangelistic meetings, or “crusades” as they are commonly called in Kenya, were a common factor in the conversion process of those from a mixed community in phases 2 to 4, whereas for those from a Muslim community they played a less important role (phase 2: 3x versus 1x; phase 3: 5x versus 2x; phase 4: 4x versus 0x).

Media have been active as a factor in both groups, but they tended to play a role at an earlier stage for those from a mixed community. Audio media were active in the group of a mixed community during the time of early awareness (phase 1A) and visual and print media already before an interest in the Christian faith began. During the time of awareness and interaction, however, audio media became more important for those from a Muslim community (phase 2: 6x versus 1x; phase 3: 6x versus 2x). Visual media were important for both groups in phases 2 and 3, but in phase 4 only for those from a Muslim community. Print media played about an equal role in both groups. They were mentioned by all six interviewees from a Muslim community, but only by eight from the 11 from mixed communities (ratio 1.37 : 1).

Supernatural factors were again important in both groups. Communicative elements had a stronger influence in those from a mixed community, particularly from the time of awareness up to decision (phase 2: 9x versus 2x; phase 3: 17x versus 1x; phase 4: 4x versus 1x). Experiential elements, on the other side, were more prominent in the conversion process of those from a Muslim community (phase 1: 1x versus 0x; phase 2: 4x versus 2x; phase 3: 8x versus 9x; ratio 1.63 : 1). An exception is the time of early awareness (phase 1A) where there are only references by those from a mixed community. Convicting elements were stronger as factors for those from a Muslim community during the time of interaction and decision (phase 2: 1x versus 0x; phase 4: 4x versus 3x; ratio 2.45 : 1).

### 7.3.5 Summary of the analysis of the influence of the background

The comparison of the different backgrounds in terms of gender, socio-economic level, education and community has shown the different influences that the respective backgrounds had on the significant factors in the conversion processes of the interviewees.

The analysis of the *influence of gender* has revealed that female interviewees were more often faced with a situation that pushed for a change, had more negative life experiences and in general were often not satisfied with their life. Consequently they were more often searching for something. The male interviewees were generally coming from a situation in which life was going well and there was no need for a change. Both groups experienced Christians and their lifestyle as important factors, but for the female interviewees the verbal communication was more important once they interacted with this new faith. For the male converts their practice of Islam more often acted as a factor that led them to an interaction with the Christian faith. The female interviewees were more influenced by Christian programmes, church meetings and visual media, whereas the male interviewees responded more to audio and print media. A surprising result is that supernatural factors apparently played a more prominent role in the conversion processes of the male interviewees. The expectation would have been that female converts are more open for the supernatural, but this was not confirmed. A possible explanation for the more prominent role of supernatural factors among the males is that for some this was the only way God could stir up their interest, as they were not open for other ways of communication. M5 for example did not allow his wife to share anything about the gospel with him and once even chased a pastor from his home with a knife (M5:387-398, 280).

The analysis of the *influence of the socio-economic level* showed that interviewees from a more disadvantaged background experienced a stronger dissatisfaction with life and were therefore pushed towards a change, something that comes not as a surprise, considering the many challenges they faced in their particular life situation. This kind of push developed for converts from a higher socio-economic background at later phases in their conversion process, which is an interesting observation. Their interest in the Christian faith obviously caused some negative changes in their life situation that pushed them to a closer interaction with this faith. The influence of Christians was slightly higher in the disadvantaged group, in regard to 'verbal communication' as well as 'lifestyle'. It seems that Muslims who had to cope with many challenges in their lives were responding particularly to an encounter with compassionate and loving Christians who created an interest in the faith of these people.

Evangelistic meetings played a role in both groups, for the disadvantaged group more in the early phases and for the middle group in the later phases of their conversion process. Media factors were important in both groups as well, with audio media being more prominent in the disadvantaged group and print media in the middle group. This has to do with the fact that five of the interviewees from the eight in the disadvantaged group are oral communicators at the same time. Again supernatural means were working as factors in both groups.

The analysis of the *influence of education* has highlighted some important differences between the two groups. Factors that hinder change were much stronger in the group of the well educated, whereas oral communicators, who also experienced more negative life experiences, were pushed more towards a change. Education seems to have hindered a change, but at the same time it needs to be mentioned that all oral communicators are also from the disadvantaged group. The two elements of socio-economic level and education are closely inter-related. In some situations it is difficult to decide whether a particular result is due to the influence of education or socio-economic situation. Christians played an important role in both groups. Whereas interviewees from the well educated group responded more to the lifestyle of Christians in the early phases, oral communicators were influenced more by the verbal communication in later phases. Christian meetings played a stronger role for the more educated ones. They liked to attend church meetings during their time of interaction and decision. The media factors worked differently for each group, with print media being much stronger for the well educated interviewees, while oral communicators were responding more to audio and visual media. This is a confirmation of the role education plays on the preferences for the use and effectiveness of different media. Supernatural factors were stronger in the group of the well educated ones, particularly in regard to communicative and experiential elements. No convincing reason has been found for this somehow surprising observation.

The analysis of the *influence of the community* has shown that those who come from a community in which Muslims are a majority did not have strong reasons to think about a change, whereas interviewees from a mixed community experienced strong factors that pushed for a change. However, as those from a Muslim community became aware of the Christian faith and began to interact with it, their practice of Islam worked as a factor that pushed them towards this new faith. Christians had an influence in both groups. Their verbal communication however, played a more important role for those from a Muslim community, as did their lifestyle. Christian meetings acted as a factor in both groups, with evangelistic

meetings being more prominent with those from a mixed community. They apparently did not have the same reservations of attending Christian meetings as those from a Muslim community had. In addition, Christian meetings are less common in Muslim communities than they are in areas where the community is mixed. Media factors played a significant role, however, for interviewees from a mixed community. They began to act as factor already in the early phases, whereas for those from a Muslim community influence started later. It seems that those from a Muslim community were not aware of Christian media so much as those from mixed communities. Supernatural factors were active in both groups, with communicative elements stronger in the conversion process of those from a mixed community and experiential elements more stronger with those from a Muslim community.

## **7.4 Interaction with the wider theory**

The *factors* that act during a process of conversion and are responsible for why a person continues to interact more with an alternative faith system are the focus of different studies and various categories for such factors have been mentioned. One way of grouping them is to divide them into communication, social, cultural, and supernatural factors (Greenlee 1996). In my previous research I grouped them into media, witness, supernatural, and affectional factors (Straehler 2005). The categories that were identified in this study are more diverse and I put them under the headings of ‘probability of change’, ‘life experiences’, ‘Islamic practice as factor’, ‘Christian programmes’, ‘Christians’, ‘meetings’, ‘media’, and ‘supernatural factors’. Factors in conversion processes of Muslims have to do with practices that have proven to be fruitful, a concept that is currently being researched on a wide scale in Christian outreach to Muslims (Woodberry 2008; Allen et al 2009; Adams, Allen & Fish 2009). The motivation for this approach is to learn from the ways God is apparently using in this time in order to “build a people for himself among all the nations of the world, including Muslims” (Allen 2008:99). However, the concept of fruitful practices is described from the perspective of Christian workers who actively seek to establish fellowships of believers from a Muslim background, not from the perspective of which factors were most helpful in the conversion process of Muslims coming to faith in Christ. Only some of them can therefore be compared to the factors identified in this research. The latest “descriptive list” of such fruitful practices categorizes them into groups that relate to society, believers, God, fruitful teams, seekers, leaders, communication methods, and faith communities (Allen et al 2009:112).

The factors identified in this research in general agree with results from various other studies. The lifestyle of Christians, supernatural experiences, and dissatisfaction with Islam are reported to have been important factors in different geographical areas around the world (Woodberry 2006:14f). One of the strong factors that emerged from the analysis in this chapter is the *role of the Christians as change agents*. For Rambo (1993:66) it can be “a most remarkable event when an advocate and a potential convert come together and begin to engage in processes that will result, for some people, in conversion.” Such encounters were described by the interviewees in this research many times. The fruitful practices related to ‘seekers’ are the ones that are of particular interest for my own research and they mention that “fruitful workers are bold in witness” (Allen et al 2009:114), a statement that emphasizes the importance of Christians sharing their faith with Muslims in a clear way. The relevance of Christian meetings is highlighted by Eric and Laura Adams (2008:141) when they write that the church “is a dramatic witness that a community of ordinary people can be transformed”. This community of faith, according to their understanding, is living proof to the surrounding society that the Kingdom of God is breaking into that particular society to actively transform individuals. Public evangelistic meetings like the typical “crusades” in Kenya – despite the unfortunate use of this term that is offensive for Muslims – fulfil the purpose of being able to address many people at the same time and in this sense do what Sinclair (2005:133) terms as “apostolic evangelism”. According to him it is necessary to reach out to large numbers of people at the same time, preaching or using other methods to communicate the gospel, if the church wants to see a break-through in a community where only few are followers of Christ. Such meetings give an opportunity for people who do not have a close relationship with Christians and would otherwise not hear the gospel.

The *use of the Bible* has not been emphasized separately in the analysis, but was included in the general description of the factor of ‘print media’, where it constitutes a significant part of this particular medium. Access to the Word of God is crucial in communicating the Christian gospel to Muslims. As one author puts it: “In most (testimonies), the role of the Bible or some passages of Scripture were central to conversion. How could it be otherwise?” (Maranz 2006:61). However, the emphasis in recent years in terms of Scripture translation and promotion around the world has been moving from simply publishing or distributing printed parts of the Bible towards engaging communities with the Scripture so that they would be transformed by the gospel. In this effort printed portions of the Scripture are only one possible tool, others being oral story-telling or audio-visual media, as Andrea and



Leith Gray explain (2008:33f). They refer in their article to the matrix of Brown (2002; see Appendix 5) who charts selected Scripture portions designed to move people from a position of little knowledge of and a negative attitude towards the gospel toward more knowledge and an accepting attitude (Gray & Gray 2008:41f).

It has become obvious from the analysis in this research that various factors are active during different chronological phases of conversion processes and work together in order to cause a movement towards the new faith. This working together of factors has been pointed out already in the model of Lofland and Stark (1965) where tension, encounter with an alternative, formation of emotional bonds and intensive interaction with the new faith system all work together and lead to a conversion. Even though no general order could be verified in this study, the dynamic of different factors working together applies to the conversion processes in this research.

In some studies it is not so much the factors in the conversion process that are emphasised, but rather the *motives* and *reasons* that lead to a conversion. In a way one can say that the reasons are the main motive for conversion, while factors are the influences that, in one way or another, encouraged or pushed the person on his/her journey to Christ (Straehler 2005:52). The question with regard to the conversion of Muslims to the Christian faith of course is why these “amazing apostates” (Altemeyer & Hunsberger 1997) gave up the religion of their family. A number of reasons are presented by different authors. Gaudeul (1999) lists the attraction of Jesus, a thirst for truth, the search for community, the need for forgiveness, a thirst for God, and a call from God as key categories of reasons. Maurer (1999:122-127) explains these reasons in terms of five key motives: Religious, mystical, affectional, socio-political, and material. The ‘affectional’ motive is of particular relevance, as it supports one of the results of this study, that interpersonal bonds are a decisive factor for some converts who experience affection as they are loved, nurtured, and affirmed by Christians (Maurer 2006:101). The relationship with Christians influences the thinking and behaviour of the potential convert even more strongly if during the time of interaction the person may spend increasing time with Christians and less time with people from their own religious community, an issue that Rambo (1993:107f) describes aptly. However, the observation of Ullman (quoted in Rambo 1993:111) that a strong relationship with a spiritual leader of the alternative faith was absolutely central to the conversion, has not been confirmed in my research, even though in some cases a pastor played a decisive role in the decision phase of the conversion process (eg M5, F3, F8). Another key motive mentioned by Maurer (2006:98f)

and found in the present research is the ‘religious’ or ‘intellectual’ motive. This is the case with people who actively seek knowledge about religious or spiritual issues via literature or other media.

In the discussion about factors that lead to a conversion the issue of the *personality of the convert* is sometimes pointed out. In some cases there exists a significant relationship between emotional problems of the convert and the conversion (Popp-Baier 2003a:98). Insecure parental attachment histories and crisis or tension experiences can make a religious conversion more probable (Oksanen 1994). This position seems to be confirmed by a number of the converts in this research in whose conversion process there was a higher probability of change. Some of them grew up with insecure parental attachment or had emotional problems before they accepted Christ (eg F3, F4 and F5).

The *role of the context or the conditions* is another issue that is often discussed in conversion studies, particularly from a sociological and anthropological point of view (Krech 1994:27, 33ff; Buckser & Glazier 2003). Conversion is rarely a sudden moment of insight or inspiration. It is a change both of individual consciousness and social belonging, of mental attitude and physical experience, whose unfolding depends on both the cultural setting and the distinct individuals who undergo conversion (Buckser & Glazier 2003). This is clearly an important aspect as the analysis of the different backgrounds has shown. Variations in the conversion process and the way different factors work out have been pointed out in this chapter. Even though the description of John and Anna Travis and Phil Parshall (2008) deals with factors that influence the *identity* of new followers of Christ, these elements of political, social, demographical, historical and cultural factors, as well as ethnic realities, socio-religious variances and the interaction the people had with those called “Christians” in the past – all these are important aspects of the context that influences conversion processes.

A final issue, but one of the most important ones in the discussion about conversion factors, has to do with the question how the *influence of God* and *human influences* work together in conversion processes. This of course is a widely discussed topic in systematic theology. The picture of people “waking up” because “they are being awakened” is helpful to explain what happens in conversion (Barth 1978:35). The term “correlation” is used by Berkouwer (1965:292-294) to describe the balance between simply announcing reconciliation as a fact (Christ died for all and all are elect in Christ) and describing faith as a human participation in reconciliation. People decide to accept God’s salvation once their inner eyes are opened to its reality (Bloesch 1984:273). In the stories of the conversions in this research

the converts always emphasized the general influence of God on their spiritual development. Even though some were very active on their own, searching and interacting with the new faith alternative, the way in which different factors and circumstances worked together can only be explained by the divine hand behind the scene. McIvey (2006:207) calls this “God’s calling”. It is particularly interesting to note that a number of interviewees did not show a high probability of change before they became aware of the Christian faith, but eventually they also underwent a dramatic transformation in their lives. Maranz (2006:54) observes an interesting point when he writes that some Muslims come to Jesus because they search for him, whereas at the other end of the “motivational scale”, Jesus makes himself known in spite of what seems to be a lack of spiritual interest. A point that also becomes clear from the experiences of the interviewees is that in evangelism it is possible and necessary to address the will-power of a person. Even strong Calvinists like George Whitefield called people to a decision (Pollock 1972:169ff). A conversion process takes place through an inter-play of human will-power, significant factors that act in the life of a person, and the influence of God. The question whether a particular development in a conversion process is the result of the influence of God or the result of a human factor is in a sense irrelevant, as God usually uses human agents and contextual circumstances to achieve his purposes, making it difficult if not impossible to differentiate between the two.

## **8. Conversion processes: Consequences and types**

In this chapter I want to conclude the analysis of conversion processes of Muslims in Kenya who converted to the Christian faith. This includes a focus on the consequences of such conversion processes. The chapter culminates in the presentation of four typical conversion processes and their characteristics as they appear from this research. Some conclusions from the analysis of consequences and types will conclude this chapter.

### **8.1 Consequences of conversion processes**

In the paradigm for analysing conversion processes one of the elements is the consequences or results of such processes. This has to do with changes that happen with regard to the identity and behaviour of the person, their understanding of God, the reactions of the community and family, and the issue as to what extent the convert shares about his or her new found faith. These changes are the focus of the analysis in this section.

#### **8.1.1 General analysis of consequences of conversion processes**

During the analysis of the conversion processes of the 17 interviewees the consequences or results of their conversion had been one aspect of concern. These consequences were identified in four areas: a) changes that happened; b) the reaction of family and community; c) family relationships; and d) sharing about the new faith (see Appendix 9 “Code system after selective coding”). In this part of the analysis I want to point out what exactly these consequences were and how they were experienced by the converts. Most of these changes took place during phase 5, the time of incorporation, and therefore the other phases are not considered.

The first result of conversion has to do with changes the interviewees experienced. Going through the process of conversion led to changes of the person himself or herself. 14 interviewees indicated such changes (Table 66). All except one mentioned that their conversion brought changes in regard to others, mainly in their behaviour towards others. And for all their conversion brought changes in regard to God, particularly in their understanding of God.

The changes with regard to oneself took place in attitudes (7x) or a general improvement of the life situation (9x). F2 for example gave up her lifestyle of drinking and other behaviour she classified as negative and underwent a significant transformation, whereas most of her

former friends are by now dead, due to their destructive lifestyle (F2:129). In four interviews it became apparent that the person underwent a change of identity whereas two indicated that their cultural identity was strengthened. For M4 everything changed, as he put it, his job, his relationships, his dress, everything inside and outside (M4:212-215). F4 gave up her Islamic dress (F4:98) whereas F1 continued to use hers (F1:179).

**Table 66: Frequency of referral to ‘Changes that happened’**

<b>Consequences</b>	<b>Number of interviewees (out of a total of 17)</b>
In regard to oneself	14
Change in attitude	7
Change in identity	4
Name changed	2
Improvement of life situation	9
Cultural identity strengthened	2
In regard to others	16
Change in behaviour	15
Change in relationships	2
In regard to God	17
Experiencing peace	1
Change in understanding of God	17
Strengthening of relationship with God	2

Changes in regard to others’ were experienced by 15 interviewees as a change in behaviour. For M3 this means that he is more free now to talk to people, particularly to women (M3:258). The father of M4 observed a distinct change of behaviour in his son towards more humility (M4:115). M5 has given up his harsh treatment of his wife and children and become peaceful (M5:163). The problems with angry outbursts of F4 gradually gave way to a more constructive and loving behaviour towards others (F4:103), something F5 experienced in a similar way (F5:162). Two interviewees indicated a change in their relationships, meaning that the circle of their friends changed towards a stronger involvement with Christians (eg F1:247).

For all interviewees their conversion opened up a completely new understanding of who God is, like M5 who explained that before his conversion he just knew that God existed, but not more. Now he knows that this God is alive and cares for humans (M5:416). F6 said that before her conversion she knew that God was there but she did not have a connection to him, something that changed after her acceptance of Jesus (F6:479-481). M7 made an interesting comparison:

A: “Before, I used to view God as - always looking for faults in man. We used to have this expression, if you say some words, God might hit you, literally with a *rungu* (a stick, a deadly weapon). So before, that was my conception... After my conversion I realized that - God is not eager to punish us... God is a God who wants a relationship, rather than, ah - what we call, ah - he doesn’t want robots... That is a view of God that I never had.” (M7:272-273)

A number of interviewees concluded from their new experience of God, that the God they believe in now is not the same as the one they believed in before. The remarks of M2 stand for similar statements by others:

A: “I understand God now in a very different way, because the God I used to know those days, I don’t think if he is the present God I pray today.” (M2:389)

The second category with regard to the consequences of the conversion process is the reaction of the community and family (Table 67). This reaction in response to the conversion of the interviewees was overwhelmingly negative, in 12 cases the community rejected the conversion, in four cases this reaction included even physical violence. It is also interesting to note that ten interviewees reported that the community and family eventually accepted “somehow” their decision. In the case of F7, the father, who had been opposed to the conversion of his daughter for years, finally accepted it officially and in the presence of the village elders, which was an extraordinary experience for her (F7:81-82). Similarly, F6 was accepted by her father as he was close to death and had an urge to forgive his daughter (F6:151). For M7 the grudgingly given consent of the father came after the son boldly shared about his conversion with the parents soon after his decision for Christ. The words of his father made a deep impression on M7:

A: “He said: “The world will hate you. The world might consider you rotten, but we gave birth to you. We cannot throw you anywhere, even if we want to. We don’t like the decision you are making, but we cannot just get rid of you, that is just not right.”” (M7:89)

**Table 67: Frequency of referral to ‘Reaction of community and family’**

<b>Consequences</b>	<b>Number of interviewees (out of a total of 17)</b>
Not knowing	1
Accepting	2
Somehow accepting	10
Rejecting	12
Violent	5
Physical violence	4

Several of the converts made the experience that their family first reacted negatively and even rejected them outright, but later on circumstances developed that somehow led to an acceptance of the convert. In this way normal human relationships grew again within the family.

The third category of consequences has to do with the family relationship after the decision to follow Christ. It is closely linked to the reaction of the community and family. In the case of eight interviewees the family relationship became tense after conversion, in the case of four interviewees it broke down completely, and in the case of one interviewee the family relationship remained tense after conversion (Table 68). On the other hand, four interviewees indicated that their family relationship was good after conversion and six reported that it even improved after their conversion.

**Table 68: Frequency of referral to ‘Family relationship after conversion’ and ‘Sharing’**

<b>Consequences</b>	<b>Number of interviewees</b>
Relationship remained tense	1
Relationship became tense	8
Relationship broke down	4
Relationship good	4
Spouse becoming a believer as well	4
Improving after conversion	6
Sharing: secretly	4
Sharing: openly	14

An interesting observation is that in one and the same story the relationship can first break down and later improve again. This was the experience of M6 for example who did not have contact with his family for six years, but then was able to establish a good contact again (M6:126-132, 200). The conversion of F3 led to a complete restoration of the broken family relationship, something that was unthinkable before (F3:166).

Four interviewees experienced that their spouse became a believer as well, something that is not always the case when a Muslim converts. For M4 it was his “luckiest day” as he expressed it, when his wife received Christ as well (M4:100). When F8 wanted to become a follower of Christ, she was not accepted alone:

A: “When I was coming to church the pastor was telling me: “Where is your husband? Pole pole, pole pole hivo!” (Let’s go slowly! Like that.) And then I told him: “The pastor wants to see you!” And then when I tell him that the pastor wants to

see him, he appreciates to come to see the pastor. Then the pastor preached for him and then he accepts to be a Christian.” (F8:57)

The final category with regard to the consequences of the conversion process has to do with the extent the convert shares about his/her experience openly. Four interviewees stated that they kept their new faith secret, at least for some time (Table 76). 14 indicated that they shared about their new faith openly. Two did not make any comment. Three indicated both options which refers to a change in the way they talked about their new faith – first keeping it secret, but after some time sharing openly. A number of interviewees stated that they are concerned about other Muslims and share the gospel with them (M3:272). M1 did not inform his family about his conversion till the date of the interview, even though they suspected something like that (M1:127). F5 also keeps her new faith as a secret (F5:105-108). M7 developed a convincing strategy of how he could keep his faith unnoticed, based on the example of Nicodemus in the New Testament. However, after a short time he could not keep the secret any longer and revealed it to his parents (M7:76).

Taking the changes in regard to oneself and to others as well as the understanding of God together, it is apparent that a significant transformation has taken place in the lives of these converts. The biblical metaphors about conversion, like a new birth or a radical change, are obviously visible in the lives of the interviewees. Lives were changed, bad habits overcome, negative attitudes replaced by positive ones, and a deeper understanding of who God is developed. The interviewees have gone through considerable difficulties in relation to their families, they were rejected and some even threatened with physical violence. Relationships became tense and broke down occasionally. Most of the converts in this research share about their new found faith openly, despite the risk that this involves for some. At the same time these interviewees experienced God’s intervention in difficult situations and relationships, spouses became believers as well, relationships were restored, emotional healing took place. It becomes clear that a conversion process is a dramatic experience that does not happen in isolation from the rest of life and particularly not in isolation from the family and community in which one lives. It affects all areas of life. The results or consequences of a conversion process are an important part of understanding such processes.

### **8.1.2 Variations of consequences according to categories of interviewees**

After having analysed the consequences in general for all converts as one group, the task is now to find out what the differences are with regard to the different backgrounds of the



interviewees. This section therefore analyses the influence of gender, socio-economic level, education and community in respect of the consequences of their conversion for the individual converts. Only the differences will be highlighted.

#### **8.1.2.1 The influence of gender**

The influence of gender on the consequences of the conversion was not strong (see Appendices 14/1 and 14/2). The most obvious difference is that six of the eight female interviewees made remarks that indicate an improvement of their life situation as opposed to only three of the male interviewees. This is in line with the earlier observation that the female interviewees tended to come from a life situation that they did not experience as satisfactory and that was therefore pushing for a change. Apparently their conversion fulfilled this effort to strive for an improvement of their situation.

In line with this is the observation that family relationships improved after conversion for four female interviewees as compared to only two males. However, this point needs to be taken with caution because in some of the cases this improvement came only after an original breakdown of relationships. Some minor differences are that two of the male interviewees changed their names, whereas none of the females did so. On the other hand two of the female interviewees indicated that their relationships changed, associating with different people after their conversion than before, whereas none of the males indicated this.

#### **8.1.2.2 The influence of the socio-economic level**

The socio-economic level had a significant influence on the consequences of the conversion (see Appendices 14/3 and 14/4). With regard to the changes that took place, three of the interviewees from the middle group (9 interviewees) indicated a change in identity as compared to only one from the disadvantaged group (8 interviewees). An improvement of the life situation was slightly higher in the group of the disadvantaged (5x) than in the other group (4x).

The strongest difference appears in the reaction of the community and family and in the resulting relationships. The decision to convert to the Christian faith was rejected by the family and community of eight interviewees from the middle group as compared to only four from the disadvantaged group. All five interviewees who mentioned a violent reaction are from the middle group. The effect of this was of course that more relational conflicts developed in this group. Five interviewees from the middle group experienced that relationships became tense as compared to three from the other group, and in three cases from

the middle group the relationship broke down as compared to only one case in the group of the disadvantaged. On the other hand four interviewees from the disadvantaged group reported an improvement of relationships which happened only in two cases of the middle group. The tendency seems to be that a higher socio-economic level provoked more resistance to a conversion to the Christian faith.

### **8.1.2.3 The influence of education**

The influence of education on the consequences of the conversion are mainly in the area of relationships and the reaction of the community and family (see Appendices 14/5 and 14/6). Seven interviewees from the group of the well educated (12 interviewees) stated that the relationship with their family became tense after their conversion, as compared to only one from the group of the oral communicators (5 interviewees). All four interviewees who said that the family relationship broke down are from the well educated ones. On the other hand three converts with good education mentioned that the relationship with the family was good after conversion, as compared to only one from the group of oral communicators. Three of the four converts whose spouse also became a believer in Christ are from the group of the well educated.

This picture of converts with a good education getting more resistance and problems as a result of their conversion is confirmed by the ten interviewees from this group who mentioned that their conversion was rejected by their community and family, whereas this was the experience of only two of the oral communicators. All five interviewees who reported a violent reaction are from the group of the well educated.

### **8.1.2.4 The influence of community**

The make up of the community from which a convert comes has some influence on the consequences resulting from a conversion (see Appendices 14/7 and 14/8). One difference has to do with the statements of three interviewees from a mixed community (11 interviewees) who changed their identity, as compared to only one from a Muslim community (6 interviewees). On the other hand two of those from a Muslim community said that their identity was strengthened, something none of the others reported. It seems that those who come from a Muslim community were happy to remain associated with this community as far as possible, whereas those from a mixed community tended to leave the minority of Muslims in the community and associate with the Christian majority. All four interviewees whose spouse converted as well are from a mixed community.

In regard to the relationships with the family, four interviewees in each group experienced that these became tense after their conversion. Due to the lower ratio of interviewees from a Muslim community this means that there was a higher occurrence in this group. At the same time four interviewees from a Muslim community also reported an improvement of relationships as compared to two from the other group. These four are the same ones who also mentioned an increase in tension, indicating that family relationships were quite mixed, often deteriorating first and later improving again.

Connected with this trend is the reaction of the community and family. Seven interviewees from a mixed community mentioned that this reaction was somehow accepting as compared to three from a Muslim community. In regard to a rejecting attitude the result is about the same, eight from a mixed community versus four from a Muslim community. That is about the same occurrence in both groups for both attitudes, based on the ratio of interviewees in each group, with a slightly higher occurrence for an accepting attitude in the group of mixed communities. It is surprising that the interviewees from a mixed community did not experience a significantly higher level of acceptance, based on the fact that there is more interaction with Christians than in a community that is dominated by Muslims. The earlier observation that those from a mixed community were more antagonistic towards Christians was confirmed by the results in this section.

### **8.1.3 Interaction with the wider theory**

The discussion about *results or consequences of a conversion* is the focus of different areas of conversion studies. From the perspective of psychology of religion one important issue is the changes that take place in the life of a person (Popp-Baier 2003a:114). The analysis in my research has pointed out a number of such changes. The converts took on a new religious perspective, indicated often by a change of affiliation with a different religious community, but not necessarily with a different social community. Their perception and understanding of God underwent a significant transformation. In this sense it can be stated that there was a clear change in the belief, attitude and behaviour of the interviewees researched.

In addition to the question about the changes, sociological studies are interested in the question: *For what* does conversion happen? (Wohlrab-Sahr 2002:88). This question assumes that the convert attempts to solve a particular biographical problem situation. Conversion in this sense is not understood only as a cognitive re-orientation but rather the attempt of transforming a crisis experience in a symbolic-ritualistic way (Wohlrab-Sahr 2002:90). The

analysis about the significant factors in conversion processes has shown that most of the converts of my research indicated factors that were pushing for a change, but not necessarily as a cause for their interest in the Christian faith. For about half of the interviewees their life situation improved after their conversion. This confirms the understanding of conversion as an attempt to solve a particular biographical social problem. However, this explanation cannot be taken as a general principle, because it also appeared from the analysis of this research that a number of interviewees indicated that their life was going well and they did not perceive their situation as pushing for a change. And yet these interviewees also got involved in a process that led to their conversion.

According to the rational choice theory people convert only if they see some benefit to it. The individual person tries to preserve “social and religious capital”. Individuals calculate how they can get the rewards they want at low cost, given their social context (Stark & Finke 2000:116-123). Judging from the observation that there were a number of positive consequences for the converts researched in this study, this theory may well apply to their situation. In a country like Kenya where Christianity is the majority religion it might bring certain advantages if a Muslim becomes a Christian. This could lead to wrong motives for conversion. On the other hand it is true that unless someone sees a certain advantage in conversion, he or she will not consider taking such a step. Unless a Muslim is convinced that he or she will get spiritual blessings by converting to the Christian faith that cannot be obtained in Islam, he or she will not convert (cf Rambo 1993:126, 140). Such blessings are often seen in forgiveness, eternal life, or a personal relationship with God. In theological studies of conversion these positive consequences are described in detail (eg Burkhardt 1999:53; McGrath 1997:437-440). Such studies also emphasize that the experience of salvation does not only have a *vertical* dimension, but also a horizontal dimension which leads to a total transformation of human life (Bosch 1991:107). Conversion is not an end in itself but a story about beginnings (Gaventa 1992:51). Therefore it is justified to say that a convert is looking for some benefits. But these benefits may not lie in social approval or material gains. The negative consequences described earlier make it clear that these latest researched converts were, in general, not looking for social approval or material gain.

One result that needs to be highlighted in conversion processes is how openly converts share about their faith with their family and community. Smith (1992:142f) emphasizes the importance in a conversion process of the convert publicly witnessing because “belief is reinforced when it is communicated, allowing it to involve emotions and relationships

actively.” If a convert does not communicate the new belief it will weaken the commitment to it. Whereas this principle is not easily applicable in a situation where public witness may provoke severe pressure and even persecution, like in Muslim dominated communities, Greenlee and Love (2006:48) point out that those converts who had the courage to appropriately make their faith known may encounter difficulties, but often find greater freedom and commitment to Christ. The experience of the converts in this research supports this evaluation, as most of them shared their faith openly and were encouraged in their commitment to Christ, even though they went through some difficult times. The observation that those converts who experienced a deterioration of relationships initially due to their conversion, but were later able to restore their family bonds is confirmed by Evans (2006:172) who found that in Pakistan only about 8 % of converts remained in a long-term antagonistic relationship with their family.

With regard to the influence of the socio-economic and educational background of the convert on the level of opposition and persecution, Evans (2006:182) found that “in going up the social scale, the average treatment of converts grew somewhat more severe.” There seems to be a connection with those on a higher socio-economic and educational level being more afraid to lose the honour of the family if one of their members opts out. Greenlee (2007a:57) has made similar observations in his research of female converts in the Middle East where he found that those with a low level of education and those with a university education were less likely to face opposition than those with a middle level of studies. His explanation for this phenomenon is that those with a university education have a certain degree of freedom whereas the disadvantaged are more open to new ideas because they have nothing to lose. Opposition seems most likely to come to converts in the middle who may have the most to lose from change and instability. This could well be an explanation for the higher level of resistance and rejection those from a middle socio-economic group and those with a better education among the interviewees of my research experienced.

Another important issue in conversion studies has to do with the *change of religion* (Popp-Baier 2002:95). In sociological and anthropological studies it seems to be a generally accepted principle that conversion implies that the convert adapts to the different cultural traits like changes in diet and clothing, or adopting a new rhythm of the day to accommodate ritual prayer times (Süss & Pitzer-Reyl 1996:146f; Rink 2007:19f). However, whether the adaptation to a new religious belief system necessarily implies distancing oneself from the culture of the community in which one grew up, or whether it is possible to remain within this

particular culture despite following a new religious system, is a question very much debated in missiology, particularly with regard to insider movements (eg Teeter 1990; Travis 1998; Parshall 1998; Travis 2000; Higgins 2004; Tennent 2006; Corwin 2007; Travis, Travis & Parshall 2008).

From a sociological perspective a conversion is a change of religious affiliation, a switch from one religious system to another one, with a distinct change of social relationships, from one community to another. Studies in psychology of religion and anthropology confirm this as well. But from a theological and missiological perspective conversion does not necessarily imply distancing oneself from the previous community. The real issue at stake is a change of allegiance, to Jesus Christ. As a person experiences a conversion, he or she is being transformed on the three levels of culture: On the cognitive level in terms of beliefs, on the affective level in terms of feelings, and on the evaluative or moral level in terms of values (Hiebert 2006:24ff). After experiencing such a holistic transformation, the question then arises whether one can remain a member in the previous socio-religious community. Most converts researched in this present study changed their 'religion' and associated with the Christian community. Looking at the general situation in urban Kenya this was probably the most natural way to go. Whether or not it was necessary or whether it might have been more effective in terms of their continued witness to their former community is a question we will come back to in the final chapter.

## **8.2 Typical conversion processes and their characteristics**

In this section the results of the analysis of the different parts of the paradigm for analysing conversion processes of Muslims who convert to the Christian faith are brought together, culminating in the introduction of four different types of conversion processes that emerged from the analysis.

### **8.2.1 Developing a matrix of types of conversion processes**

Lofland and Skonovd (1981:374) suggest that holistic, subjective conversions actually vary in a number of acute, qualitatively different ways which are best differentiated by their respective "motif experience". They identified six such motifs: intellectual, mystical, experimental, affectional, revivalist, and coercive. Maurer (1999; 2006) uses the term 'motive' when he refers to the different ways people come to faith in Christ. He highlights five such motives, three of which agree with the list of Lofland and Skonovd: the 'intellectual'

motive which he prefers to call ‘religious’, the mystical and the affectional motives. In addition, he also mentions socio-political and material motives. Building on the studies of Lofland and Skonovd as well as Maurer and based on the results of the analysis of conversion processes in this research, I propose a matrix of four typical conversion processes that differ in nine major variations (Table 69). The four types of conversion processes can be differentiated by particular adjectives: a) intellectual, b) affectional, c) mystical, and d) solution-seeking. The nine major variations that determine the characteristic of each type are 1) the level of intellectual arousal, 2) the intellectual content, 3) the level of affective arousal, 4) the affective content, 5) temporal duration, 6) belief-participation sequence, 7) level of felt tension, 8) active/passive role of convert, and 9) main factor.

This matrix is meant as a simple tool for evaluating conversion processes and getting a general overview of the main ways Muslims come to faith in Christ. It is based on the results of the analysis of this research and on insight gained from other authors. It does not claim that there are no other types of conversion processes possible. The matrix simply explains the different ways that were observed in the conversions of the interviewees this research focussed on. The nine major variations that lead to the differences in the types of conversion processes are being introduced in this section. The four types of conversion processes that result from the combination of these variations are then presented in the following sections.

**Table 69: Matrix of types of conversion processes**

Major variations	Types of conversion processes			
	Intellectual	Affectional	Mystical	Solution-seeking
1. Level of intellectual arousal	high	low	low	low
2. Intellectual content	high	medium / low	low / medium	low
3. Level of affective arousal	low	high	high	high / medium
4. Affective content	medium / low	high	high	high
5. Temporal duration	long	long / medium	short	medium / short
6. Belief-participation sequence	belief - participation	participation - belief	belief - participation	participation - belief
7. Level of felt tension	none or little	medium	none or little	high
8. Active / passive role of convert	active	medium / low	passive	active
9. Main factor	studies, media	situations, people	supernatural	situations, needs

The *level of intellectual arousal* refers to the role cognitive elements play in getting the conversion process started. Sometimes called the ‘intellectual’ (Lofland & Skonovd 1981:374;

Rambo 1993:14ff) or ‘religious’ (Maurer 2006:98f) motive, the understanding is that a person “actively seeks knowledge about religious or spiritual issues via literature, television, lectures, and other media” (Maurer 2006:99).

The *intellectual content* has to do with the role cognitive elements play in the unfolding of the conversion process and to what extent cognitive learning is part of the process. It is different from the level of intellectual arousal in that it does not look at the original motivation but for the concern for intellectual cognitive elements during the process of conversion.

The *level of affective arousal* refers to the role affective elements play in causing the initial interest in the alternative faith. This has to do with the general life situation, but also with the role change agents play in initiating the process of conversion. Some people are not seeking anything, but by getting into contact with someone from a different faith they become interested in this alternative view.

The *affective content* refers to how affective elements are influential in the development of the conversion process. It describes to what extent the development in the conversion process can be described as a “falling in love” with the alternative faith (Ullman 1989), or how much the change agent was exerting conscious efforts to motivate a person towards a decision.

*Temporal duration* describes the speed with which the conversion process develops. A conversion can be the sudden type that is described in the conversion of Paul in Acts, or the slow process of the twelve disciples described by Mark in his gospel (Peace 1999:4). There is something of a sliding scale regarding conversion, from the dramatic personal and inward experience of being turned around, to a very external institutional and formal process of induction into a new religious community (Bryant & Lamb 1999:12).

The *belief/participation sequence* refers to the observation that in some conversion processes behaviour follows beliefs, in others beliefs follow behaviour. The slogan “belonging before believing” has come in vogue (Becker & Simuyu 2008:130ff). This is an element in the conversion process in which converts play an active part, aligning themselves to a different set of values and beliefs. It may very well be that a person is a Muslim cognitively, but a follower of Christ affectively and behaviourally.

The *level of felt tension* has to do with the degree of social pressure that is experienced by the convert during the process of conversion (Lofland & Skonovd 1981:375) or of other



factors that cause dissatisfaction with the present situation. In the analysis this was referred to as the factor ‘probability of change’ and the consequence ‘reaction of community and family’.

The variation of the *active/passive role of the convert* identifies the level to which converts determine the development of the process of conversion themselves. In the case of a climactic, passive conversion, converts are “caught off guard” by God. In the other, individuals actively choose to continue to expose themselves to the new teaching. Both types of conversion can happen independently from other people (intra-individual) or in relation to other people (inter-individual) (Kilbourne & Richardson 1989:3). This aspect has a strong relation to the conative aspect that I observed in the conversion processes.

The variation of the *main factor* relates to the most prominent source of influence that catalysed the movement towards a conversion for Christ.

All the 17 converts analysed in this research can be grouped in one of the four various types of conversion processes. In most cases it is obvious from their experience what type of process was active in their conversion. Some, however, are more difficult to put into a particular category because elements of different types of conversion processes can be identified. But it was still possible to identify a primary/dominant process. The classification of the 17 interviewees of this study done in Table 70 is therefore not to be understood to be absolute, but as a better way of illustrating the four different types of conversion processes better, while acknowledging that in some cases the allocation of interviewees to a particular type of conversion process can be debated.

**Table 70: Classification of interviewees according to types of conversion processes**

	Types of conversion processes			
	Intellectual	Affectional	Mystical	Solution-seeking
<b>Obvious allocation</b>	M2	M1	M5	F4
	M3	F1	F3	F6
	M4	F5		F8
	M7	F7		
<b>Debatable allocation</b>	M6 (+ affectional)	F2 (+ solution-seeking)	M8 (+ intellectual)	M9 (+ affectional)

### 8.2.2 The intellectual type of conversion process

The intellectual type of conversion process is characterized by a thorough comparison. The people may not necessarily be dissatisfied with their religion, but for one reason or another they begin to ask questions and continue to seek for answers, comparing their own religion

carefully with an alternative one. They are beginning to interact with the alternative faith due to cognitive issues and this emphasis on intellectual issues continues during their process of conversion. They compare the Bible and the Qur'an intensively and think deeply about questions they cannot resolve easily. Once they are convinced about an issue they make their decision based mainly on cognitive reasons. During their conversion process they may be in contact with Christians and affective elements may play a role, but not as strongly as the cognitive elements. In this type of conversion process belief must come first. Only when the person is convinced about the truth of the alternative faith will he/she make a decision. Pressure from the society does not hinder the person to pursue the search. The main factors in this conversion process are the intensive studies, comparing the two different faith systems, aided by various media, particularly print media.

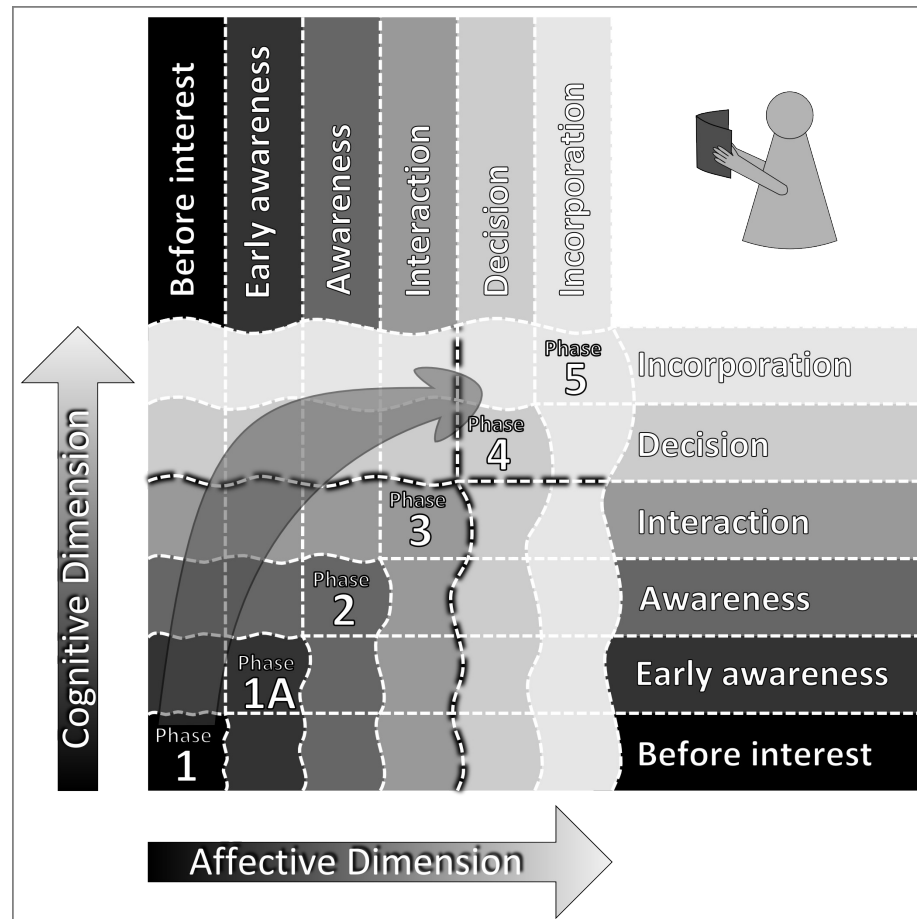
The intellectual type of conversion process can be identified by looking for the following decisive characteristics in the matrix of types of conversion processes (Table 69):

- high level of intellectual arousal
- high intellectual content
- priority of belief over against participation
- an active role of the convert
- studies and media as main factors

When describing the intellectual type of conversion process graphically, it can be seen clearly that the movement proceeds faster on the cognitive dimension than on the affective one, although progress happens on both dimensions (Illustration 24). As mentioned earlier, I do not attempt to indicate the exact development of the conversion process with markers in the different phases, as the whole process with the four different layers on each dimension is too complex. The aim of the graphical illustration is simply to give a general idea of the characteristics of the four types of conversion processes and to be able to compare them with each other. For this reason only the basic form of the MCP is being used, without the complex structure of the properties. The "tail" of the arrow is thick in order to indicate a general movement rather than an exactly defined thin line in a technically constructed graph. Within the broad "tail" variations are possible and expected. In the case of the intellectual type of conversion process the borders of the arrow are drawn with an uninterrupted line, indicating the active role of the convert. In addition, the symbol of a person with a book is emphasizing the characteristic element of 'studying' in the process. The arrow crosses the dividing line between phase 3 and phase 4 on both dimensions because without reaching the phase of

‘decision’ no real conversion has taken place. However, in the intellectual type of conversion process the arrow ends more on the side of the cognitive dimension as this is the more dominant element in the process.

**Illustration 24: Intellectual type of conversion process**



Typical representatives for this type of a conversion process from this research are M3 and M7. Whereas in the story of M3 affective elements are not apparent, in the case of M7 they functioned as a backup for his intellectual search. His attraction to Christians played a role, but more important was the intellectual approach to his studies and comparisons (eg M3:93-96). In the process of conversion of M3 it is obvious that he took the initiative to do something, either to study, to ask questions, to teach what he thought was right on the radio, or going to look for an opportunity to meet a Pentecostal pastor. This indicates a strong cognitive aspect (eg M3:354).

M6 is another example from the research for this type of conversion process. As he felt disappointed more and more by his former religion, so he pursued a search over several years, exposing himself consistently to Christian teaching. The catalyst for this action was

apparently his personality of a pro-active leader type who already in his youth mobilized others for various activities. There is also a strong conative aspect in his conversion story (eg M6:134). The original push for the search seems to have been a combination of intellectual issues (not finding answers in Islam) and at the same time affective issues (not feeling satisfied). The conversions of M2 and M4 also have strong intellectual elements. M2 did a lot of research and became more and more convinced that the Christian faith is the true way (eg M2:21, 107). In a similar way M4 also found his way to the Christian faith through intensive questions and comparing of the two religions (M4:157-168). His desire for a supreme spiritual power was an additional motive for his search (M4:305).

### **8.2.3 The affectional type of conversion process**

The affectional type of conversion process is characterized by personal relationships and emotional elements. This type of process is set in motion when people experience their present life situation as unsatisfactory and begin to long for a change or they come into contact with Christians and are attracted to them. As the process continues, they are strongly influenced by the change agents and through personal contact with their friends become familiar with the Christian message. The experience of being loved and accepted makes a deep impact on them. As they interact with the Christian message they are particularly attracted by affective elements like the love of God or the person of Christ. Even though the affective elements are prominent in such conversion processes, it does not mean that cognitive issues do not play a role at all. As pointed out in this research, both dimensions of the conversion process are present in every conversion, the affective as well as the cognitive. These converts will also learn some of the basic information about Christ and the gospel, but affective issues are the decisive ones. In this type of conversion belief follows participation as the convert will first develop personal relationships with people who accept him/her and through these relationships he or she will grow in the conviction of the content of faith. The main factors are situations that are pushing for a change and people who are representing the alternative faith.

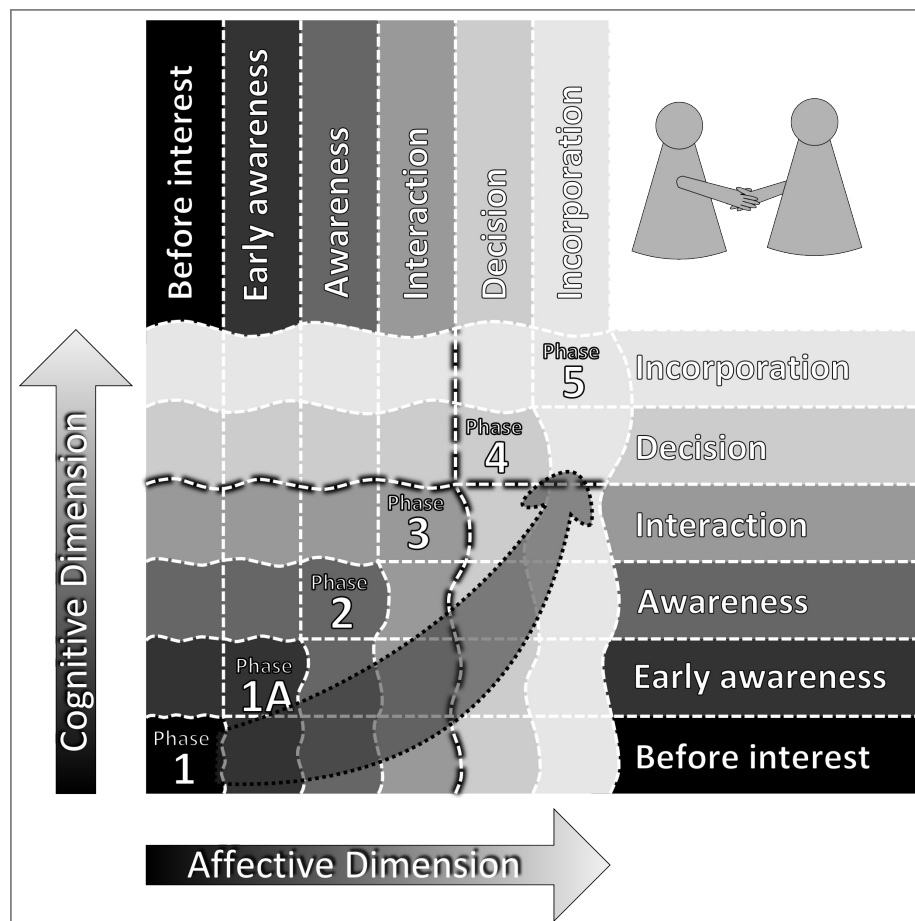
The affectional type of conversion process can be identified by looking for the following decisive characteristics in the matrix of types of conversion processes (Table 69):

- high level of affective arousal
- high affective content
- priority of participation over against belief

- a medium or low level of activity on the side of the convert
- situations and people as main factors

The graphical description of the affectional type of conversion process shows a clear difference from the intellectual type, the movement proceeds faster on the affective dimension than on the intellectual one. The increase in knowledge about Christ and the gospel takes place at later phases (Illustration 25). The interrupted border line of the arrow indicates that the convert is more passive during the process. The arrow ends more on the side of the affective dimension as this is the more dominant element in the process. In addition, the symbol of two people shaking hands emphasizes the characteristic element of the ‘change agent’ in the process.

**Illustration 25: Affectional type of conversion process**



Representatives for this type of conversion process from among the interviewees of this study are M1, F1 and F7, also F2 and F5. M1 and F1 were becoming aware of the Christian faith through personal contacts with Christians. They did not seek these contacts but “it happened” that way and soon affective bonds developed. Both indicated that it was the love of the Christians and the way they accepted and treated them that created an interest and desire in

them. In both conversion processes it is obvious that the Christians actively and purposely taught and encouraged the converts to make a decision for Christ.

In the case of F7 it is interesting to note that she often mentioned her attraction to the Christians, but rarely her attraction to God or to Christ. It seems that this is not a coincidence of the way she expressed herself but an indication of the affective bond to the Christians that was pulling her closer to this faith. However, even in her case at a later stage she dealt with cognitive issues concerning the Christian faith (F7:169, 204-209).

In the conversion process of F2 there was also a strong element of solution-seeking in addition to the affective element of her relationship with Christians in the place in which she was working. Since her life situation was unsatisfactory and in terms of her health dangerous, she was looking for an alternative that would give her a chance to survive (F2:129). But without the contact with Christians she would not have gone that way. F5 also was in a difficult situation with a very negative family atmosphere, and there in the midst of the challenges were Christians who cared for her. That made a deep impression and encouraged her to think more about the gospel (F5:232-235).

#### **8.2.4 The mystical type of conversion process**

The mystical type of conversion has a special place in the types of process. It is characterized by the element of a surprise by God. These are people who do not seek an alternative, they do not necessarily feel any tension or dissatisfaction, at least if they do so they are not seeking for a solution by themselves. These people are then taken by surprise by God, who communicates with them in a supernatural way. The experience can be very dramatic and for others who may observe what happens appear rather strange. As a result of the sudden encounter with God these converts slide *automatically* into a position of following Christ. For them there is no question to decide otherwise. Cognitive issues usually do not play a role in this type of conversion experience, even though communicative supernatural factors may be implied and the convert may learn some particular truths about Christ and the gospel. However, the person will be much more affected by the dramatic emotional experience. The temporal duration is very short since the decisive conviction happens in a short time during the mystical experience. However, it might well be possible that there was a longer period of preparation that preceded the mystical experience and prepared the ground for it. Participation follows belief in this conversion process because the convert is first convinced of the truth of God's revelation to him/her in the mystical experience, and only afterwards associates with

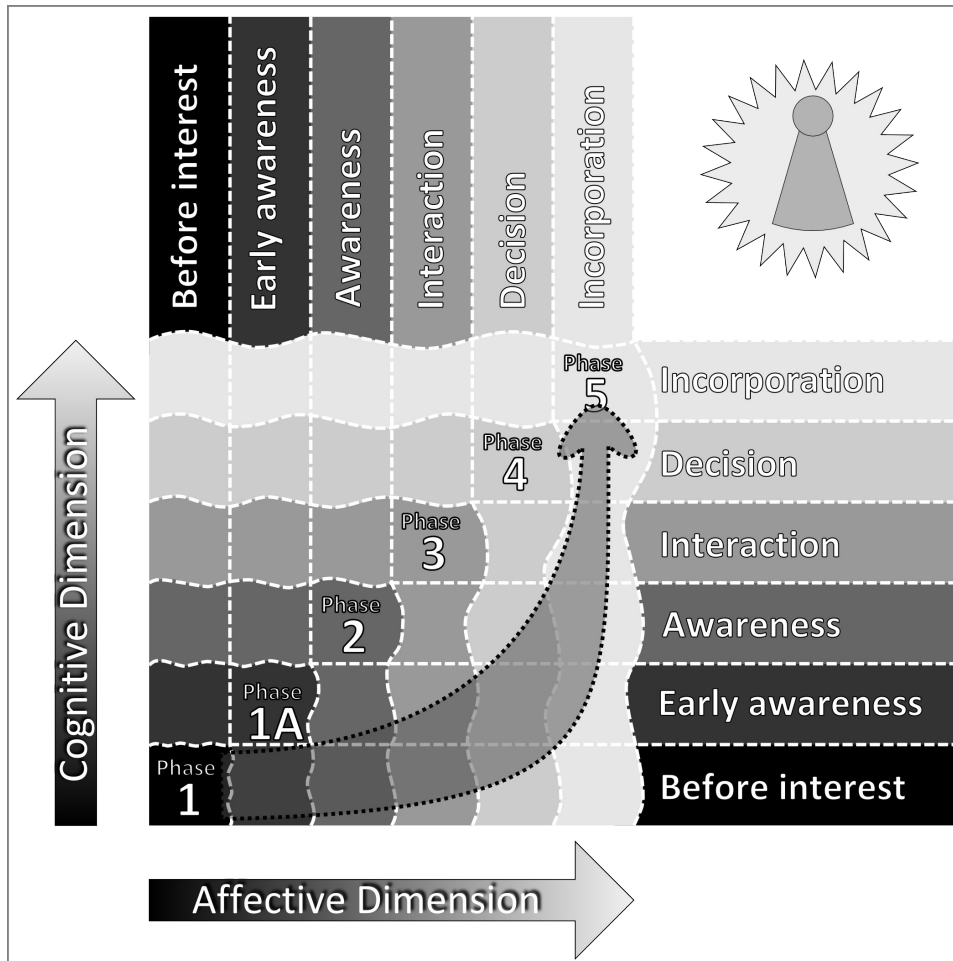
the Christians. This, however, does not negate the need for a careful discipleship programme as the person will have to learn the basics of the Christian faith. The convert is passive throughout the experience. The main factors that exercise an influence on the conversion process are supernatural in character.

The mystical type of conversion process is characterized by the following decisive elements in the matrix of types of conversion processes (Table 69):

- high level of affective arousal
- high affective content
- short temporal duration
- priority of belief over against participation
- a passive role of the convert
- supernatural factors

The graphical description of the mystical type of conversion process shows a clear difference from the intellectual type, and also from the affectional type (Illustration 26). There is a fast movement first on the affective dimension due to the dramatic supernatural experience. The increase in knowledge about Christ and the gospel takes place later but rather fast as well, as the person is convinced of the reality of God and his power. The border line of the arrow is interrupted, indicating the passive role of the convert. It ends more on the side of the affective dimension as this is the more dominant element in the process. In addition, the characteristic of surprise and fast speed of the process is indicated by the symbol of the radiating sun.

**Illustration 26: Mystical type of conversion process**



Typical examples for this type of conversion experience from my research are M5 and F3, also to a certain degree M8. The first two were both surprised by God and did not seek for a particular solution to anything, they were not active in trying to bring about a change in their lives. Yet both were led through their dramatic mystical experience into a stable and ongoing relationship with Jesus Christ, mainly due to personal discipling later on by Christians who were close to them. M8 on the other hand had a lot of cognitive and affective experiences in his childhood and youth, however, the dramatic turn in his life came due to a mixture of a terrifying life-threatening situation (brother died due to sorcery; M8:54), coupled with supernatural experiences (coming down from the roof, seeing visions; M8:67f, 65) and the convincing sermon in an evangelistic meeting (M8:71f).

### **8.2.5 The solution-seeking type of conversion process**

The prominent characteristic of the solution-seeking type of a conversion process is that the convert seeks a solution to specific problems. There are people who are actively seeking an



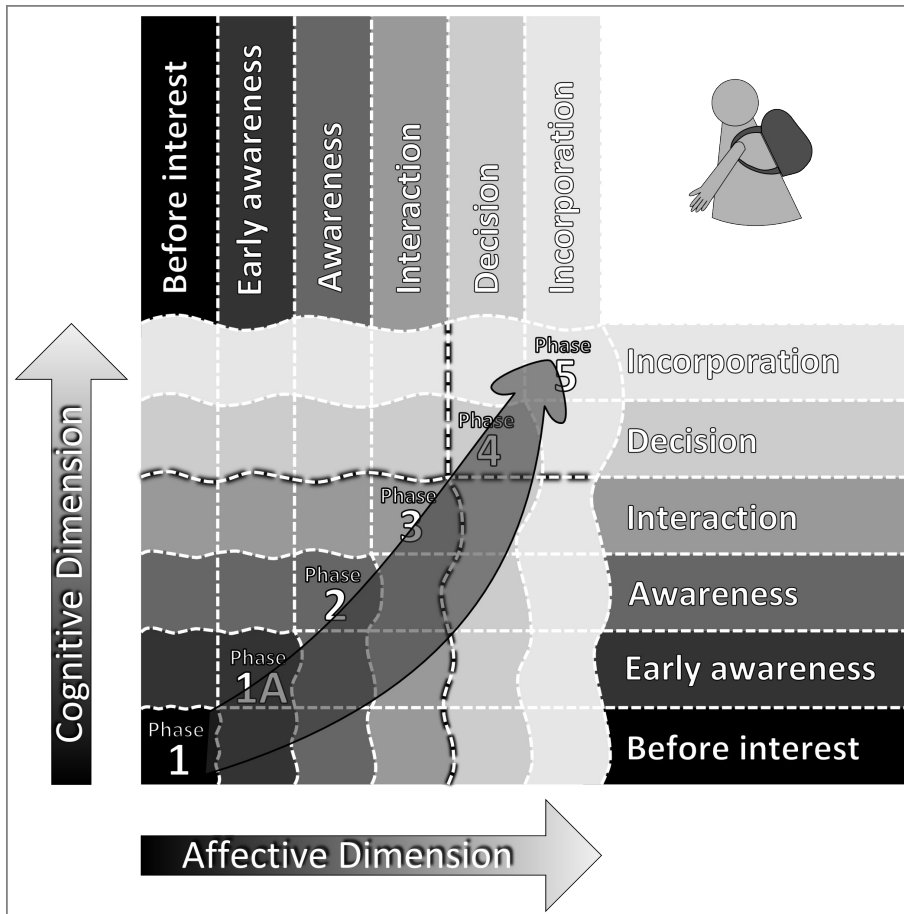
alternative because they are not content with what they have. The content of their seeking can be different and include seeking spiritual issues such as peace or forgiveness, seeking for acceptance, or seeking a solution for a particular problem situation. Intellectual issues do not play an important role in this process, but affective issues do. The temporal duration may differ much from person to person, sometimes the search for a solution may go on for a longer period. In other situations the acutely felt tension may lead to accepting a solution much faster. Belief follows participation in this type of conversion process, as the person will first associate with Christians in order to find a solution to his/her problem and only gradually become familiar with the content of the Christian faith. It may well be that in the beginning the motives for conversion are questionable. However, through gradual teaching and training these original motives can be “straightened out” and develop into a mature relationship with Christ. The convert is active throughout the process as he or she is eager to find a solution. The main factors that initiate and catalyse such a movement are situations that push for a change and intensely felt needs.

The solution-seeking type of conversion process can be identified by looking for the following decisive characteristics in the matrix of types of conversion processes (Table 69):

- high affective content
- priority of participation over against belief
- high level of felt tension
- active role of the convert
- situations and needs as main factors

The graphical description of the solution-seeking type of conversion process shows a slight difference to the affectional type, the emphasis of the movement is on the affective dimension, but not as strongly as in the case of the affectional and mystical types (Illustration 27). The border line of the arrow is uninterrupted, indicating the active role of the convert. In the illustration it ends in a balanced position, but it could also end more on the side of the affective dimension as this is the more dominant element in the process. In addition, the symbol of a person carrying a heavy ‘weight’ points to the overriding characteristic of the ‘felt tension’ that catalysed the process.

**Illustration 27: Seeking-solution type of conversion process**



Typical representatives for this type of conversion process from this research are F4, F6 and F8. F4 was at a very low point in her life several times and was desperately looking for a solution to her problems. As she was getting in touch with her Christian neighbour and observed the kind of support that lady received from her faith in Christ, she was attracted and tried out this possibility. To her amazement it worked (F4:158, 47). F6 was married to a Christian for many years and as a result suffered the rejection of her own family. The tension that built up in her caused her to search for a solution which she found in the counselling session of the church. In the final stage of her conversion process she had a strong element of emotional needs, for prayer and for reconciliation with her father. There was not much discussion about doctrinal issues, it was simply accepting Jesus so that she could receive prayer. However, before that she had heard many sermons and interacted with the content of the Christian faith (F6:294-300).

In the conversion process of F8 the search for a solution to a difficult life situation is also obvious. Accepting Jesus for her was closely associated with the search for help. When she heard the message about Jesus answering prayer and helping people in difficult situations, she

responded immediately (F8:139-142; 328-337). The process of M9 partly fits this solution-seeking type as well, as one of the issues that caught his attraction was the need to give up smoking (M9:47). However, there is also a strong affective element in his conversion process. It was a Christian who began to talk with him and led him to Christ the same day (M9:26-30). This is one of the cases where it is not easy to decide which one of the elements is the most prominent.

### **8.3 Conclusions from the analysis of factors, consequences and types**

The analysis of the significant factors, consequences and types of conversion processes has brought out a vast amount of information and insights into how conversion processes develop and the dynamics that are at work in such processes. The main point that has come out clearly is the complexity of such processes. There are various factors at work simultaneously and at different phases of the process. There are the various aspects of the context that continuously exercise their influence in various obvious and subtle ways. And there is the convert himself/herself who decides in which way he/she will react to these various influences. The dynamics are really complex and not easy to understand.

On the other hand, the analysis has also brought to light a number of aspects that can offer help to better understand what is happening in the process of conversion. Even though conversion happens in the inner world of the convert and therefore cannot be described easily, it happens also in the real world, in the life of a real person who lives in a particular social and religious context. It is not that everything is beyond human comprehensibility. Much can be learned by a careful analysis of these processes, as this research attempts to do.

In the analysis I have tried to keep the different perspectives in mind from which conversion needs to be understood. From the psychological perspective the question was raised and answered about the changes that take place in the converts themselves, in their inner personality as well as their outward behaviour. The sociological and anthropological perspective was in focus when looking carefully at the context and its influence on the conversion process. The question about the transformation taking place in the life of the convert and the relationship between the role of God and humans was answered from a theological perspective.

During the selective coding of the interviews I formulated the central category, the main theme of the research, a statement that explains in a few words “what this research is all

about” (Strauss & Corbin 1998:146; cf chapter 3.4.5.4). The central category for this study was expressed in these words: “Conversion is a developing process through phases and influenced by significant factors, resulting in consequences.” Based on the results of the analysis, I can now expand the central category with more detailed explanations:

The **conversion** of Muslims who accept Jesus Christ as Saviour and Lord **is a process** that develops over a period of time, **through phases** with a cognitive and an affective dimension made up of specific properties on a continuum, **and influenced by significant factors** in the form of causal and intervening conditions, **resulting in consequences** for the convert in the form of a transformation as well as in relationship with the community.

As the many details of the analysis of the conversion processes of the 17 interviewees in urban centres of Kenya have been presented and various explanations given, it is now time to draw some general conclusions from this study and see what the implications and benefits are for the church in Kenya as well as for the wider academic community, for all who share an interest in a better understanding of conversion. To this I will turn in the final chapter.

## 9. Conclusion

This study has tried to describe the conversion process of Muslims in Kenya who decided to follow Jesus Christ as their Saviour and Lord. The research focussed on different dimensions in such a process of conversion, on the significant factors that work as catalysts to move a person forward in this process, and on the consequences that developed as a result of such a process. In the attempt to understand the various aspects of such a complex process better, a number of issues have emerged that are of relevance for the academic study of conversion in general, for the discipline of missiology in particular, as well as for the practitioners in church and mission who have a desire to share their own faith experiences with people from a different religious background. Before I point out these issues, I will first summarize the main findings of this research.

### 9.1 Summary of the main findings

The main point that this study brings out is that the conversion of Muslims in Kenya to the Christian faith is a process that develops through phases, is influenced by significant factors, and results in consequences for the convert. This is the “central category” (Strauss & Corbin 1998:146) that explains in a few words what this research is all about. During the process of analysing the transcripts of interviews with 17 converts from five different urban centres in Kenya, I developed a paradigm for the analysis of these conversion processes, built around this central category. This paradigm, or organizational scheme, covers causes, context, strategic actions and the consequences of the phenomenon.

Significant factors were active in the form of causal and intervening conditions and influenced the conversion process of these Muslims significantly. The analysis of the contexts of these conversion processes showed how the different backgrounds of the converts in terms of gender, socio-economic and educational level, as well as differences in the community from which they come, led to variations in the respective conversion processes. An examination of the *strategic actions* brought to light the different chronological phases that the interviewees went through in the course of their conversion processes. These phases have a cognitive and an affective dimension, each made up of different properties on a continuum, indicating growth in regard to various cognitive and affective issues. Finally, the scrutiny of the *consequences* of the conversion processes revealed that they exist in the form of a transformation of the converts as well as in changes in their relationship with the community. These main results need to be explained in more details.

### 9.1.1 Complex development on two dimensions

The first group of results of this study arose from the in-depth analysis of the *cognitive* and *affective dimensions* during the chronological phases of the conversion process. The understanding that there is an ‘affective’ and ‘cognitive’ dimension in the process of conversion was one of the propositions with which I began this research and it has been confirmed through the analysis. However, whereas previously I had portrayed clearly defined stages in the Spiritual Decision Matrix (Straehler 2005), I now discovered that these did not really occur in such a detailed sequence. Rather, some statements previously made about ‘stages’ occurred during several phases and not only during one phase. What I had previously identified as stages appeared to be dimensional continua of the properties of the affective and cognitive dimension of the conversion process. These properties or characteristics together make up the respective dimension. They explain what is meant by ‘affective’ and ‘cognitive’ dimension. For each dimension four properties were identified. Each of these properties has several subdivisions, indicating the respective dimensional continua of each property. Because of this discovery the development during the process of conversion appeared much more complex than previously thought.

In the conversion process of the Muslims researched, five main chronological phases were identified, which relate to the cognitive as well as the affective dimension: before an interest in the Christian faith begins, awareness, interaction, decision, and incorporation. In some conversion processes an additional phase of ‘early awareness’ was found, a phase during which an awareness of the Christian faith occurred early in life, often during the school years.

The development that takes place during the conversion process happens simultaneously on several properties of the cognitive and affective dimensions. The attitude of the convert changes in relation to Islam, to Christ and the gospel, and to Christians – all changes that are related to the affective dimension. At the same time there is a gradual change with regard to the convictions about Islam, an increase in knowledge about Christ and about the Christian faith, and a change with regard to the acceptance of this faith – all changes that are related to the cognitive dimension. The changes can take place within shorter or longer periods of time. This is the basic dynamic of these two dimensions and of the process of conversion.

An important result of this study was the confirmation that only two dimensions exist in the conversion process. Elements like a ‘communal’ aspect, a ‘dimension of power’ or ‘commitment to Christ’ appeared as not having the characteristics of a ‘dimension’ that

gradually develops, but rather aspects that occur at different points on the journey towards Christ. The ‘conative aspect’ was explained in this study as consisting of many individual decisions that either encourage or discourage movement during all phases of the conversion process. The cognitive and the affective dimensions were found to be the only elements that develop gradually in the form of a dimension.

Identifying the different properties on the cognitive and affective dimension in this study and looking at how they interact with each other led to the development of the *Matrix of Conversion Processes* (MCP). During a conversion process growth takes place on four different ‘layers’ simultaneously in both dimensions. The multiple movements on each dimension were put in relation to each other on a simple matrix that is made up of the six chronological phases that exist in both dimensions. In this way the conversion process is explained as a complex movement on both dimensions, involving different ‘layers’ at the same time. A person who is going through the process of conversion experiences a movement on these multiple layers, both in terms of cognitive issues and in terms of affective issues. To point out this complex picture of the conversion process, with four changes taking place simultaneously on two dimensions each, is one of the main results of this study.

The MCP, however, is not without its limitations. It is not suitable, for example, to describe the variations that exist in the praxis of Christian spirituality, some Christians having a more intellectual approach to matters of faith and practise, others being more relational and emotional. Such differences can be observed within any congregation and among different types of congregations (eg liturgical versus charismatic orientation, social involvement versus evangelistic emphasis). The MCP is not meant to describe these differences in the development of a follower of Christ after conversion, as it only describes the process of conversion itself. The continuation after making a decision for Christ is represented in the MCP only by one more phase (phase 5, ‘incorporation’) which is sufficient to describe the conversion process, but insufficient for describing the ongoing process of growth as a disciple of Christ. It is also important to note that the MCP does not indicate the depth of affectional emotions nor the depth of cognitive insight, as it does not differentiate in regard to the depth but just indicates some growth.

### **9.1.2 Significant factors that change the course of life**

A second group of results that emerged from this study concerns the *significant factors* that influence conversion processes. One of the main questions this study attempted to answer was

what caused these Muslims to interact with the Christian faith and eventually to become followers of Christ. Two main groups of factors were identified, those that work as ‘causal conditions’ and those that work as ‘intervening conditions’. Causal conditions are those factors that often act as an initial *cause* for the conversion process and that can happen long before the actual commitment, often during childhood and adolescence. Intervening conditions are those factors which cause a change in attitude, feeling or knowledge of the person and in this sense *intervene* in the normal course of life. The factors appeared to be manifold, exercising their influence in various ways.

The significant factors that act as causal conditions consist of ‘probability of change’, ‘life experiences’, and ‘Islamic practice as factor’. The probability of change can either be hindering change or pushing for a change. ‘Life experiences’ are made up of ‘negative experiences’ and ‘searching for something’. ‘Islamic practice as factor’ refers to situations when the practice or understanding of Islam directly led to an interaction with the Christian faith. The significant factors that act as intervening conditions consist of Christian social and educational ‘programmes’, ‘Christians’ and their verbal communication, lifestyle, and behaviour, ‘meetings’, ‘media’ in their widest sense and ‘supernatural’ experiences.

The analysis provided a detailed insight into the way the various factors influenced the conversion process during different chronological phases. Some factors were more active during the earlier phases whereas others had a stronger influence during later phases of the conversion process. Some, like the influence of Christians or the different forms of media, acted as catalysts during all phases. With the insight into the ways the significant factors work, the dynamics of conversion processes are becoming even more complex. Various factors act as catalysts and effect change on the multiple layers on each dimension at different chronological phases, thereby constituting the process of conversion in the life of an individual person.

### **9.1.3 Contextual influences on the conversion process**

A third group of results from this study has to do with the *contextual influences* on the conversion process. The context in which a conversion takes place is of high importance for the development of such a process. In this study the context was understood to refer mainly to the background of the interviewees in terms of gender, socio-economic level, education and the kind of community from which the interviewees come from. It became clear that these different backgrounds influenced the development of the conversion processes through the



chronological phases as well as the significant factors that caused a movement from one phase to the next one.

The influence of *gender* played a significant role in the conversion process, with female interviewees coming from a different situation in life as males and having a different attitude towards Islam. Research discovered they showed a stronger emphasis on affective elements whereas the males were more concerned with cognitive elements. The *socio-economic background* had an influence as well, as interviewees from a disadvantaged group had other needs and were also less concerned with Islam than those from a middle group. The conversion processes of those from a disadvantaged group seems to have been smoother. A surprising result was the fact that those from a middle group displayed a higher level of hostility towards Christians in the time before their interest began. The *level of education* influenced the conversion process significantly as oral communicators were much less concerned about Islam than the well educated interviewees. The better educated interviewees tended to have a more intellectual approach to issues of faith. The *influence of community* was seen in another surprising result that interviewees from a mixed community displayed more hostility towards Christians, while those coming from a Muslim community often despised Christians.

The *background* of the converts had its impact also on the way the *significant factors* acted in their conversion processes. *Gender* made a difference as female interviewees more than the males were often faced with a situation that pushed for a change. The *socio-economic level* was influential as interviewees from a more disadvantaged background experienced a stronger dissatisfaction with life and were pushed more towards a change. The influence of the *level of education* became apparent in the role media factors played in the conversion process, with print media being more prominent for the better educated interviewees and oral communicators responding more to audio and visual media. The *influence of the community* was seen by the fact that those from mixed communities were more influenced by Christian meetings, something that those from Muslim communities generally avoided.

The study has shown that the different backgrounds of the converts with regard to gender, socio-economic level, education and the type of community from which they come, significantly influences the conversion process. However, it has also become clear that all of the people studied, from various backgrounds and contexts, have gone through the experience of a conversion process. Context, therefore, influences the process of conversion, but it

neither forces conversion nor hinders it. None of the converts became a follower of Christ *because* of a particular background.

#### **9.1.4 Consequences of conversion**

The *consequences* that result from a conversion are the background for a fourth group of results that emerged from this study. The converts experienced changes with regard to themselves and to others, mainly in their attitude and their behaviour towards others. For all their conversion brought changes in regard to God, particularly in their understanding of God. The reaction of the community and family in response to the conversion of the interviewees was overwhelmingly negative. The family relationship after the decision to follow Christ often became tense after conversion, sometimes it broke down completely. In other cases the relationship remained good or even improved after the conversion. In several it happened that the relationship first broke down and later improved again. Some converts kept their conversion a secret at least for a while, whereas most indicated that they shared about their new faith openly.

Taking together the changes with regard to oneself and to others, as well as the understanding of God, it is apparent that a significant transformation took place in the lives of these converts. The biblical metaphors about conversion, like a new birth or a radical change, were obviously visible in the lives of the interviewees. It became clear that a conversion process is a dramatic experience that does not happen in isolation from the rest of life and particularly not in isolation from the family and community in which one lives. Conversion affects all areas of life.

#### **9.1.5 Typical conversion processes**

A fifth and final group of results of this study emerges from the matrix of different *types of conversion processes* and the development of four types of processes. Bringing insights from other researchers and from this study together, I proposed a matrix of four typical conversion processes that differ in nine major variations. This matrix is offered as a simple tool for evaluating conversion processes and getting a general overview of the main ways Muslims come to faith in Christ.

The *intellectual type of conversion process* is characterized by a thorough comparison of the two faith systems. People begin to ask questions and are mainly concerned about cognitive issues. Affective elements may play a role, but not as strongly as the cognitive. The main

factors in this conversion process are intensive studies, aided by various media, particularly print media. The characteristics of the *affectional type of conversion process* are personal relationships and emotional elements. People are attracted by the experience of being loved and they respond positively to affective elements like the love of God or the person of Christ. The main factors active are situations that are pushing for a change and people who are representing the alternative faith. The *mystical type of conversion process* is characterized by the element of a surprise by God, who communicates with people in a supernatural way. As a result of the dramatic experience these converts slide automatically into a position of following Christ. The main factors that exercise an influence on the conversion process are supernatural in character. The *solution-seeking type of conversion process* takes place when people actively seek an alternative because they are not content with what they have. The content of their seeking can include seeking spiritual elements or seeking a solution for a particular problem situation. The main factors that initiate and catalyse such a movement are situations that push for a change and intensely felt needs.

These four different types of conversion processes are helpful to evaluate all conversions that one encounters as they point out significant characteristics in the variations how people come to faith in Christ.

### **9.1.6 A definition of conversion**

This study has brought out a significant amount of insight into what conversion is and how such an experience develops as a process in the lives of Muslims who come to faith in Christ. It has become clear that such processes are complex in nature and develop in a variety of ways. Yet at the same time there are dynamics at work that are common in principle, even though they may act differently from process to process. Highlighting such dynamics was one of the major findings of this study. Based on the results of my research, the following definition is proposed for a detailed understanding of conversion in the context of Muslims in Kenya who decide to follow Jesus Christ:

The conversion of Muslims who accept Jesus Christ as Saviour and Lord is a process that develops over a period of time, through phases with a cognitive and an affective dimension made up of specific properties on a continuum, and influenced by significant factors in the form of causal and intervening conditions, resulting in consequences for the convert in the form of a transformation as well as in relationship with the community.

After having summarized the main findings of my study, I can now point out the various contributions it makes.

## **9.2 Contributions to interdisciplinary conversion studies**

The main contribution of this research to conversion studies in general consists in refining existing conversion theories in four respects. First, this study describes the multiple properties of the affective and cognitive dimension of the process of conversion, expressed in the newly developed evaluative tool of a Matrix of Conversion Processes (MCP). Even though conversion has been studied from the perspectives of different academic disciplines (Rambo 1993; Hefner 1993; Rink 2006; Greenlee & Love 2006), most of these studies do not deal particularly with conversions of Muslims to the Christian faith, even though they provide the necessary framework for such research. This study presents additional insight and a deeper understanding of the conversion processes of Muslims who come to faith in Jesus Christ.

Understanding conversion processes in terms of four different ‘properties’ or ‘layers’ on each dimension through which change takes place is a new emphasis in conversion studies. A person who is going through the process of conversion, experiences a movement on multiple properties or ‘layers’. Each property consists of several ‘dimensional continua’ that together build a ‘general continuum’. The changes on these multiple layers are taking place simultaneously. This complex nature of the different changes during the process of conversion has been illustrated in the Matrix of Conversion Processes (MCP). This evaluative tool, that brings together the different changes on each dimension and connects them with the chronological phases on a matrix, illustrates the complexity of the matter in a relatively simple way. It is therefore a helpful addition to existing models of conversion processes like the so-called ‘Engel-Scale’ (Engel 1990) or Rambo’s (1993) seven-stage model, as well as the two-dimensional models of Søgaaard (1996) and Gray (Gray & James 1997). The MCP portrays graphically that the different chronological phases are existent on both dimensions, the cognitive and affective one.

A second way this research refines existing conversion theories is by developing a matrix of types of conversion processes and describing four typical processes of conversion. The matrix is meant as a simple tool for evaluating conversion processes and getting a general overview of how Muslims come to faith in Christ. Building on contributions of other scholars (Lofland & Skonovd 1981; Maurer 1999) and based on the results of the analysis of conversion processes in this research, I propose a matrix of four typical conversion processes that differ in nine major variations. The presentation of the four typical conversion processes with a graphic illustration for each one shows the differences in the various types and

facilitates a better understanding of the complex developments that take place in conversion processes.

The third way this research contributes to a refinement of conversion theories is that it highlights the influence of the context on the conversion process. Issues like gender, socio-economic level, educational level and the type of community from which a convert comes have been shown to exercise a significant influence on the way the process of conversion develops. At the same time, these contextual issues also determine the significant factors that act as catalysts during the process of conversion and cause a movement from one phase to the next. The research brought out a wealth of insight into the influence of the context, like the observation that female interviewees more often experienced a situation that pushed for a change, or the surprising discovery that a higher socio-political and educational level was associated with a higher level of rejection and hostility by the family, to name just these two. The influence of the context also extends to the consequences that result from conversion processes, a reality that can be seen in the example that converts who have a good education and those from communities where Muslims are a minority faced more resistance and rejection due to their conversion.

The fourth way this research refines conversion theories is by demonstrating that a conversion process takes place through an inter-play of human will-power, significant factors that act in the life of a person, and the influence of God. This study shows how various factors, grouped in the two main categories of ‘causal conditions’ and ‘intervening conditions’, are active during different phases in the life of a person. However, these factors can only cause a movement closer to Christ in an interaction with the will-power of the person and the influence of God. This explains why some people move towards a commitment to Christ and others, who hear as much in terms of cognitive information and experience affective influence, do not seem to be interested. They decide by the power of their will, in line with the freedom of choice that God has given to each human, that they do not want to respond to the invitation of Christ. Conversion is not forced on people. Only those who want to go that way do experience it.

At this point it is necessary to express a note of caution. Qualitative research like the present one that focusses on a limited number of cases in a geographically restricted area cannot attempt to draw universally applicable conclusions. The specifically material results of this study deal first of all with the description of the conversion processes of the 17 Kenyan converts analysed. I can say with confidence that this study describes as fairly and as

accurately as possible what happened during the processes of conversion the interviewees went through. The material results of this study therefore cannot be simply generalized and applied to conversion processes elsewhere. However, it is my conviction that the dynamics discovered during this research and the description of the basic elements in the conversion process are valid beyond the scope of the 17 interviewees and similar converts in Kenya. I therefore propose and offer the specifically formal results of my study as possible explanations to various elements in conversion processes anywhere, based on research that focussed on a restricted group of interviewees, yet with the confidence that the results are applicable beyond these Kenyan converts.

### **9.3 Contributions to the discipline of missiology**

This study makes several contributions to the discipline of missiology. First, it is one of the first interdisciplinary empirical missiological studies based on the newly developed praxis cycle of Faix (2006) and it has shown that grounded theory is a useful methodological guide in missiology. The focus on the conversion of a particular group of people required a multidisciplinary approach, something that is particularly rewarding (Hofstee 2006:223). The methodology of grounded theory (Strauss & Corbin 1998) that is used in social sciences and its application for missiological studies (Faix 2006) have proven to be helpful and effective to better describe and understand conversion processes of Muslims to the Christian faith. The principles of grounded theory have been an indispensable tool to analyse the collected data, to identify relevant information, and to develop new theory in a fruitful interplay between new data and existing theories. The praxis cycle that Faix (2006:56) suggests for empirical missiological studies has proven to be workable and has guided the methodology for this study. Applying the principles of qualitative data analysis has led to a wealth of new insight and information. In this sense the present research is an example for further studies in empirical missiology on other topics.

Second, this study has shown that conversions of Muslims happen in a variety of different settings and with different dynamics, but conversions can only happen by an interplay of the willingness of the convert, the presence of significant factors, and God's hidden activity, something that can be better explained by theology/missiology than secular science. The conversion of Muslims to the Christian faith is often seen as hindering good social and communal relationships between Christian and Muslim communities (Brown 1989:23). However, considering the religious situation in the world today it is obvious that religions do

not remain neutral but try to extend their area of influence, something that is particularly the case for Islam (cf Bremmer, van Bekkum & Molendijk 2006a; Partridge & Reid 2006). There seems to be no way that Christians can remain neutral and avoid the issue of conversion, even if we wanted to. The question of what is happening in the life of a Muslim who changes his or her allegiance to Jesus Christ is therefore of high importance from a missiological as well as a practical point of view. This study has shown that conversions of Muslims happen in a variety of different settings and with different dynamics, sometimes through the initiative of change agents, at other times through the initiative of the converts themselves, but always with the individual consent of the converts. In addition, it has become clear that throughout the complex interrelations of different factors and various motives, there is the sometimes mysterious and at other times obvious activity of God through which he moves a person forward in the process that will eventually lead to a new life. In order to explain such phenomena, insights from theology are needed that offer explanations on conversion that go beyond the frames of interpretation of secular science. The dimension of God calling a person and directing him or her on a spiritual journey is something secular science has difficulty explaining (eg Erickson 1985:941f; Adeney et al 1988:3; Schäfer 2003:169).

Third, the Matrix of Conversion Processes (MCP) is a tool for analysing and understanding not only the process of conversion of Muslims, but also of people from other religious backgrounds, if it is adjusted accordingly. It is a missiological tool for adequately reflecting missionary ministry of the church to people on their journey to Christ. The academic aim of analysing conversion processes of Muslims is to gain a better understanding of these processes. The practical aim in regard to the missional responsibility of the church is to be able to identify where a particular person stands in regard to his/her journey to Christ and to relate to the person in an appropriate way in order to encourage and facilitate progress in such a conversion process. The MCP illustrates the changes that take place in the various areas of knowledge and attitude that eventually lead a person to accept Jesus Christ as Saviour and Lord.

Fourth, this study has shown that conversion, though it is a process in the inner being of a person, can be observed by others through the consequences in the life of the person. I conclude from this that Christians should not be afraid to invite Muslims to join Christ and to encourage them to express their new identity in a clear way. Even though conversion is a change that takes place in the inner being of a person and is therefore a deeply spiritual matter, it has consequences in the life of the convert that can be observed by others.

Conversion does not only have a ‘vertical’ dimension, but leads to a total transformation of human life (Bosch 1991:107). Conversions are not an end in themselves, but stories about beginnings (Gaventa 1992:51). As a contribution to the ongoing discussion about what conversion is and how visible it should be in the life of the convert, I propose to understand conversion as a clear change, a transformation that can be, and must be, seen by others in order to prove that it is real. Sociological studies of religion assume naturally that such a change is obvious, as do studies in anthropology (eg Köse 1996). In Christian mission, however, there is a trend of avoiding outward changes, emphasizing the need for converts to retain their religious and cultural identity (Massay 2000; cf Tennent 2006). It is my conviction that Christians should not be afraid to challenge people but should invite them in a fresh and unashamed way to join Christ (McCloskey III & Shaw 2007:77-84). Conversion to Christ creates a new identity and will rupture the Islamic identity (Tennent 2006:113). This is one of the conclusions I draw from this study and I here propose it as a contribution to the ongoing discussion about the conversion and identity of converts. The biblical understanding of conversion as a ‘turning from’ and ‘believing in’ (Erickson 1985:940) clearly indicates an obvious and observable change in the life of the convert.

Fifth, this study shows that it is possible when evaluating conversion processes to make a distinction between who is and who is not a follower of Christ, by asking the appropriate question: whether the person who claims a conversion to the Christian faith is really following Jesus Christ as Saviour and Lord. The idea of identifying those who are “in” and those who are “out” is not very popular as Greenlee (2007b:8) observes. However, if people want to be called “followers of Jesus” (or traditionally “Christians”), they need to know something about him and have some positive attitudes to him. To claim that everybody is a follower of Jesus would be an assumption rejected strongly by many who do not want to associate with the Christian faith. Obviously some people are followers of Christ whereas others are not, an observation that is basic to the biblical understanding of the spiritual condition of human beings (Grudem 1994:494-498). The call to repentance (Behm 1967:979, 999) only makes sense if there are people who have not yet repented (Gaiser 1992:103ff). There is a necessity for making a distinction between who is and who is not a follower of Christ. The question then raised is what kind of criteria to apply in differentiating. Rather than outward “correct” behaviour or “correct” doctrinal convictions, a better criterion is “following Jesus Christ”, a concept centred on relationship with Jesus (Greenlee 2007b:10). The question really should be: “Does the person who claims to have converted to the Christian faith follow Jesus Christ



as Saviour and Lord?” Following Jesus implies changes on the cognitive, affective and evaluative level (Hiebert 2006:29). Kraft’s (1979:243) suggestion to think in terms of a “starting point plus process” is helpful here. It takes into consideration that the behaviour of a new convert will change gradually, after a time of teaching (discipleship) and spiritual growth. Such a change of behaviour will take place in a culturally appropriate way and not necessarily in line with the behaviour of the change agent. This study encourages Christians to identify converts and help them on their way of growing as followers of Christ.

Sixth, this study is the first empirical survey on conversions of Muslims to the Christian faith across people groups in Kenya. Whereas previous research focussed on the conversion of Muslims within a particular people group (Åsland 2005; Murumba 2008), this research took into consideration converts from different ethnic groups. The comparison between converts that come from communities in which Muslims are a majority with those from communities in which Muslims are a minority proved particularly fruitful.

#### **9.4 Critical observations on the association of converts with the Christian community**

One of the observations from this study is that most of the converts tended to associate with the Christian community after their conversion, particularly those who come from communities in which Muslims are a minority. This does not mean that they broke all relationships with their former community; most of them experience good relationships with their families even though this often came only after years of initial rejection. In terms of the C1-C6 continuum that describes six types of Christ-centred communities found wherever Islam is present (Travis, Travis & Parshall 2008), most of the converts remained within a C1 and C2 type of fellowship, meaning they joined traditional churches and not particular contextualized fellowships of people from a similar cultural background. C3 types of fellowships, that have some elements of contextualization, were rather the exception. The questions that arise from this observation are in regard to the reasons for the lack of contextualized fellowships and whether or not it is desirable to have more contextualized fellowship groups (“Christ-centred communities”)? Communicators of the gospel play an essential role in influencing the type of faith that emerges in terms of the C-scale (Travis, Travis and Parshall 2008:199). In Kenya converts from an Islamic background are in general not encouraged to meet in contextualized fellowships. There are some exceptions for people from particular ethnic groups, but especially those converts who come from mixed communities will usually join one of the traditional churches that are culturally very different

from the Islamic minority community in which these converts grew up. There are clear advantages of more contextualized fellowships in terms of establishing an appropriate and healthy identity of the converts and in the gospel taking roots in a specific culture (Woodberry 2008; Naja 2009). I suggest contextualized fellowships should be considered as a serious alternative for the integration of converts from an Islamic background. More research would be needed to point out the implications of such approaches for the attempts of the church to share the gospel with Muslims in Kenya.

A related observation is that in general no church-planting movement (CPM), as described by Garrison (2004) could be observed in the conversions researched. The only small pointer in this direction is M9 who experienced a number of his family members as well as other Muslims in his home area becoming followers of Christ (M9:39-43). Other interviewees saw one or a few of their relatives come to faith in Christ. In general it appears that most of the converts were more or less individual cases who “happened” to come to faith in Christ, without being part of a wider movement of people from the same community converting, or without catalysing such a movement. As with the issue of contextualized fellowships, the context of a strong Christian majority in Kenya does not encourage such CPMs, as the normal development is that individuals who come to faith in Christ are integrated into existing churches and often do not actively remain in the cultural community from which they have come. In this way the building of new fellowships within a particular community or people group is prevented, something that could otherwise lead to a rapid reproducing of new believers and new fellowships in a way that sweeps through a people group, which is the characteristic of a church-planting movement (Garrison & Garrison 2008:208). The conversion of individual people often stops right at that particular person and does not continue to influence others.

## **9.5 Applications for the church in Kenya and beyond**

One of the objectives of this study is to take the insights from the analysis of the 17 converts and apply the results to the ministry of the church in Kenya. A number of issues have come to the surface and I recommend the study of their implications for the missionary encounter of the church in Kenya and beyond with Muslims. Understanding conversion as a process highlights particular opportunities and challenges for Christians who are concerned about Muslims. To get insights into the inner dynamics of the conversion processes of Muslims is basic for the missionary work of the church in Kenya and beyond. The results of this research

give helpful directions how Christians can adapt their approach in sharing the gospel with Muslims. They show how they can influence an interested person, and thereby encourage more efficiently conversion processes of Muslims.

The first application from this study is that the prevalent assumption among Christians in Kenya that conversion is a spontaneous event after a one-time explanation of the gospel must be replaced by an understanding that Muslims who are on a journey to encounter Christ need time and in most cases only gradually grow in their understanding of the Christian faith. Peace (2004) has pointed out that one's view of conversion shapes and determines one's view of evangelism. The results of this research challenge a conventionally held opinion in Kenya that conversion is an event that happens at a particular time without preparation and it is sufficient to explain the gospel to a Muslim once, expecting an immediate decision for Christ. Conversion is a process and even in the cases of the interviews in this study where a decision was reached in one meeting it has become apparent that there was a history of preparatory steps that culminated in that one decisive meeting. Often Christians are discouraged from interacting in a meaningful way with Muslims because they "shared the gospel" once with the person and there was no obvious positive response. They assume that the person is not interested and therefore further discussions are futile. The stories of the conversion processes of the 17 converts in this research make it clear that this is a wrong assumption. Muslims who are on a journey to encounter Christ need time and will in most cases only gradually grow in their understanding of this new alternative faith. Therefore keeping contact patiently and persistently and continuing appropriate communication of truth is basic for a fruitful encounter with Muslims.

A second application for the church in Kenya and beyond is the realization that there are Muslims who are looking for a faith alternative. The church needs to perceive this as an opportunity for offering a substantial alternative in the gospel of Jesus Christ. Christians need to engage Muslims according to their needs. The lifestories of the converts researched in this study show that there are Muslims who are looking for a faith alternative. Some are challenged by intellectual questions they have in regard to their own religion. They are no longer satisfied with the teachings of Islam and are looking for truth elsewhere. Others experience spiritual or emotional needs that are not met by the religion they have been born into. Situations in their lives they perceive as negative are pushing for a change and they are looking, sometimes desperately, for an alternative. There are people who are longing for peace with God and assurance of forgiveness, for acceptance by people who would love them. The

church needs to perceive the situation of such people as an opportunity to engage them according to their needs, offering a substantial alternative to them in the gospel of Jesus Christ. Muslims with intellectual questions need to be able to interact with discussion partners who will listen and understand, people who have enough knowledge about Islam and the Christian faith that they can share Christian beliefs in an appropriate way. Those with emotional hurts and spiritual longings need to be welcomed, accepted and loved. The church has a great potential to minister to people in their needs and to manifest the love of God to them. People who are looking for an alternative, for whatever reason, constitute an important opportunity for the church that needs to be taken seriously.

The third application is the need to communicate truth to facilitate growth in the cognitive dimension of a conversion process. The understanding of conversion as a process that involves growth on various 'layers' in terms of cognitive understanding and affective attitude, means that there is a need to communicate truth, an important insight that the church in Kenya does not always remember but needs to apply in her understanding of mission. Muslims who are interested need to have the opportunity to learn new information about Jesus Christ and the gospel so that they can come up with their own decision over what to do with this alternative. Christians should not be afraid to share verbally with Muslims their own religious convictions and faith experiences wherever natural contacts exist. At the same time the understanding of conversion as a process also involves growth on various 'layers' in terms of affective attitudes.

Related to this is the fourth application which emphasizes the need for establishing personal relationships to facilitate growth in the affective dimension of a conversion process. The importance of personal relationships in interaction with Muslims has been highlighted strongly in this research. The personal lifestyle of Christians, the way they relate to other people in love, and their personal verbal witness often makes a deep impact on Muslims. These are all characteristics of a Christian life according to generally accepted Christian values and, if lived out, constitute a solid and fruitful basis for the interaction of Christians with Muslims. Therefore I propose creative ways need to be developed how Christians can relate to Muslims by just living out what is most natural to them. Among these ideas I suggest sports activities and community self-help groups as possible ways of interaction.

The fifth application is the insight that cognitive and affective elements need to be addressed together in order to facilitate conversion processes. This study has highlighted the interrelation between cognitive and affective elements in the conversion process and it now

needs to be applied in outreach methods, making sure that information is being shared, relationships are being built and needs that people have are met. Only if cognitive and affective elements are addressed together in the encounter between Christians and Muslims can conversion processes be facilitated. Insights from other studies regarding the relations between Christians and Muslims in Kenya are available and should be used to get more specific suggestions. Sesi (2003) for example suggests the use of contextualized prayer in reaching out to the Digo community. Murumba (2008:149ff) suggests “deliberate evangelistic Bible studies” and a “people-focussed ministry” among other elements. With this latter expression she refers to Christians who seize opportunities as they arise to share the love of Christ to their friends. The use of various media has come out from the present study as another suggestion that influences both cognitive as well as affective growth. The church should evaluate present media channels through which the Christian faith is being shared. The challenge is to further develop and refine different media strategies that affect change on the different ‘layers’ of the two dimensions, similar to Brown’s (2002) anticipated audience’s responses to biblical biographical portions (see Appendix 5). Muslims should experience the message of the gospel in different ways and with all their senses.

The sixth application is that the Matrix of Conversion Processes (MCP) can be used in order to evaluate the progress of people who are interested in the Christian faith.<sup>53</sup> This serves both to appropriately facilitate growth in the most undeveloped areas as well as to encourage change agents by highlighting the complex dynamics of a conversion process while indicating positive change. The description of the different ‘layers’ of development can be used to find out where change has taken place already in regard to the understanding of the Christian gospel as well as the attitude towards Christ and the Christians. Based on this evaluation appropriate measures can be created in order to facilitate growth in those areas where it is most lacking. For example, if the evaluation of a person with whom the Christian is in contact reveals that this person is already disappointed by the teachings of Islam, feels attracted to Christ and to Christians, but does not know much about the basics of the gospel, then the focus of the interaction should be on communicating details about the gospel. In another case where the person may have studied already a lot about the Christian faith and accept most of it as truth, but does not seem to draw any consequences from this, the interaction should focus on the need of a personal relationship with Jesus Christ and not so much on doctrinal details.

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<sup>53</sup> For this purpose an appropriate manual should be developed, describing the MCP in a popular way and providing some easy to use checklists.

In this sense the MCP can be used as an evaluative tool to identify the issues on which the interaction should focus. On the other hand the MCP can also be a tool to prevent the discouragement of Christians who are in contact with Muslims. The experience of Christians who share the gospel with Muslims is often overshadowed by a sense of disappointment about the lack of a final commitment of Muslims to Christ and the accompanying discouragement to continue such “fruitless” contacts. Identifying the change that has happened in the knowledge and attitude of a person already, even though no final commitment has been made, can be a tremendous encouragement for the change agent. He or she will realize that the contact person is in the process of conversion, although it has not been completed yet. The MCP makes Christians aware of the complex developments during a conversion process in different areas of convictions and attitudes and sharpens the skills of observing small but encouraging changes in some of these areas.

The seventh and final application for the church in Kenya and beyond is that the findings of this study can be used to critically review Christian outreach to Muslims in Kenya and to point out areas of weakness, such as the lack of sensitivity for contextual approaches in urban settings and the lack of information about and concern for minority Muslims in mixed communities. One area of weakness in Christian outreach to Muslims in Kenya that has been pointed out before is the seeming lack of sensitivity for contextual approaches. The urban churches usually remain within their own cultural and linguistic confines without making serious attempts to relate to the *Muslim minorities* in their area on a cultural and linguistic level that would be appropriate to *them*. Converts are welcome into the existing churches if they adapt to the church culture and language (cf Murumba 2008:157). What is lacking are serious attempts to reach out to people in culturally and linguistically different communities in contextualized ways, communicating the truth of the gospel in ways that make sense to the recipients, and gathering those who respond to the gospel in Christ-centred contextually appropriate fellowship groups or churches that would be relevant to these communities. There are some promising attempts in this direction which cannot be mentioned here for security reasons, but many more are needed. Another area of neglect that has come out from this study is the missing information about, and concern for, Muslims in mixed communities. Whereas research papers and publications about ethnic groups that are dominated by Islam are available to a reasonable extent, hardly any information is available about Muslims that live as minorities in the ethnic groups that are dominated by Christians, like the Luhya, Kikuyu, Kamba and others. More than half of the interviewees described in this study come from such

groups, but to my knowledge no publications exist that would focus on the task of sharing the gospel particularly with Muslims in such communities. These Muslims seem to have an interesting mix of increased antagonism towards Christians on the one hand, as a way of distancing themselves from the Christian minority and preserving their own identity, and on the other hand increased tolerance towards Christians, due to the fact that they live closely with them and often have Christian relatives. Building positive relationships with Muslims in these mixed communities and sharing the gospel effectively with them is a particular challenge for the church in Kenya that still waits to be seriously taken up.

## **9.6 Insights for Muslim communities**

One of the aims of this research is that *Muslims* would see conversions of their own people to the Christian faith not as treason, but as a development in the lives of individuals who were led by God on a journey to encounter Christ. Conversions away from a particular religious tradition are generally not accepted well, no matter which religion this is. Negative terms like “apostasy” or “defection” are used in order to describe such a development (Rambo 1993:13). The lifestories of the interviewees analysed in this research show the struggles that each one of them has gone through, struggles with the teachings of Islam as well as struggles on a personal level with difficult relationships and situations. In the course of these struggles these individuals were led by God on a spiritual journey (Gaudeul 1999). These converts from Islam to the Christian faith are therefore not traitors, but they simply followed the call of God on their life.

Another insight for Muslim communities is that Christians and Muslims should stop looking at each other as dangerous rivals or as threats to the identity of their community, as Gaudeul (1999) passionately pleads. If it is necessary to apply pressure in order to keep all members of a community within one particular religion, this would be a sign of a lack of faith in that religion. Therefore, for Gaudeul, the presence of “dissidents” who choose a religious alternative is a sign of a healthy society, one in which its members remain by choice and not because of external constraint (:18). Muslim communities should therefore not react in an antagonistic way to research like this present one, but should see the inner necessity and dynamic for these converts moving on in their spiritual journey (see eg Khalil & Bilici 2007 as an example for a fair discussion of the issue from an Islamic viewpoint). They need to realize that those from their own community who converted to the Christian faith are not bad people, but as followers of Christ grow as good, upright and God-fearing people. In this sense

this study tries to build bridges between the different faith communities (Department of Christian Spirituality, Church History and Missiology 2009:7), leading to a more comprehensive understanding of what the other community feels, believes and practices, and recognizing that conversion is not a betrayal of one's previous religious community, but the result of a process that was influenced by God and a variety of significant factors and that led to such a change of allegiance.

## **9.7 Suggestions for further research**

Even though this study has yielded a number of valuable results, it has also become obvious that the research about conversions in general and about the conversion of Muslims to the Christian faith in particular is far from being complete. In regard to the understanding of conversion in general it would be an interesting study to test the Matrix of Conversion Processes (MCP) in other geographical or religious settings. Are the dynamics similar or different when the matrix is applied to the conversion of Muslims in a country that is dominated by Islam? How different are the dynamics in regard to the conversion of Hindus or Buddhists to the Christian faith?

The change that happens in the understanding of God is another interesting topic for further research in regard to the conversion of Muslims to the Christian faith and the Kenyan situation in particular. How does the perception of God change and to what extent is this taking place? What are the theological differences implied and how do converts perceive of these differences between Islam and the Christian faith? Are these differences real or are they only perceived by the converts? To find answers to these questions a separate research would be needed that focuses on this topic only. Such a study could contribute valuable insights to the field of comparative religion.

The need for more detailed information concerning the situation of converts to Islam in ethnic groups in Kenya where Islam is a minority religion has been pointed out already. Almost no data exists about the number of such Muslims, how they converted to Islam and why. Extensive research could find out what the best ways would be for Christians to reach these groups of Muslims. Another area of research that is related to this topic is the conversion of Muslims in rural areas who decide to follow Christ. How are the dynamics of the conversion process different in such an environment? In this relation it would also be helpful to have more details about the influence of folk Islam on Muslims in Kenya generally and on the conversion of Muslims in particular. This constitutes a research topic on its own.



The need for more contextualized approaches in outreach and integration into the body of Christ has been equally highlighted. It would be a particular beneficial study to find out whether a specific contextualized approach would be more fruitful or would be desirable at all. Existing attempts at such approaches in Kenya could be analysed and compared with experiences in other geographical areas where such approaches are much more common. In this way valuable lessons could be learned for the missional approach of the church to Muslims in Kenya.

Various media have been pointed out in this study as an important factor in the conversion processes of Muslims. More research is needed in this area to find out details about the situation in the whole country, far beyond the limited number of the 17 interviewees who were the focus of this study. What is the influence of Christian media in areas where Muslims are a majority? How does the internet exercise an influence in regard to conversions today? Do the media facilitate growth in all areas that are part of the conversion process or are certain aspects missing?

The role of baptism has not been emphasized much in this research, but it would be important to have more details about this crucial Christian rite. How do converts from Islam experience their own baptism? What consequences does the baptism have for the reaction of the community and for the identity of the convert? More insight into this topic would be helpful for the church in its relationship with converts.

Finally, conversions of Muslims to the Christian faith who had earlier converted to Islam, as well as conversions of Christians to Islam, constitute important research topics as not much information about these types of conversion is known in Kenya.

## **9.8 Conversion as God's amazing work**

This study has become necessary and was possible because *there are* people who convert from an Islamic religious background to the Christian faith. The words of Greenlee (2006:6) aptly describe the background and basis for my own research: "We do our research because *God is at work*. We want to see him do so much more." There is a growing body of research data and insight. Interestingly two of the most recent works that present a wealth of insight into conversions of Muslims to the Christian faith from a global perspective, both imply a process in their title: "From the straight path to the narrow way: Journeys of faith" (Greenlee 2006) and "From seed to fruit: Global trends, fruitful practices, and emerging issues" (Woodberry 2007). Conversion is a dynamic process, full of fascinating details.

Rambo (1993:176) concludes his landmark study about religious conversion with these words:

“Conversion is paradoxical. It is elusive. It is inclusive. It destroys and it saves. Conversion is sudden and it is gradual. It is created totally by the action of God, and it is created totally by the action of humans. Conversion is personal and communal, private and public. It is both passive and active. It is a retreat from the world. It is a resolution of conflict and an empowerment to go into the world and to confront, if not create, conflict. Conversion is an event and a process. It is an ending and a beginning. It is final and open-ended. Conversion leaves us devastated – and transformed.”

Conversion in a Christian understanding is the response of a person to the invitation God extends through Jesus Christ, offering salvation and a transformation of life. The statement of one of the converts from Kenya expresses this well:

A: “And then I had to accept Jesus, you know! Because I was looking for those prayers, I was looking for his love, for his protection. And because he had said: “Come, those who have burdens, come to me, I will carry all your burdens for you!” And I had so many burdens, spiritually I was really hurt.” (F6:54)

In concluding my own study and when considering the 17 conversion interviews examined, I can only say that I am amazed by the way God works in the lives of individual people. At the same time I am amazed by the complexity of the conversion process that manifests itself in so many different ways to being genuinely converted, yet with similar patterns. I am fully aware that my own understanding of these fascinating processes is lacking in many ways and that more insight will be added by the research and findings of other researchers. At the same time I do hope that the results presented in this study will make a helpful contribution to our understanding of the phenomenon of conversion.

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# Appendices

## Appendix 1: Questionnaire for interviews

### Remarks

The interviews will be done mainly by using open-ended questions. The researcher will build upon and explore the participant's responses to these questions. The participant needs to be encouraged to reconstruct his/her conversion experience.

#### Personal Data

1. Name (or codename): \_\_\_\_\_
2. Gender:  male  female
3. Age:  18-25  26-35  36-49  50 and more
4. Ethnic group: \_\_\_\_\_
5. Marital status:  single  married  divorced  widowed
6. Children:  no children  1-3 children  4 and more children
7. Social/economic level:  disadvantaged (of family in which he/she  
in the middle grew up)  
 from influential family, well-off financially
8. Educational background:  Oral communicator  
 Primary School  
 Secondary School  
 University degree
9. Profession (current employment): \_\_\_\_\_

#### Focus of 1. Interview: Conversion Experience

The focus of the first interview is to put the participant's experience of conversion in context. The aim is to get a general understanding of the events that led to the conversion.

Question 10 will give the interviewee the chance to narrate in details the process through which he/she became a follower of Christ. The following questions will only be asked if necessary.

10. Can you tell how it happened that you decided to follow Jesus Christ as your Saviour and Lord?
11. What was your Islamic religious life before conversion like?
12. What did you like about Islam before your conversion?
13. What was your family situation before and at the time of your conversion?
14. What was your position/role in society before your conversion?
15. How happy/content with your life and religion had you been before your conversion?
16. When did you first think seriously about Christianity? (Approximate year)
17. What triggered this question?
18. What was the main reason for you to become a Christian?
19. How did your family / the community react to your conversion?
20. Have you been baptised? If yes, what led you to take this step and when was it done?
21. What changed in your life as a result of your conversion?

## Focus of 2. Interview: Details of Conversion Experience

The focus of the second interview is to get the details of the conversion experience. The exact questions depend on the information given in the first interview. Particularly details about the different stages in the conversion process need to be found out as well as details about the factors that influenced the person towards a decision for Christ. The following questions will potentially be used, but will not be compulsory.

22. As you look back at the way you became a follower of Jesus Christ, would you say that there was a development / process in your conversion experience? If yes, in which way? (Find out the various stages as explained and defined by the person, then write it down, cut pieces out, let the person put them together in the proper sequence.
23. We want to look at different phases of your journey to Jesus Christ and try to understand them better. For each phase I want you to answer three questions:
- What did you know about Christ and the Christian faith?
  - What was your attitude towards Christ and the Christian faith?
  - Did you take any decisions to do something?
  - How long did it take until you moved to the next phase?

Phase 1: The time before you began to think consciously about the Christian faith.

Phase 2: The time when you became aware of the Christian faith.

Phase 3: The time when you interacted with these new ideas.

Phase 4: The time when you decided to follow Jesus Christ.

Phase 5: The time since you had began to follow Jesus Christ.

24. (The following list can be used to suggest some points, or to compare with the ones that were given in the previous question. Several or none of the possibilities can be mentioned.) Which of the following stages can you identify in the process that led to your conversion?

Phase 1:

- indifference towards Christianity
- many misconceptions about Christianity
- did not long for a deeper experience in regard to faith
- no knowledge of the Gospel of Jesus Christ
- unaware of Christianity
- hostile towards Christianity

Phase 2:

- positive attitude towards Christianity through personal contact
- positive attitude towards Christianity through media
- initial awareness of Christianity through contact with a Christian
- initial awareness of Christianity through media

Phase 3:

- realization that Jesus is more than a prophet
- restudy of Koran about Jesus and Christianity
- Jesus is seen as attractive
- grasp of implications of the Gospel (standards of a Christian life)
- awareness of fundamentals of Gospel through reading the Bible
- positive attitude towards the Gospel (wanted to have it)

Phase 4:

- experience of joy as new believer
- realization and confession of sin, repentance
- realization that you personally need salvation because you can not work it out for yourself
- expression of faith in Jesus
- experience of assurance of salvation
- decision to act
- experience of fellowship
- realization that real submission to God is through Jesus

Phase 5:

- evaluating the decision
- exposed to pressure from community
- doubts about the decision
- overcoming pressure and doubts
- joining a group of other believers in Jesus Christ
- growth in understanding the Word of God
- growth as a disciple of Christ
- communion with God on a daily basis
- involved in God's work (using gifts, witnessing, social action, etc.)

other stages: \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

25. When did you begin to consider yourself as a follower of Jesus Christ?

26. We now want to look at what factors contributed to your conversion. For each of the five phases listed above answer the following questions:

- a. What helped you to learn this?
- b. What caused a change towards this attitude?
- c. What made you willing to act?

27. (The following list can be used to suggest some points, or to compare with the ones that were given first.) Did any of the following contribute to the conversion?

	<b>some</b>	<b>much</b>	<b>not at all</b>
reading literature	—	—	—
reading Bible	—	—	—
TV or Video	—	—	—
audio cassettes	—	—	—
listening to Christian radio broadcasts	—	—	—
Bible correspondence course	—	—	—
personal witness by Christians	—	—	—
evangelistic meetings	—	—	—
theological debate or dialogue with Christians	—	—	—
others	—	—	—

28. Did any of the following factors influence the decision for Christ?

	<b>some</b>	<b>much</b>	<b>not at all</b>
attractive life-style of Christians	—	—	—
love / friendship shown by Christians	—	—	—
social / medical programs of Christians	—	—	—
educational programs of Christians	—	—	—
dreams or visions	—	—	—
healing from illness	—	—	—
answered prayer	—	—	—
miracles or observing the power of Christ in a certain situation	—	—	—
dissatisfaction with practice of Islam	—	—	—
others	—	—	—

29. How has your perception of God changed during the process of conversion?

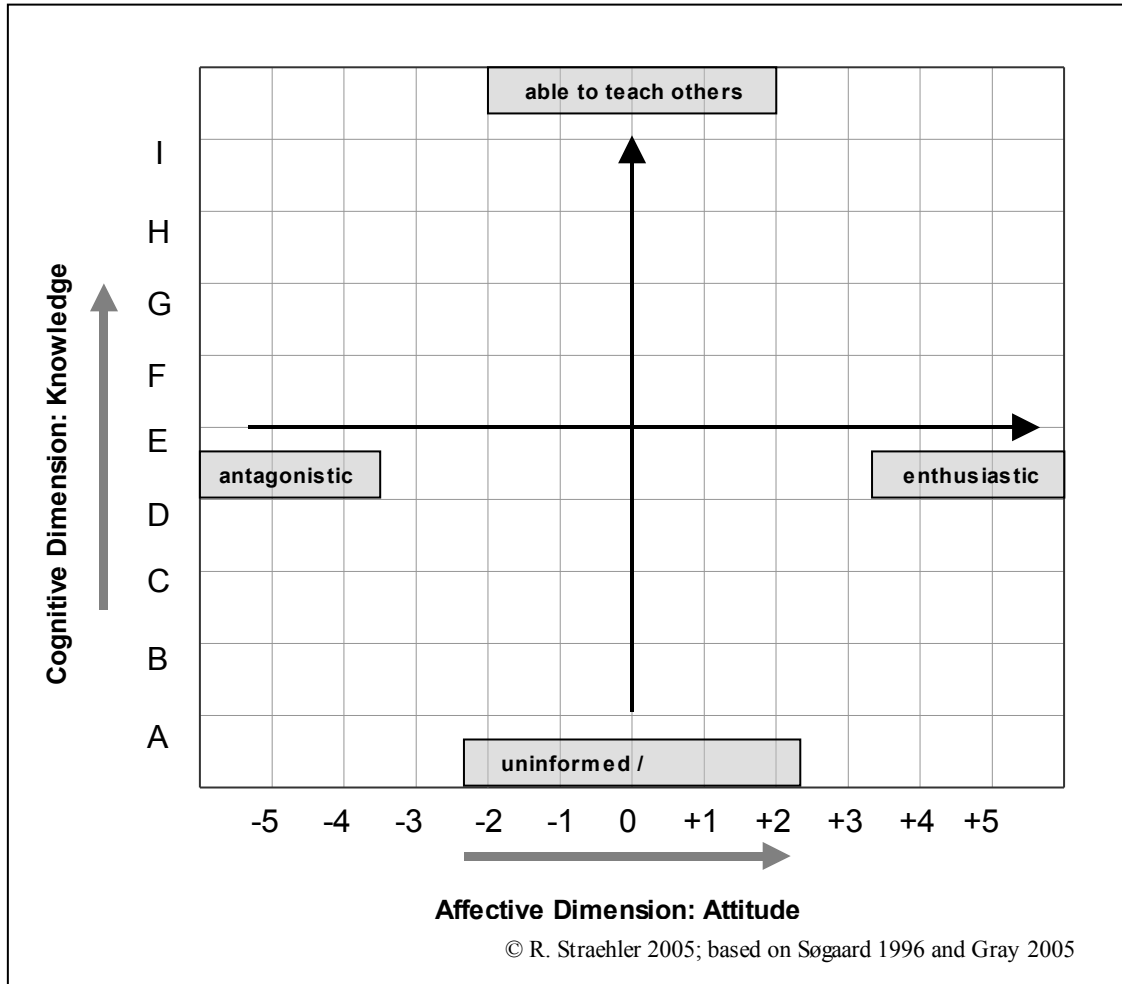
30. In your process of conversion:

a) What do you consider was the role of God to move you towards a decision for Christ?

b) What was the role of other Christians to move you towards a decision for Christ?

## Appendix 2: Cognitive and affective dimensions of the Spiritual Decision Matrix

Illustration 28: The Spiritual Decision Matrix (Basic Form)



**Illustration 29: The cognitive and affective dimension of the Spiritual Decision Matrix**

**Cognitive Dimension:**

uninformed /  
misinformed



able to  
teach others

- |   |   |
|---|---|
| A | misconceptions about Christianity, no knowledge about the gospel, little sense of spiritual need                      |
| B | initial awareness of Christian faith through personal contact or media  |
| C | probable restudy of Koran about Christianity and Christ   |
| D | awareness of the gospel, grasp of the implications of the gospel  |
| E | realization that Jesus is more than a prophet   |
| F | realization that Jesus is the focus of submission to God (together with "0" equals faith in Jesus, the turning point) |
| G | realization and confession of sin, repentance   |
| H | experience of assurance of salvation  |
| I | evaluation of decision, doubts, questions   |
|   | growth in understanding the Word of God   |
|   | growth as a disciple of Christ  |

**Affective Dimension:**

antagonistic



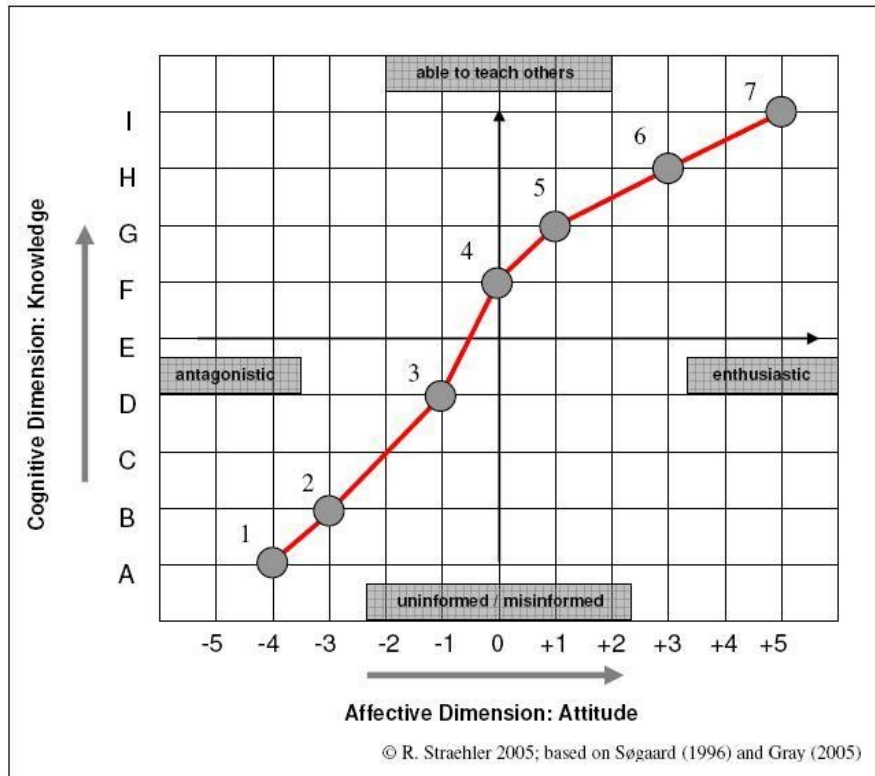
enthusiastic

- |     |   |
|-----|---|
| - 5 | unaware of Christianity, hostile towards Christianity                       |
| - 4 | indifferent towards the Christian faith                                     |
| - 3 | positive attitude towards Christianity through personal contact or media    |
| - 2 | positive attitude towards the gospel  |
| - 1 | Jesus is seen as attractive   |
| 0   | decision to follow Jesus, expression of faith in him (change of allegiance) |
| + 1 | experience of joy as new believer   |
| + 2 | experience of fellowship  |
| + 3 | internal doubts, external pressure from society                             |
| + 4 | overcoming doubts and pressure  |
| + 5 | enjoying communion with God, willingness to serve                           |

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**Illustration 30: Example of a conversion process**



# Appendix 3: The converting process according to Rambo

STAGE 1 CONTEXT	STAGE 2 CRISIS	STAGE 3 QUEST	STAGE 4 ENCOUNTER	STAGE 5 INTERACTION	STAGE 6 COMMITMENT	STAGE 7 CONSEQUENCES
<ul style="list-style-type: none"> <li>• Macrocontext</li> <li>• Systems of access and control</li> <li>• Microcontext</li> <li>• Degree of integration and conflict</li> <li>• Contours of context</li> <li>• Culture</li> <li>• Social</li> <li>• Personal</li> <li>• Religious</li> <li>• Valence of dimension</li> <li>• Contextual influences</li> <li>• Resistance and rejection</li> <li>• Enclaves</li> <li>• Paths of conversion</li> <li>• Congruence</li> <li>• Types of conversion</li> <li>• Tradition</li> <li>• transition</li> <li>• Institutional transition</li> <li>• Affiliation</li> <li>• Intensification</li> <li>• Apostasy</li> <li>• Motifs of conversion</li> <li>• Intellectual</li> <li>• Mystical</li> <li>• Experimental</li> <li>• Affective</li> <li>• Revivalism</li> <li>• Coercive</li> <li>• Normative: prescriptions and proscriptions</li> </ul>	<ul style="list-style-type: none"> <li>• Nature of crisis</li> <li>• Intensity</li> <li>• Duration</li> <li>• Scope</li> <li>• Source: internal/external</li> <li>• Catalysts for conversion</li> <li>• Mystical experiences</li> <li>• Near-death</li> <li>• Illness and healing</li> <li>• Is that all there is?</li> <li>• Desire for transcendence</li> <li>• Altered states of consciousness</li> <li>• Protean selfhood</li> <li>• Pathology</li> <li>• Apostasy</li> <li>• Externally stimulated crises</li> </ul>	<ul style="list-style-type: none"> <li>• Response style</li> <li>• Active</li> <li>• Passive</li> <li>• Structural availability</li> <li>• Emotional</li> <li>• Intellectual</li> <li>• Religious</li> <li>• Motivational structures</li> <li>• Experience pleasure and avoid pain</li> <li>• Conceptual system</li> <li>• Enhance self-esteem</li> <li>• Establish and maintain relationships</li> <li>• Power</li> <li>• Transcendence</li> </ul>	<ul style="list-style-type: none"> <li>• Advocate</li> <li>• Secular attributes</li> <li>• Theory of conversion</li> <li>• Inducements to conversion</li> <li>• Advocate's strategy</li> <li>• Strategic style</li> <li>• Diffuse</li> <li>• Concentrated</li> <li>• Modes of contact</li> <li>• Public/private</li> <li>• Personal/impersonal</li> <li>• Benefits of conversion</li> <li>• System of meaning</li> <li>• Emotional</li> <li>• Gratification</li> <li>• Techniques for living</li> <li>• Leadership</li> <li>• Power</li> <li>• Advocate and Convert</li> <li>• Initial response</li> <li>• Resistance</li> <li>• Diffusion of innovation</li> <li>• Differential motivation and experiences</li> <li>• Missionary adaptations</li> <li>• Convert adaptations</li> </ul>	<ul style="list-style-type: none"> <li>• Encapsulation</li> <li>• Sphere of Change</li> <li>• Physical</li> <li>• Social</li> <li>• Ideological</li> <li>• Relationships</li> <li>• Kinship</li> <li>• Friendship</li> <li>• Leadership</li> <li>• Disciple/teacher</li> <li>• Rituals--choreography of the soul</li> <li>• Deconstruction</li> <li>• Reconstruction</li> <li>• Rhetoric--systems of interpretation</li> <li>• Attribution</li> <li>• Modes of understanding</li> <li>• Roles--reciprocal expectations and conduct</li> <li>• Self and God</li> <li>• Self and others</li> </ul>	<ul style="list-style-type: none"> <li>• Decision making</li> <li>• Rituals</li> <li>• Separation</li> <li>• Transition</li> <li>• Incorporation</li> <li>• Surrender</li> <li>• Desire</li> <li>• Conflict</li> <li>• "Giving In": relief and liberation</li> <li>• Sustaining surrender</li> <li>• Testimony: biographical reconstruction</li> <li>• Integrating personal and community story</li> <li>• Motivational reformulation</li> <li>• Multiple</li> <li>• Malleable</li> <li>• Interactive</li> <li>• Cumulative</li> </ul>	<ul style="list-style-type: none"> <li>• Personal bias in assessment</li> <li>• Nature of consequences</li> <li>• Affective</li> <li>• Intellectual</li> <li>• Ethical</li> <li>• Religious</li> <li>• Social/political</li> <li>• Sociocultural and historical consequences of conversion</li> <li>• Religious landscapes</li> <li>• Unintended socio-cultural consequences</li> <li>• Nationalism</li> <li>• Preservation of the vernacular</li> <li>• Secularization</li> <li>• Psychological consequences</li> <li>• Progression</li> <li>• Regression</li> <li>• Stasis</li> <li>• Stories of conversion</li> <li>• Theological consequences</li> </ul>

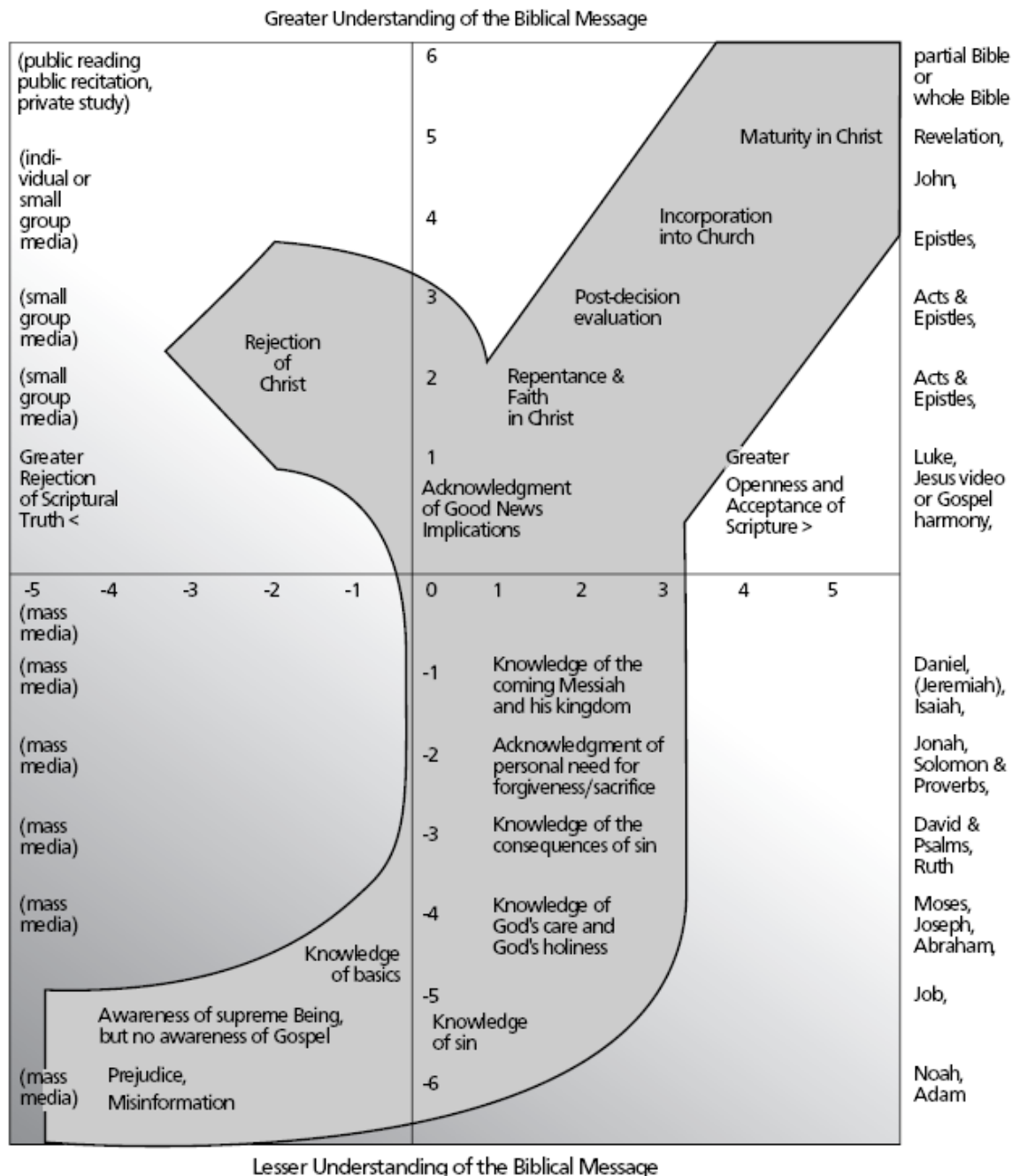
## Appendix 4: Models of stages of the spiritual decision process

Green <sup>1</sup>	Rogers <sup>2</sup>	Tippett and Kasdorf <sup>3</sup>	Hesselgrave <sup>4</sup>	Engel Scale (adapted) <sup>5</sup>	Spiritual Decision Process for Muslims <sup>6</sup>
▲ D ▼	Knowledge	1. Realization (awareness of abundant life)	1. Discovery	- 10 Awareness of Supreme Being but no effective knowledge of Gospel - 9 Established positive rapport with Christian communicator - 8 Restudy of Koran on Jesus and clarification of misconceptions - 7 Initial awareness of Gospel through life of Christian communicator	Stage 0: Casual Contacts • many misconceptions Stage 1: Establishing Relationships • awareness of Christianity through contact with Christian • clarifying misconceptions
▲ D ▼					
▲ D ▼	Persuasion	Point of realization of an option	2. Deliberation	- 6 Awareness of fundamentals of Gospel through the Scriptures - 5 Grasp of implications of Gospel - 4 Positive attitude toward Gospel	Stage 2: Sowing • awareness of gospel • positive attitude to gospel
▲ D ▼					
▲ D ▼	Decision	2. Making positive decisions	3. Determination	- 2 Decision to act	Stage 3: Watering • applying acknowledged truth personally • systematic study of Bible
▲ D ▼					
▲ D ▼	Implementation	Point of encounter and commitment	4. Dissonance	- 1 Repentance and faith in Christ 0 Regeneration - new creature + 1 Post decision evaluation + 2 Incorporation into body	Stage 4: Reaping • challenge to take a decision
▲ D ▼					
("D" = decision for or against commitment to Christ)	Confirmation	3. Incorporation of believers Experiencing of fellowship and belongingness 4. Growth as a disciple of Christ Internalization and maturation	5. Discipline	+ 3 Conceptual and behavioural growth • Communion with God • Stewardship • Reproduction: internally (gifts, etc) externally (witness, social action, etc)	Stage 5: Growing as a Disciple • communion with God • joining a group/church • involvement in God's work • many more steps as a maturing disciple

(Appendix taken from Straehler 2005) Material taken from: (1) Green (1989:237); (2) Rogers 1983; (3) Tippett (in Rommen 1994:44f), Kasdorf (1980:138-140); (4) Hesselgrave (1991:618ff); (5) Engel scale, adapted as response to paper presented by Fraser (1979:139); Mirza (in Livingstone 1993:235-238), and IL (1997).

## Appendix 5: Brown's audience response to biblical portions

Chart of 10/40 audience's anticipated responses to biblical biographical portions<sup>54</sup>



<sup>54</sup> From Rick Brown 2002, Selecting and using Scripture portions effectively in Frontier Missions, IJFM 19(2): 10-25.

## Appendix 6: Code system during open coding

- Changes that happened
  - Change in behaviour
  - Change in understanding of God
- Reaction community and family
- Sharing
  - Secret believer
  - Talking about new faith
- Background / Context
  - Islamic practice
    - Faithfully practising
    - Elements liked in Islam
    - Some Islamic practice
    - Weak Islamic practice
    - Dissatisfaction with Islam
    - Questioning Islam
    - content with Islam
    - Working with Islamic organization
  - Cultural identity
  - Educational level
  - Social level
  - Position in society
  - Family relationship
  - Contentment with life
- Stages
  - Conative dimension
  - Fact of process
  - Time frame
  - Affective growth
    - Ph1: Before interest
      - Disagreement with Muslims
      - Christian spouse
      - Had Christian friends
      - involved in *dawa*
      - Defending Islam
      - no contact with Christians
      - Immoral life style
      - Dissatisfaction with Islam
      - hostile to Christians
      - Did not long for deeper spiritual experience
      - Despised Christians
      - Uneasy with Christians
    - Ph2: Awareness
      - Positive attitude towards Gospel
      - first encounter
      - sympathetic to Christians
      - Influenced by lifestyle of Christians
    - Ph3: Interaction
      - Desire to be changed
      - Desire to know God
      - Praying
      - Experiencing God
      - Struggle, fear
      - Attracted to Christians
      - Attracted to Jesus
    - Ph4: Decision

- Decision
- Experiencing joy as new believer
- Ph5: Incorporation
  - Not joining a group
  - Negative experiences with Christians
  - Frustration, wanting to go back
  - Fear
  - Growth as believer
  - Joining other believers
  - Communion with God
  - Involved in ministry
  - Baptism
  - Desire for future
- Cognitive growth
  - Ph1: Before interest
    - Questions about Islam
    - Attended CRE
    - Indifference
    - Knew Christianity
    - no knowledge
    - Rejecting Christian beliefs
    - Unaware of Christianity
    - Misconceptions about Christians
  - Ph2: Awareness
    - Getting to know them
    - Started thinking about Christ
  - Ph3: Interaction
    - Struggling with some issues
    - Realization that Jesus is more than a prophet
    - Comparing the two religions
    - learning some truth
    - Studying Christian faith
    - Understanding of God
    - Growth in understanding Word of God
    - Sin and salvation
  - Ph4: Decision
    - Jesus is God
    - I personally need salvation
    - Cognitive decision
    - Not understanding everything
    - Christ is relevant for me
    - Christ died for my sins
    - Realization of sin
    - Jesus focus of submission to God
    - Assurance of salvation
  - Ph5: Incorporation
    - Teaching, discipleship training
    - Confusion about truth
    - Doubts
    - Evaluating decision
    - New identity as believer
    - Overcoming pressure and doubt
    - Growth in understanding

#### Factors

- Studying Islam
- Dissatisfaction with Islam
- Main reason
- Negative experiences
- Christian Programmes
  - Social programmes

- Educational programmes
- Life experiences
  - Rejection as child
  - Crisis experience
  - More liberty in city
  - Opposition
  - Fed up with old life
- Christians (involvement)
  - Prophetic word
  - Praying for Ms
  - Teaching God's Word
  - Friendship
  - Lifestyle of Christians
  - Christians encouraging decision
  - Other Christians
  - Fellowship with Christians
  - Love shown by Christians
  - Personal witness by Christians
  - Role of Christians
  - Christian relatives
- Meetings
  - Dialogue meetings
  - Church meetings
  - Evangelistic meetings (crusades)
- Media
  - Islamic media
  - Christian tapes - messages
  - Christian literature
  - Christian TV & films
  - Christian music
  - Reading Bible
  - Christian radio
- Supernatural
  - Miracles
  - Protection
  - God's work & influence
  - God's love
  - Healing experience
  - Answered prayer
  - Observing power of Christ
  - Dream or vision
- Important quotes
  - we are only used to one side of

## Appendix 7: Code system after open coding

### Stages

Conative dimension

Fact of process

Time frame

Phase 1: Before interest

Phase 2: Awareness

Phase 3: Interaction

Phase 4: Decision

Phase 5: Incorporation

Affective dimension

Attitude to Islam

Dissatisfaction with Islam

Disagreement with Muslims

Seeking magical power

Defending Islam

involved in *dawa*

Attitude to Christ & Gospel

Did not like Christ

Just a prophet

Did not long for deeper spiritual experience

interested in spiritual power

Struggle, fear

Afraid of God

Desire to know God

Attracted to Jesus

Feeling peace in his presence

Praying

Desire to be changed

Positive attitude towards Gospel

Decision

Experiencing God

Experiencing joy as new believer

Communion with God

Attitude to Christians

hostile to Christians

Despised Christians

Uneasy with Christians

no contact with Christians

Normal relationship

Had Christian friends

Christian spouse

first encounter

sympathetic to Christians

Attracted to Christians

Influenced by lifestyle of Christians

Joining other believers

Negative experiences after conversion

Intensity / commitment

Immoral life style

Spiritual struggle

Fear

Frustration, wanting to go back

Receiving counselling and prayer

Not joining a group

Baptism

Involved in ministry



- Growth as believer
- Speaking in tongues
- Perspective for future
- Cognitive dimension
  - Questioning Islam
    - Comparing the two religions
    - Questions about Islam
  - Knowledge about Christian faith
    - No knowledge
    - Knew Christianity
    - Attended CRE
    - Misconceptions about Christians
    - Not learning something new
    - learning some truth
    - Studying Christian faith
    - Not understanding everything
    - Getting to know gospel
    - Growth in understanding
    - Teaching, discipleship training
  - Acceptance of Christian faith
    - Rejecting Christian beliefs
    - Indifference
    - Struggling with some issues
    - Realization of sin
    - Christ is relevant for me
    - I personally need salvation
    - Christ died for my sins
    - Cognitive decision
    - Assurance of salvation
    - Sin and salvation
    - New identity as believer
    - Growth in understanding Word of God
    - Evaluating decision
    - Doubts
    - Overcoming pressure and doubt
  - Knowledge about Christ
    - Jesus focus of submission to God
    - Jesus is God
    - Understanding of God
    - Jesus more than a prophet
    - Started thinking about Christ

#### Factors

- Background / Context
  - Social-economic level
    - Position in society
  - Educational level
  - Cultural identity
  - Contentment with life
  - Family relationship
    - Spouse converting to Islam
    - Good relationship
    - Strained relationship
    - Relationship broke down
    - Spouse becoming a believer as well
  - Islamic practice
    - Strict moral upbringing
    - Elements liked in Islam
    - Working with Islamic organization
    - Studying Islam
    - Faithfully practising

- content with Islam
  - Weak Islamic practice
  - Questioning Islam
  - Dissatisfaction with Islam
- Main reason
- Negative experiences
- Christian Programmes
  - Social programmes
  - Educational programmes
- Life experiences
  - Seeking spiritual power
  - Need for help
  - Wanted freedom
  - Rejection as child
  - Crisis experience
  - More liberty in city
  - Opposition
  - Fed up with old life
- Christians (involvement)
  - Prophetic word
  - Praying for Ms
  - Teaching God's Word
  - Friendship
  - Lifestyle of Christians
  - Christians encouraging decision
  - Fellowship with Christians
  - Love shown by Christians
  - Personal witness by Christians
  - Christian relatives
  - Role of Christians
- Meetings
  - Dialogue meetings
  - Church meetings
  - Evangelistic meetings (crusades)
- Media
  - Correspondence course
  - Islamic media
  - Christian tapes - messages
  - Christian literature
  - Christian TV & films
  - Christian music
  - Reading Bible
  - Christian radio
- Supernatural
  - Protection
  - God's work & influence
  - God's love
  - Healing experience
  - Answered prayer
  - Observing power of Christ
  - Miracles
  - Dream or vision
  - God speaking directly
- Results
  - Changes that happened
    - Name changed
    - Change in identity
    - Change in behaviour
    - Change in understanding of God
  - Reaction community and family

Relatives becoming Christians  
Somehow acceptance  
Rejection  
Physical violence  
Sharing  
Secret believer  
Talking about new faith  
Important quotes  
we are only used to one side of

## Appendix 8: Code system after axial coding

Stages

- Fact of process
  - Clarity
    - Not clear
    - Recognizable
    - Obvious
  - Speed
    - Hours
    - Days
    - Weeks
    - Months
    - Years
  - Specific dates & age
- Affective dimension
  - Attitude to Islam
    - Propagating
      - Working with Islamic organization
    - Fulfilled
      - Desire to please God
      - Strict practice
    - Nominal practice
      - Islamic upbringing
      - Weak Islamic practice
    - Dissatisfied
      - Elements liked in Islam
    - Other
      - From strict Muslim family
      - Strict moral upbringing
      - Neutral (neither Muslim nor Christian)
      - Seeking magical power
  - Attitude to Christ & Gospel
    - Dislike
      - Did not like Christ
    - Respect as prophet / indifferent
      - Indifferent
      - Just a prophet
    - Sympathetic
      - Attracted to Christ & Gospel
        - God can help in problems
        - Desire to be changed
        - Sympathetic towards Gospel
        - Feeling peace in his presence
        - Attracted to Jesus
        - Praying
    - Accepting
    - Following
      - Experiencing peace
      - Communion with God
      - Experiencing joy as new believer
      - Experiencing God
  - Attitude to Christians
    - Hostile
      - hostile to Christians
      - Despised Christians

- Uneasy
  - Uneasy with Christians
  - no contact with Christians
- Normal
  - Normal relationship
  - Had Christian friends
  - Christian spouse
- Sympathetic
  - sympathetic to Christians
  - Attracted to Christians
  - Influenced by lifestyle of Christians
- Joining
  - Joining other believers
  - Negative experiences after conversion
- first encounter
- Intensity of spiritual interest
  - No interest
    - Occult influences
    - Did not long for deeper spiritual experience
    - Immoral life style
- Fear, struggle
  - Afraid of God
  - Frustration, wanting to go back
  - Struggle, fear
  - Spiritual struggle
- General longing
  - Desire for peace
  - Desire for change
  - interested in spiritual power
  - Desire to know God
- Struggling as follower of Christ
  - Experiencing pressure
  - Receiving counselling and prayer
  - Not joining a group
- Intensive Relationship with Christ
  - Overcoming pressure
  - Overcoming evil powers
  - Speaking in tongues
  - Perspective for future
  - Growth as believer
  - Involved in ministry
  - Baptism
- Identity as Christian
  - At commitment
  - After baptism
- Cognitive dimension
  - Conviction about Islam
    - Teaching
    - Studying
    - Comparing with Christianity
    - Questioning
    - Rejecting
  - Knowledge about Christian faith
    - Ignorant
    - Aware
      - Indifferent
      - Not learning something new
  - Misconceptions
  - Learning
    - Jesus can change lives

- Attended CRE
- Not understanding everything
- Jesus overcomes witchcraft
- Getting to know gospel
- Studying Christian faith
- Growth in understanding
- Discipleship training
- Teaching others
- Knowledge about Christ
  - Islamic Learning
    - Started thinking about Christ
    - Jesus more than a prophet
    - Understanding of God
  - Biblical
    - Jesus is God
    - Jesus focus of submission to God
- Acceptance of Christian faith
  - Rejecting
  - Indifferent
  - Struggling with some issues
  - Accepting
    - Understanding sin and salvation
    - Cognitive decision
    - I personally need salvation
    - Christ is relevant for me
    - Realization of sin
  - Growing
    - No doubts
    - Doubts
    - Overcoming doubts
    - Evaluating decision
    - New identity as believer
    - Growth in understanding Word of God
    - Assurance of salvation
- Conative dimension
  - Desire (for change)
    - weak
    - medium
    - strong
  - Determination
    - not willing
    - medium
    - willing to act
  - Intensity
    - low
    - medium
    - high
  - Consequences
    - passive
    - medium
    - active
- Time frame
  - Phase 1: Before interest
  - Phase 1A: Early awareness
  - Phase 2: Awareness
  - Phase 3: Interaction
  - Phase 4: Decision
  - Phase 5: Incorporation
- Background / Context

- Position in society
- Social-economic level
  - Disadvantaged
  - Middle
- Educational level
  - Primary
  - Secondary
  - Further studies
- Contentment with life before conversion
  - Not content
  - Content
- Family relationship before conversion
  - Spouse converting to Islam
  - Good relationship
  - Strained relationship
  - Broken home
- Family relationship after conversion
  - Relationship remained tense
  - Relationship good
  - Relationship became tense
  - Relationship broke down
  - Spouse becoming a believer as well
  - Improving after conversion

Factors

- Islamic practice as factor
  - Questioning Islam
  - Seeking spiritual power
  - Studies led to Christ
  - Dissatisfaction with Islam
- Main reason
- Negative experiences (turned person away)
  - by Christians
  - by Muslims
  - Others
- Life experiences
  - Attempted suicide
  - Looking for education
  - Need for help
  - Wanted freedom
  - Rejection as child
  - Crisis experience
  - More liberty in city
- Christian programmes
  - social
  - educational
- Christians (kind of involvement)
  - Prophetic word
  - Praying for Ms
  - Fasting for Muslims
  - Teaching God's Word
  - Friendship
  - Lifestyle of Christians
  - Christians encouraging decision
  - Fellowship with Christians
  - Love shown by Christians
  - Personal witness by Christians
  - Christian relatives
  - Role of Christians
- Meetings (kind)
  - Dialogue meetings

- Church meetings
- Evangelistic meetings (crusades)
- Media
  - Bible Stories
  - Correspondence course
  - Islamic media
  - Christian tapes - messages
  - Christian literature
  - Christian TV & films
  - Christian music
  - Reading Bible
  - Christian radio
- Supernatural
  - Protection
  - God's work & influence
  - God's love
  - Healing experience
  - Answered prayer
  - Observing power of Christ
  - Miracles
  - Dream or vision
  - God speaking directly
- Intensity of factor
  - somehow
  - moderate
  - strong
- Results
  - Changes that happened
    - Change in attitude
    - Strengthening of relationship with God
    - Change in relationships
    - Cultural identity strengthened
    - Improvement of life situation
    - Name changed
    - Change in identity
    - Change in behaviour
    - Change in understanding of God
  - Reaction community and family
    - Not knowing
    - accepting
      - Relatives becoming Christians
    - somehow accepting
    - rejecting
    - violent
      - Physical violence
  - Sharing
    - secret
    - openly
- Important quotes



## Appendix 9: Code system after selective coding

- Stages
  - Fact of process
    - Clarity
      - Not clear
      - Recognizable
      - Obvious
    - Speed
      - Hours
      - Days
      - Weeks
      - Months
      - Years
    - Specific dates & age
  - Affective dimension
    - Attitude to Islam
      - Propagating
        - Working with Islamic organization
      - Fulfilled
        - Desire to please God
        - Strict practice
      - Nominal practice
        - Islamic upbringing
        - Weak Islamic practice
      - Dissatisfied
    - Elements liked in Islam
    - Other
      - From strict Muslim family
      - Strict moral upbringing
      - Neutral (neither Muslim nor Christian)
      - Seeking magical power
  - Attitude to Christ & Gospel
    - Dislike
    - Respect as prophet
    - Attracted to Christ & Gospel
      - God can help in problems
      - Desire to be changed
      - Sympathetic towards Gospel
      - Feeling peace in his presence
      - Attracted to Jesus
    - Accepting
    - Following
      - Experiencing peace
      - Communion with God
      - Experiencing joy as new believer
      - Experiencing God
  - Attitude to Christians
    - Hostile
    - Despising
    - No contact
    - Uneasy
    - Normal
      - Normal relationship
      - Had Christian friends
      - Christian spouse

- Sympathetic
  - sympathetic to Christians
  - Attracted to Christians
  - Influenced by lifestyle of Christians
- Joining
  - first encounter
- Intensity of spiritual interest in Christ
  - Occult influences
  - Immoral life style
  - No interest
    - Did not long for deeper spiritual experience
- Fear / struggle
  - Spiritual struggle
  - Worries, fear
  - Afraid of God
- General longing
  - Desire for peace
  - Desire for change
  - interested in spiritual power
  - Desire to know God
- Seeking relationship
  - Praying
- Struggling as follower of Christ
  - Frustration, wanting to go back
  - Experiencing pressure
  - Receiving counseling and prayer
  - Not joining a group
- Intensive Relationship with Christ
  - Overcoming pressure
  - Overcoming evil powers
  - Speaking in tongues
  - Perspective for future
  - Growth as disciple
  - Involved in ministry
  - Baptism
- Identity as follower of JX
  - After discipleship lessons
  - At commitment
  - After baptism
- Cognitive dimension
  - Conviction about Islam
    - Teaching
    - Studying
    - Comparing with Christianity
    - Questioning
    - Rejecting
- Knowledge about Christian faith
  - Ignorant
  - Aware
    - Misconceptions
    - Learning
      - Jesus can change lives
      - Attended CRE
      - Not understanding everything
      - Jesus overcomes witchcraft
      - Getting to know gospel
      - Studying Christian faith
      - Growth in understanding
      - Discipleship training
  - Teaching others

- Knowledge about Christ
  - Islamic Learning
    - Started thinking about Christ
    - Jesus more than a prophet
    - Understanding of God
  - Biblical
    - Jesus is God
    - Jesus focus of submission to God
- Acceptance of Christian faith
  - Rejecting
  - Indifferent
  - Struggling with some issues
  - Accepting
    - Understanding sin and salvation
    - Cognitive decision
    - I personally need salvation
    - Christ is relevant for me
    - Realization of sin
  - Growing
    - No doubts
    - Doubts
    - Overcoming doubts
    - Evaluating decision
    - Growth in understanding Word of God
    - Assurance of salvation
- Conative aspect
  - Desire (for change)
    - weak
    - medium
    - strong
  - Determination
    - not willing
    - medium
    - willing to act
  - Consequences
    - passive
    - medium
    - active
- Timeframe
  - Phase 1: Before interest
  - Phase 1A: Early awareness
  - Phase 2: Awareness
  - Phase 3: Interaction
  - Phase 4: Decision
  - Phase 5: Incorporation
- Context / Background
  - Social-economic level
    - Disadvantaged
    - Middle
  - Educational level
    - Primary
    - Secondary
    - Further studies
  - Category interviewees
    - A oral
    - A educated
    - B educated
- Factors - causal conditions
  - Probability of change

- Hindering change
  - Family resistance during interaction
  - Accepted in society
  - Good family relationship
  - Content with life
- Pushing change
  - Strained family relationship
    - Spouse converting to Islam
  - Broken home
  - Not content with life
  - Negative experiences with Muslims
- Life experiences
  - Negative experiences
    - Crisis experience
    - Rejection as child
    - Attempted suicide
  - Searching for something
    - More liberty in city
    - Wanted freedom
    - Need for help
    - Looking for education
- Islamic practice as factor
  - Questioning Islam
  - Seeking spiritual power
  - Studies led to Christ
  - Dissatisfaction with Islam
- Factors - intervening conditions
  - Christian programmes
    - social
    - educational
  - Christians (kind of involvement)
    - Verbal communication
      - Personal witness (verbal)
      - Teaching God's Word
      - Praying with Ms
      - Prophetic word
      - Bible Stories
      - Christians encouraging decision
    - Lifestyle / behaviour
      - Love shown by Christians
      - Fellowship with Christians
      - Friendship
      - Fasting and praying for Ms
    - Christian relatives
    - General involvement
- Meetings (type)
  - Dialogue meetings
  - Church meetings
  - Evangelistic meetings (crusades)
- Media
  - Audio
    - Christian tapes - messages
    - Christian music
    - Christian radio
  - Visual
    - Christian TV & films
  - Print
    - Reading Bible
    - Christian literature
    - Correspondence course

- Islamic media
- Supernatural
  - Communicative
    - Enlightening
    - Dream or vision
    - God speaking directly
  - Experiential
    - Miracles
    - Observing power of Christ
    - Answered prayer
    - Healing experience
    - God's love
    - Protection
  - Convicting
  - General influence of God
- Intensity of factor
  - somehow
  - moderate
  - strong
- Results / consequences
  - Family relationship after conversion
    - Relationship remained tense
    - Relationship became tense
    - Relationship broke down
    - Relationship good
    - Spouse becoming a believer as well
    - Improving after conversion
  - Changes that happened
    - In regard to oneself
      - Change in attitude
      - Change in identity
      - Name changed
      - Improvement of life situation
      - Cultural identity strengthened
    - In regard to others
      - Change in behaviour
      - Change in relationships
    - In regard to God
      - Experiencing peace
      - Change in understanding of God
      - Strengthening of relationship with God
  - Reaction community and family
    - Not knowing
    - accepting
      - Relatives becoming Christians
    - somehow accepting
    - rejecting
    - violent
      - Physical violence
  - Sharing
    - secret
    - openly
- Additional Infos
  - Negative experiences (turned person away)
    - by Christians
    - Others
  - Family information before conversion
  - Position in society
  - Deleted codes
  - Main reason

Reinterpretation of past  
Surprising fact  
Communal aspect  
Important quotes

## Appendix 10: Tables of individual conversion processes

These are the tables with the original information from the interviewees. The stages were mostly indicated by the interviewees themselves, in two cases they were written down by the researcher after the interview. The documentation of these tables is important as it presents the way how the interviewees expressed these stages. Tables 10 – 26 present my version with additional information.

**Table 71: Stages in the conversion process of M1**

Number	Description	Explanation
1	Growing up as a Muslim, viewing Christians as enemies	
2	Got in contact with Christians through contact with his sister	
3	Building friendship with Christians, interacting socially with them	
4	Getting to know Christian lifestyle, discussions about the Bible	
5	Studying the Bible with the Christian friends	
6	Participating in Christian meetings	
7	Giving his life to Christ, while watching Christian TV at home alone	
8	Growing as a follower of Christ	

(These stages were not discussed in detail with the interviewee, but were written down later by the interviewer on the basis of the recorded interview.)

**Table 72: Stages in the conversion process of M2**

Number	Description	Explanation
1	A Muslim following the right path	
2	Desire to know who God is and what he wants me to do	
3	Started thinking about Christ in WW. while teaching <i>madrasa</i> at Islamic center	In 1996
4	I did more research about Christ, I needed more relationship with people who knew Christ	6 months
5	I separated myself from Muslims, wanted to have fellowship with people who can tell me about Jesus	During the same time as the previous stage
6	Worries, sleepless nights, loneliness (wondering what would happen if he becomes a Christian)	3 – 4 months
7	The Lord appeared to me three times in a vision	1997, one week
8	1997 I went to F. Church and Pastor A1. made an altar call and then I became a Christian	Immediately after the one week of visions
9	Discipleship class with N. and at F. Church	

**Table 73: Stages in the conversion process of M3**

Number	Description	Explanation
1	Grow up as a Muslim, not a strong Muslim	
2	In Sudan. First year: Experiencing Islam. Second year: Importance of pillars. Grew deeper in Islam.	3 years Sudan
3	Course for Imams. In second year in Sudan: How to preach, convert people, counseling.	
4	Third year in Sudan: Relationship Qur'an and <i>hadith</i> , research started, critical questions about Islam	
5	Mombasa: More questions about Islam, digging into <i>hadith</i>	2002 - May 2006
6	Nairobi: Teaching <i>hadith</i> at radio station, disagreement about Jesus in <i>hadith</i> with director	May - December 2006
7	Establish contact with Pentecostal pastor, contact with M., discussions	January 2007
8	Agreement with M. on third meeting, decided to receive Jesus by prayer	31 January 2007
9	Stopped practicing Islam, studying Bible, received teaching	
10	Involved in Christian ministry	

**Table 74: Stages in the conversion process of M4**

Number	Description	Explanation
1	Work with an Islamic organization	1989-1994
2	Talk with a Christian friend about spiritual matters.	One year
3	Then the friend gave me a book. I read the book. I developed positive thoughts about Christ and Christianity.	
4	The contents of the book led to more search about highest power. I found the power I needed.	
5	I wanted to find the conditions on how to live and please the new-found powers. I requested for more materials concerning the new power. I learned a lot about Christ and how to live as a Christian.	
6	The promises by Christ were attractive to the heart and very convincing. I am forgiven, I am a new creation. My eternity is assured, no worry of life hereafter, etc.	
7	I decided to follow Christ as per his promises. I was very happy that Christ knows me by name and my name is written in the book of life.	
8	I wanted to tell every one at that particular moment about Christ, but the circumstances were difficult.	

(Note: The stages were written down by M4 personally.)



**Table 75: Stages in the conversion process of M5**

Number	Description	Explanation
1	Life as a Muslim, married to a catholic, nominal Christian	
2	Trip to Israel, holy water from the Jordan, sympathetic with Christians	
3	Wife becomes a true believer in Jesus Christ	
4	Wife praying and fasting for husband for two years	
5	Experience of voice from God for three days, disturbed, afraid	
6	Listened to the voice	
7	Attempt to suicide in hospital, because he saw in a vision that he was about to be crucified and put to hell	
8	Visit of pastor (next day), prayer, gave life to Christ	
9	After one month coming forward in church to receive salvation	

**Table 76: Stages in the conversion process of M6**

Number	Description	Explanation
1	Growing up in a Muslim family, strong Muslim	
2	Passion to know God more (around 1990, during secondary school)	
3	Dissatisfaction, disappointment, no answers, more Christian friends (end of secondary school, till 1995)	
4	Neutral time, no involvement with Islam (1996-1999)	
5	Passion to read Bible, listening to Christian tapes (around 1999-2000)	
6	Conviction that this is the right path, came by studying the Bible and “sneaking in” to crusades (2000)	
7	“How am I going to embrace Christianity in my environment?” (2000)	
8	Decision to act, accept Christ (19.10.2000)	
9	Zeal for Christian faith, commitment, identified with the Christians	

**Table 77: Stages in the conversion process of M7**

Number	Description	Explanation
1	Growing up as a Muslim boy	
2	Being partly sponsored by Christians in primary school	
3	“Let the Bible speak” movement	
4	Interaction with Christians, library and core group	
5	Prayers answered	
6	Play watched (“We three Kings we think”), decision	
7	Doubts, confirmation with the sign	
8	Confrontation with parents	
9	Loosing job and sponsorship	
10	Facing interrogations	
11	Going on with life as a follower of Jesus, reaching out to others	

Note: The stages were written down by interviewer on the questionnaire.)

**Table 78: Stages in the conversion process of M8**

Number	Description	Explanation
1	Growing up as a Muslim, Islamic primary school	
2	Attending primary school promoting Christianity	
3	CRE, enjoyed it, was leading his class (form 2-4, secondary school)	1985-1987
4	Headmaster's comment why a Muslim is best in CRE encouraged to learn more	
5	Voice that was translating KJV, encouraged him	
6	Backsliding from Islam, after secondary school	
7	Problem in family, witchcraft, brother died, afraid for life	around 1989
8	Comparing Muhammad and Christ, after death of brother	around 1989
9	Crusade at stadium, "Christ will get witchcraft out of the house!" Beginning with Christ	1992
10	Vision about TV screen, people burning in hell (this came twice, didn't want to see it a third time)	
11	Crusade with O., commitment to Christ	1992, two months after first crusade
12	Join church, got involved in choir, then evangelism	

(Note: The stages were written down by interviewer after consulting with interviewee. The date for the death of the brother was put in 1992, because it was shortly before the two crusades, see memo attached to M8:199. He was born in 1966, in 1985 he was 19 years old.

**Table 79: Stages in the conversion process of M9**

Number	Description	Explanation
1	Growing up as a Muslim boy, attending <i>madrassa</i>	
2	Passing by at crusades, listening to message from far	
3	Observing Christians, being impressed by their life-style	2 years before conversion
4	Moved to city, got job, a colleague talks with him about God's love, Christ has power to overcome sin	1988 (about 18 years old), one day
5	Same evening that colleague prayed for him, he accepted Christ	same day in evening
6	Urge to smoke was gone the next morning	next morning
7	Discipleship training with that colleague	2 ½ months
8	Going home, announcing his new faith to family, given 7 days to come back to Islam, he refuses, no action taken by family	
9	Involved in evangelism, mother delivered from evil spirit, becomes believer in Jesus as well	
10	Theological training, ministry as pastor	

(Note: The stages were written down by interviewer after the interview, based on the recorded interview. The stages were not directly asked in the interview.)

**Table 80: Stages in the conversion process of F1**

Number	Description	Explanation
1	Secondary school, not very faithful in following Islam	
2	After secondary school, trying to be a good Muslim	
3	Relationship to Christians, change from negative to positive attitude	
4	Doubting the Qur'an, questioning, comparing Islam and Christianity	
5	Attempts of the family to convince her of Islam	
6	Decision to go back to Nairobi, to learn more	
7	Desperate prayer in Jesus name; Jesus answered, made it clear: I am the truth!	
8	Confrontation with family; very low emotionally	
9	Desperate prayer for hope with missionaries	
10	Communion with Christians; learning about Christian faith	
11	Doubts and fear	
12	Baptism, big change in her life, more understanding	

(Note: The stages were written down by interviewer but discussed with F1.)

**Table 81: Stages in the conversion process of F2**

Number	Description	Explanation
1	Grew up as a Muslim, but not strong, often with Christian relatives	
2	Got married to a non-Muslim in 1985	
3	Came to Nairobi in 1994, bad company with other women	
4	Contact with Christians, end of 1994	
5	Serious interest in Christian faith, realization that her life will end if not changed	
6	Went forward, they prayed, accepted Jesus (April 1995)	
7	Introduction to church, received training and preparation for baptism	
8	July 1997 baptism, then apparent changes in her life	

(Note: The stages were written down by interviewer but discussed with F2.)

**Table 82: Stages in the conversion process of F3**

Number	Description	Explanation
1	Difficult childhood, rejected by father, poverty. Several relationships with men, hurts. Move to Mombasa, relationship with a man.	
2	Hearing voice on a Sunday morning, telling her to go to church.	
3	Was troubled, asked for help from her Christian colleague.	
4	Went to church with her colleague.	
5	Met a sister from Congo, could not talk, only cry. This sister had spiritual insight and prayed for her.	
6	She experienced deliverance and joy.	
7	Reconciliation with mother and father, began to love father.	

(Note: The stages were written down by interviewer but discussed with F3.)

**Table 83: Stages in the conversion process of F4**

Number	Description	Explanation
1	Attending catholic school as a Muslim girl, CRE – didn't believe it	
2	Crusades, passing by	1991
3	Christian neighbor lady, shared about what God was doing	
4	Depression, stress, marital problems, all these led to attempts to commit suicide	about same time as previous stage
5	Christian TV program, saw peace in the congregation	
6	Went to church, questions were answered one by one	
7	Gave her life to Christ	six months later

**Table 84: Stages in the conversion process of F5**

Number	Description	Explanation
1	Grew up in a Muslim family, forced to practice Islamic rituals	
2	Difficult relationship with father and stepmother	
3	Contact with Christians, Saturday evening meetings with Bible stories	1995
4	Getting married in 1997, first child born in 1998	1997/1998
5	Family situation got worse, rejected by in-laws and family	
6	One month intensive prayer (before accepting Christ), wanted to follow Christ	
7	Decision for Jesus, lesson from Bible story about “Come and I will give you rest”	
8	Something heavy removed from shoulder	
9	Change happened, hatred dissolved	

(Note: The stages were written down by interviewer but discussed with F5.)

**Table 85: Stages in the conversion process of F6**

Number	Description	Explanation
1	Growing up as a Muslim girl	
2	Secondary school, met American teacher couple, Christians, first contact with Christians	1968/1969
3	Teachers College in Western Kenya, more interaction with Christians, meeting the husband to be	1971-1973
4	Mother-in-law forced her to be baptized, to be “formally” a Christian	1986
5	Baptism of children as infants, taking them to Sunday School	before 1990
6	Hearing sermons outside church while children attend Sunday School	1990
7	Attending prayer meeting on Monday, praying for her needs	May 1994
8	Encouragement to first accept Jesus, before prayer for needs	1999
9	Regular attendance on Mondays for fellowship meetings	more than 4 months
10	Counseling session at crusade, Nigerian Bishop encourages local pastor to take care of her	later in 1999
11	Teaching sessions in the new church	
12	Felt that her needs are taken care of, by teaching, prayers, anointing	
13	Continued growth in faith, growing involvement in the ministry	

**Table 86: Stages in the conversion process of F7**

Number	Description	Explanation
1	Some Christian influence as child through Christian grandmother	
2	Christian friend during school	
3	Married to a Christian	
4	Associated with Christians, going to church with mother-in-law, dedicating children in church	
5	Practicing Islam again because husband became a Muslim	
6	Dramatic delivery, questions came up, marital problems	
7	Desire to become a Christian	
8	Pastor came, talk about Christian faith	
9	Preparation, accepting Jesus, receiving power of the Holy Spirit	
10	Husband also converted	
11	Reconciliation with father and family	

(Note: The stages were written down by interviewer during interview with F7.)

**Table 87: Stages in the conversion process of F8**

<b>Number</b>	<b>Description</b>	<b>Explanation</b>
1	Growing up as a Muslim girl	
2	Negative experience in <i>madrasa</i>	
3	First contact with a church, attended service, saw difference, was interested	September 2006
4	Many problems and challenges in life	
5	Attended crusade, liked preaching, offer of prayer	December 2006
6	On second day of crusade she accepted Jesus	
7	Husband also accepted Jesus	same week
8	Learning, baptism planned for August 2008	

(Note: The stages were written down by interviewer during interview, after discussing them with interviewee.)

## Appendix 11: Stages and significant factors from questionnaires

The following tables document the results from the questionnaire about the different stages and factors in the conversion process. These are the stages and factors that were indicated in the multiple-choice questions during the interviews.

### Appendix 11/1: Results questionnaire about stages in phase 1 – 3 (male interviewees)

Stages	M1	M2	M3	M4	M5	M6	M7	M8	M9
<b>Phase 1: Before interest</b>									
indifference towards Christianity	✓	✓	-	0	✓	✓	✓	✓	✓
many misconceptions	✓	✓	-	0	✓	✓	✓	✓	✓
did not long for a deeper experience in regard to faith	✓	✓	✓	0	✓	-	✓	?	-
no knowledge of the Gospel of Jesus Christ	✓	✓	✓	0	✓	-	✓	✓	✓
unaware of Christianity	-	-	-	0	-	-	-	-	-
hostile towards Christianity	✓	-	-	0	✓	-	-	✓	✓
<b>Phase 2: Awareness</b>									
positive attitude towards Christianity through personal contact	✓	✓	✓	0	-	✓	✓	✓	✓
positive attitude towards Christianity through media	✓	✓	-	0	-	-	-	-	-
initial awareness of Christianity through contact with a Christian	✓	✓	✓	0	?	✓	✓	✓	✓
initial awareness of Christianity through media	-	-	-	0	?	-	-	-	-
<b>Phase 3: Interaction</b>									
realization that Jesus is more than a prophet	✓	✓	✓	0	✓	✓	✓	-	✓
restudy of Qur'an about Jesus and Christianity	-	✓	✓	0	-	✓	✓	-	-
Jesus is seen as attractive	✓	✓	✓	0	✓	✓	✓	✓	✓
grasp of implications of the Gospel (standards of a Christian life)	✓	✓	-	0	-	✓	✓	-	✓
awareness of fundamentals of Gospel through reading the Bible	✓	✓	✓	0	-	✓	-	-	-
positive attitude towards the Gospel (wanted to have it)	✓	✓	✓	0	?	✓	✓	?	✓

#### Remarks:

- M1: He also mentioned “dissatisfaction with Islam” (written under phase 1, but he said it fits better in a later phase)
- M3: “Indifference towards Christianity”: no, he had good relationship  
 “Many misconceptions about Christianity”: no, he was more positive.  
 “Phase 2”: this refers to his childhood and youth life.  
 “Positive attitude towards Gospel”: he wanted to know more about Jesus
- M4: Question 24 (asking for stages) was not done.
- M5: The stages listed under phase 3 happened to him in the first part of phase 4, which was when he heard the voice.  
 “Hostile towards Christianity”: He said that this was not there, but under question 27

he mentioned that he was hostile towards Christianity and he did not allow anyone to witness to him.

“Jesus seen as attractive”: when he heard the voice he was not scared, but somehow attracted to the voice.

“Awareness of fundamentals of Gospel through reading the Bible”: This was not the case with him, but he got this awareness through the voice.

“Positive attitude towards the Gospel (wanted to have it)”: He did not know how to receive it. But it seems that he had a positive attitude.

M6: “Positive attitude towards Christianity through personal contact”: He mentioned that this took place in secondary school.

M7: “Positive attitude towards Christianity through personal contact”: This was part of phase 3 already.

“Initial awareness of Christianity through contact with a Christian”: This happened longer ago in his home area.

M8: “Did not long for a deeper experience in regard to faith”: He was not sure about this stage; he wanted to be a good Muslim.

“Realization that Jesus is more than a prophet”: He did not realize this during this phase.

#### Appendix 11/2: Results questionnaire about stages in phase 4+5 (male interviewees)

Stages	M1	M2	M3	M4	M5	M6	M7	M8	M9
<b>Phase 4: Decision</b>									
experience of joy as new believer	✓	✓	✓	0	✓	✓	✓	✓	✓
realization and confession of sin, repentance	✓	✓	✓	0	✓	✓	✓	✓	✓
realization that you personally need salvation because you can not work it out for yourself	✓	✓	✓	0	✓	✓	✓	✓	✓
expression of faith in Jesus	✓	✓	✓	0	✓	✓	✓	✓	✓
experience of assurance of salvation	✓	✓	✓	0	✓	✓	✓	-	✓
decision to act	✓	✓	✓	0	✓	✓	✓	✓	✓
experience of fellowship	✓	✓	✓	0	✓	✓	✓	✓	✓
realization that real submission to God is through Jesus	✓	✓	✓	0	✓	✓	✓	?	✓
<b>Phase 5: Incorporation</b>									
evaluating the decision	-	-	?	0	✓	✓	✓	✓	✓
exposed to pressure from community	✓	✓	-	0	✓	-	✓	✓	✓
doubts about the decision	-	-	-	0	-	✓	✓	✓	✓
overcoming pressure and doubts	✓	✓	-	0	✓	✓	✓	✓	✓
joining a group of other believers in Jesus Christ	✓	✓	-	0	✓	✓	✓	✓	✓
growth in understanding the Word of God	✓	✓	✓	0	✓	✓	✓	✓	✓
growth as a disciple of Christ	✓	✓	✓	0	✓	✓	✓	✓	✓
communion with God on a daily basis	✓	✓	✓	0	✓	✓	✓	✓	✓
involved in God’s work (using gifts, witnessing, social action, etc.)	✓	✓	✓	0	✓	✓	✓	✓	✓
<b>other stages</b>									
love experienced by Christians	✓								



Remarks:

- M1: remarked that he was “overcoming pressure” but not doubts, because he had no doubts.  
He also remarked that he had communion with God, but not necessarily on a daily basis.
- M3: “Evaluating decision”: he said no, but it is not so clear. He said that he had no doubts.  
“Joining group of other believers”: no, he just attends church
- M5: “Realization and confession of sin”: The voice told him all his sins.  
“Evaluating the decision”: He still evaluates his experience in the sense that he wonders what had happened to him and why.  
“Overcoming pressure and doubts”: There were no doubts, but pressure, e.g. during his trip to Egypt and from his family.
- M6: “Experience of joy as new believer”: He was filled with the Holy Spirit.  
“Overcoming pressure and doubt”: For him it was overcoming doubts, not pressure.
- M7: “Experience of joy as new believer”: This was the case after the confirmation came to his decision, not immediately.  
“Experience of fellowship”: He had this already before his final decision.
- M8: “Experience of assurance of salvation”: This came later.

**Appendix 11/3: Results questionnaire about stages in phase 1 – 3 (female interviewees)**

Stages	F1	F2	F3	F4	F5	F6	F7	F8
<b>Phase 1: Before interest</b>								
indifference towards Christianity	✓	0	✓	✓	✓	✓	-	✓
many misconceptions	✓	0	-	✓	✓	✓	✓	✓
did not long for a deeper experience in regard to faith	✓	0	✓	-	✓	-	-	✓
no knowledge of the Gospel of Jesus Christ	✓	0	✓	-	✓	✓	-	✓
unaware of Christianity	-	0	-	-	-	-	-	-
hostile towards Christianity	✓	0	-	-	✓	✓	-	-
<b>Phase 2: Awareness</b>								
positive attitude towards Christianity through personal contact	✓	0	?	✓	✓	✓	✓	✓
positive attitude towards Christianity through media	-	0	?	✓	-	-	-	-
initial awareness of Christianity through contact with a Christian	✓	0	✓	-	✓	✓	✓	✓
initial awareness of Christianity through media	-	0	✓	-	-	-	-	-
<b>Phase 3: Interaction</b>								
realization that Jesus is more than a prophet	✓	0	?	?	✓	✓	✓	✓
restudy of Koran about Jesus and Christianity	✓	0	?	-	-	-	-	-
Jesus is seen as attractive	✓	0	?	✓	✓	✓	✓	✓
grasp of implications of the Gospel (standards of a Christian life)	✓	0	?	✓	✓	✓	?	✓
awareness of fundamentals of Gospel through reading the Bible	-	0	?	-	✓	✓	?	✓
positive attitude towards the Gospel (wanted to have it)	✓	0	?	✓	✓	✓	?	✓

Remarks:

- W1: “Grasp of implications of Gospel”: she said first no, but later yes.  
W2: Question 24 about stages was not done, because interview was done with translator.  
W3: “Many misconceptions about Christianity”: She was not bothering at all about the Christian faith, was “in the middle.”  
“Initial awareness of Christianity through media”: She listened to gospel music.  
All stages listed under phase 3 do not fit her story.  
W4: “Realization that Jesus is more than a prophet”: This came later, after accepting Jesus.  
“Restudy of Qur'an about Jesus and Christianity”: This came later, since she is involved in Christian ministry.  
W5: “Awareness of fundamentals of Gospel through reading the Bible”: In her case it was more through listening to Bible stories.

**Appendix 11/4: Results questionnaire about stages in phase 4+5 (male interviewees)**

Stages	F1	F2	F3	F4	F5	F6	F7	F8
<b>Phase 4: Decision</b>								
experience of joy as new believer	✓	0	✓	✓	✓	✓	✓	✓
realization and confession of sin, repentance	-	0	✓	✓	✓	✓	✓	✓
realization that you personally need salvation because you can not work it out for yourself	-	0	✓	✓	✓	✓	✓	✓
expression of faith in Jesus	✓	0	✓	✓	✓	✓	✓	✓
experience of assurance of salvation	-	0	✓	✓	✓	✓	✓	✓
decision to act	✓	0	✓	✓	✓	✓	✓	✓
experience of fellowship	✓	0	✓	✓	✓	✓	✓	✓
realization that real submission to God is through Jesus	?	0	?	-	✓	✓	✓	?
<b>Phase 5: Incorporation</b>								
evaluating the decision	✓	0	?	✓	-	-	?	-
exposed to pressure from community	✓	0	?	✓	-	✓	✓	-
doubts about the decision	✓	0	?	-	-	-	-	-
overcoming pressure and doubts	✓	0	?	✓	-	✓	✓	-
joining a group of other believers in Jesus Christ	✓	0	✓	✓	✓	✓	✓	✓
growth in understanding the Word of God	✓	0	✓	✓	✓	✓	✓	✓
growth as a disciple of Christ	✓	0	✓	✓	✓	✓	✓	✓
communion with God on a daily basis	✓	0	✓	✓	✓	✓	✓	✓
involved in God's work (using gifts, witnessing, social action, etc.)	✓	0	✓	✓	✓	✓	✓	✓
<b>other stages</b>								
love experienced by Christians								

Remarks:

- W2: Question 24 about stages was not done, because interview was done with translator.  
W3: “Realization and confession of sin, repentance”: This came after she received teaching.  
“Realization that you personally need salvation...”: This came later.  
“Expression of faith in Jesus”: This came later.  
“Doubts about the decision”: She felt sometimes discouraged.  
“Involved in God's work”: She is witnessing and encouraging others.  
W4: “Realization that real submission to God is through Jesus”: This came later.

- W5: “Experience of fellowship”: This happened in the project and in other women's groups.  
 “Exposed to pressure from community”: She did not experience this yet, since she is a secret believer.  
 “Growth in understanding the Word of God”: She mentioned that she grows daily.  
 “Involved in God's work”: Her ministry is mainly encouraging others.
- W6: “Overcoming pressure and doubts”: In her case it was only overcoming pressure, but not doubts, because she had no doubts.

**Appendix 11/5: Results questionnaire about factors (male interviewees)**

Factors in the Conversion Process:

- 1 = some  
 2 = much  
 0 = not at all

Factors	M1	M2	M3	M4	M5	M6	M7	M8	M9
reading literature	2	1	2	2	0	1	2	1	0
reading Bible	2	2	1	2	0	2	2	1	0
TV or Video	2	0	0	0	0	0	1	0	0
audio cassettes	0	1	1	0	0	2	0	0	0
listening to Christian radio broadcasts	1	0	0	1	0	1	1	0	1
Bible correspondence course	0	0	0	2	0	0	0	0	0
personal witness by Christians	2	2	2	1	0	2	2	0	2
evangelistic meetings	0	1	1	1	0	2	2	2	1
theological debate or dialogue with Christians	0	2	1	0	0	1	2	0	0
attractive life-style of Christians	2	2	1	2	0	2	2	1	1
love / friendship shown by Christians	2	2	0	1?	0	2	2	2	2
social / medical programs of Christians	1	0	0	0	0	1	0	0	0
educational programs of Christians	0	0	0	1	0	1	1	1	0
dreams or visions	0	2	0	0	2	2	0	2	0
healing from illness	1	0	0	1	0	0	0	0	0
answered prayer	2	2	2	2	0	2	2	2	0
miracles or observing the power of Christ in a certain situation	2	0	0	1	2	2	2	0	0
dissatisfaction with practice of Islam	2	1	1	2	0	2	1	2	2
<b>Others:</b>									
church service (fellowship group)	2								
Bible study with Christians	2								
audio cassettes, music	2								
genuineness in relationships of Christians				2					
approach of Christians in evangelism		2							
study of Islam		2							

Remarks:

M1: Was the first interview, a kind of exploring pre-study (see under 3.2.1.3). Some changes in questions, like “little sense of spiritual need” was later revised. 5 phases introduced.

“Audio cassettes”: it was music.

“Love, friendship shown by Christians” - was not asked, but it is obvious from interview that it was “much”.

M3: “Audio cassettes”: He listened to tapes from Ahmad Deedat

“Attractive life-style of Christians”: some were positive, some were negative

“Answered prayer”: much, it was prayer to know more about Jesus.

M4: “Love / friendship shown by Christians”: was not asked.

M5: “Personal witness by Christians”: This was not the case, he didn't allow it, he reacted hostile towards any attempt to witness to him.

M7: “Miracles or observing the power of Christ”: This was true at the confirmation.

M8: “Dissatisfaction with practice of Islam”: The realization that Muhammad could not save his brother.

#### Appendix 11/6: Results questionnaire about factors (female interviewees)

Factors	F1	F2	F3	F4	F5	F6	F7	F8
reading literature	0	0	0	1	2	1	2	1
reading Bible	2	0	0	1	2	2	2	2
TV or Video	1	2	0	2	2	2	0	1
audio cassettes	0	0	0	0	2	2	0	1
listening to Christian radio broadcasts	0	0	0	0	0	1	0	1
Bible correspondence course	0	0	0	0	0	0	0	0
personal witness by Christians	2	2	0	2	2	2	0	2
evangelistic meetings	0	2	0	2	2	2	0	2
theological debate or dialogue with Christians	0	0	0	0	2	2	0	0
attractive life-style of Christians	2	1 ?	0	2	2	2	0	2
love / friendship shown by Christians	2	1 ?	0	1	2	1	2	2
social / medical programs of Christians	0	1 ?	0	0	2	2	0	0
educational programs of Christians	0	0	0	2	0	2	2	1
dreams or visions	0	1?	2	0	2	1	0	0
healing from illness	0	0	0	0	0	1	0	2
answered prayer	2	0	0	1	2	1	0	0
miracles or observing the power of Christ in a certain situation	1	0	2	2	0	0	0	0
dissatisfaction with practice of Islam	2	1 ?	0	2	2	1	1?	0
<b>Others:</b>								
Bible study with Christians		2						
audio cassettes, music		1						
crisis in life, desire for relief, depression				2			2	
instinct, I have to go to church							2	

#### Remarks:

W2: Several of the factors were not clear, it seems that a “1” is appropriate.

W3: “Dreams or visions”: She heard the voice of God.

“Miracles or observing the power of Christ”: She was delivered from evil spirits.

W5: “Evangelistic meetings”: She also attended church meetings.

“Dreams or visions”: She heard a voice which encouraged her to take a decision.

**Appendix 11/7: Results questionnaire about factors (interviewees from disadvantaged group)**

<b>Factors</b>	<b>M1</b>	<b>M6</b>	<b>M7</b>	<b>M9</b>	<b>F2</b>	<b>F3</b>	<b>F5</b>	<b>F8</b>
reading literature	2	1	2	0	0	0	2	1
reading Bible	2	2	2	0	0	0	2	2
TV or Video	2	0	1	0	2	0	2	1
audio cassettes	0	2	0	0	0	0	2	1
listening to Christian radio broadcasts	1	1	1	1	0	0	0	1
Bible correspondence course	0	0	0	0	0	0	0	0
personal witness by Christians	2	2	2	2	2	0	2	2
evangelistic meetings	0	2	2	1	2	0	2	2
theological debate or dialogue with Christians	0	1	2	0	0	0	2	0
attractive life-style of Christians	2	2	2	1	1 ?	0	2	2
love / friendship shown by Christians	2	2	2	2	1 ?	0	2	2
social / medical programs of Christians	1	1	0	0	1 ?	0	2	0
educational programs of Christians	0	1	1	0	0	0	0	1
dreams or visions	0	2	0	0	1?	2	2	0
healing from illness	1	0	0	0	0	0	0	2
answered prayer	2	2	2	0	0	0	2	0
miracles or observing the power of Christ in a certain situation	2	2	2	0	0	2	0	0
dissatisfaction with practice of Islam	2	2	1	2	1 ?	0	2	0
<b>Others:</b>								
church service (fellowship group)	2							
Bible study with Christians	2				2			
audio cassettes, music	2				1			
genuineness in relationships of Christians								
approach of Christians in evangelism								
study of Islam								
Crisis in life, desire for relief; depression								
Instinct (“I have to go to church”)								

**Appendix 11/8: Results questionnaire about factors (interviewees from middle group)**

<b>Factors</b>	<b>M2</b>	<b>M3</b>	<b>M4</b>	<b>M5</b>	<b>M8</b>	<b>F1</b>	<b>F4</b>	<b>F6</b>	<b>F7</b>
reading literature	1	2	2	0	1	0	1	1	2
reading Bible	2	1	2	0	1	2	1	2	2
TV or Video	0	0	0	0	0	1	2	2	0
audio cassettes	1	1	0	0	0	0	0	2	0
listening to Christian radio broadcasts	0	0	1	0	0	0	0	1	0
Bible correspondence course	0	0	2	0	0	0	0	0	0
personal witness by Christians	2	2	1	0	0	2	2	2	0
evangelistic meetings	1	1	1	0	2	0	2	2	0
theological debate or dialogue with Christians	2	1	0	0	0	0	0	2	0
<b>Others:</b>									
attractive life-style of Christians	2	1	2	0	1	2	2	2	0
love / friendship shown by Christians	2	0	1?	0	2	2	1	1	2
social / medical programs of Christians	0	0	0	0	0	0	0	2	0
educational programs of Christians	0	0	1	0	1	0	2	2	2
dreams or visions	2	0	0	2	2	0	0	1	0
healing from illness	0	0	1	0	0	0	0	1	0
answered prayer	2	2	2	0	2	2	1	1	0
miracles or observing the power of Christ in a certain situation	0	0	1	2	0	1	2	0	0
dissatisfaction with practice of Islam	1	1	2	0	2	2	2	1	1?
church service (fellowship group)									
Bible study with Christians									
audio cassettes, music									
genuineness in relationships of Christians			2						
approach of Christians in evangelism	2								
study of Islam	2								
crisis in life, desire for relief; depression							2		2
instinct ("I have to go to church")									2

**Appendix 11/9: Results questionnaire about factors (oral interviewees)**

<b>Factors</b>	<b>M9</b>	<b>F2</b>	<b>F3</b>	<b>F5</b>	<b>F8</b>
reading literature	0	0	0	2	1
reading Bible	0	0	0	2	2
TV or Video	0	2	0	2	1
audio cassettes	0	0	0	2	1
listening to Christian radio broadcasts	1	0	0	0	1
Bible correspondence course	0	0	0	0	0
personal witness by Christians	2	2	0	2	2
evangelistic meetings	1	2	0	2	2
theological debate or dialogue with Christians	0	0	0	2	0
attractive life-style of Christians	1	1 ?	0	2	2
love / friendship shown by Christians	2	1 ?	0	2	2
social / medical programs of Christians	0	1 ?	0	2	0
educational programs of Christians	0	0	0	0	1
dreams or visions	0	1?	2	2	0
healing from illness	0	0	0	0	2
answered prayer	0	0	0	2	0
miracles or observing the power of Christ in a certain situation	0	0	2	0	0
dissatisfaction with practice of Islam	2	1 ?	0	2	0
<b>Others:</b>					
church service (fellowship group)					
Bible study with Christians		2			
audio cassettes, music		1			
genuineness in relationships of Christians					
approach of Christians in evangelism					
study of Islam					
crisis in life, desire for relief, depression					
instinct ("I have to go to church")					

**Appendix 11/10: Results questionnaire about factors (well educated interviewees)**

<b>Factors</b>	<b>M1</b>	<b>M2</b>	<b>M3</b>	<b>M4</b>	<b>M5</b>	<b>M6</b>	<b>M7</b>	<b>M8</b>	<b>F1</b>	<b>F4</b>	<b>F6</b>	<b>F7</b>
reading literature	2	1	2	2	0	1	2	1	0	1	1	2
reading Bible	2	2	1	2	0	2	2	1	2	1	2	2
TV or Video	2	0	0	0	0	0	1	0	1	2	2	0
audio cassettes	0	1	1	0	0	2	0	0	0	0	2	0
listening to Christian radio broadcasts	1	0	0	1	0	1	1	0	0	0	1	0
Bible correspondence course	0	0	0	2	0	0	0	0	0	0	0	0
personal witness by Christians	2	2	2	1	0	2	2	0	2	2	2	0
evangelistic meetings	0	1	1	1	0	2	2	2	0	2	2	0
theological debate or dialogue with Christians	0	2	1	0	0	1	2	0	0	0	2	0
<b>Others:</b>												
attractive life-style of Christians	2	2	1	2	0	2	2	1	2	2	2	0
love / friendship shown by Christians	2	2	0	1?	0	2	2	2	2	1	1	2
social / medical programs of Christians	1	0	0	0	0	1	0	0	0	0	2	0
educational programs of Christians	0	0	0	1	0	1	1	1	0	2	2	2
dreams or visions	0	2	0	0	2	2	0	2	0	0	1	0
healing from illness	1	0	0	1	0	0	0	0	0	0	1	0
answered prayer	2	2	2	2	0	2	2	2	2	1	1	0
miracles or observing the power of Christ in a certain situation	2	0	0	1	2	2	2	0	1	2	0	0
dissatisfaction with practice of Islam	2	1	1	2	0	2	1	2	2	2	1	1?
church service (fellowship group)	2											
Bible study with Christians	2											
audio cassettes, music	2											
genuineness in relationships of Christians				2								
approach of Christians in evangelism		2										
study of Islam		2										
crisis in life, desire for relief; depression										2		2
instinct ("I have to go to church")												2



## Appendix 12: Snapshots analysis of phases

### A) The influence of gender

#### Appendix 12/1: Cross-relation of 'Properties of affective dimension' and phases (male)

Code System	Phase 1:	Phase 1A:	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Attitude to Islam						
[-] Propagating	16		5	1		
[-] Fulfilled	26		1	1		1
[-] Nominal practice	13		1			
[-] Dissatisfied	10		9	13	2	
[-] Attitude to Christ & Gospel						
[-] Dislike						
[-] Respect as prophet	4	1	1			
[+] Attracted to Christ & Gospel		1	4	19	3	
[-] Accepting				4	27	1
[+] Following					10	6
[-] Attitude to Christians						
[-] Hostile	10	1				
[-] Despising	8		1	2		
[-] No contact	1					
[-] Uneasy	2					
[-] Normal	14	2	7	3	1	
[-] Sympathetic	2		16	16	1	1
[-] Joining				2		12
[-] first encounter	1		7	1		
[-] Intensity of spiritual interest in Christ						
[-] Occult influences						
[-] Immoral life style	1					
[+] No interest	3					
[-] Fear / struggle	2		3	16	4	1
[+] General longing	6		6	4	2	
[+] Seeking relationship	1	1		2		
[+] Struggling as follower of Christ					1	13
[+] Intensive Relationship with Christ					5	44

## Appendix 12/2: Frequency of referral to 'Properties affective dimension' (male)

Code System	M1 Inter	M2 Inter	M3 Inter	M4 Inter	M5 Inter	M6 Inter	M7 Inter	M8 Inter	M9 Inter
[-] Attitude to Islam									
[-] [-] Propagating	1	8	6	5			2	1	
[-] [-] Fulfilled	4	4	3	1		5	4	5	4
[-] [-] Nominal practice	1	1	3		4	1		4	1
[-] [-] Dissatisfied	1	4	6	5		8	2	4	1
[-] Attitude to Christ & Gospel									
[-] [-] Dislike									
[-] [-] Respect as prophet				1	4				1
[+] [-] Attracted to Christ & Gospel		2	2	5	3	6		2	1
[+] [-] Accepting	6	7	2	1	4		2	3	2
[+] [-] Following	2	2		1	1	3	2	2	2
[-] Attitude to Christians									
[-] [-] Hostile	2	1		1	3			4	
[-] [-] Despising	1				1	2	3	1	1
[-] [-] No contact	1								
[-] [-] Uneasy		1							1
[-] [-] Normal			2	2	5	5	4	6	
[-] [-] Sympathetic	6	5	2	4		3	5	1	7
[-] [-] Joining	4	1		2	1	1	1	1	2
[-] [-] first encounter	3	1		1		1	1		1
[-] Intensity of spiritual interest in Christ									
[-] [-] Occult influences									
[-] [-] Immoral life style		1							
[+] [-] No interest	1	1					1		
[-] [-] Fear / struggle		6		4	4	1	3	4	1
[+] [-] General longing		2		6		6		1	2
[+] [-] Seeking relationship		1					2	1	
[+] [-] Struggling as follower of Christ		5	1	1			3	3	
[+] [-] Intensive Relationship with Christ	5	8	6	1	8	2	6	9	6

## Appendix 12/3: Cross-relation of 'Properties of affective dimension' and phases (female)

Code System	Phase 1:	Phase 1A:	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Attitude to Islam						
[-] [-] Propagating		3				
[-] [-] Fulfilled	10	1		2		
[-] [-] Nominal practice	28	10	2			
[-] [-] Dissatisfied	16	2	3	5	1	
[-] Attitude to Christ & Gospel						
[-] [-] Dislike	1					
[-] [-] Respect as prophet						
[+] [-] Attracted to Christ & Gospel		1	4	25	7	
[+] [-] Accepting				5	32	2
[+] [-] Following				2	11	7
[-] Attitude to Christians						
[-] [-] Hostile	2	1				
[-] [-] Despising	3	2	3			
[-] [-] No contact	2					
[-] [-] Uneasy	1	3	2			
[-] [-] Normal	1	2	10			
[-] [-] Sympathetic		8	26	24	1	
[-] [-] Joining						15
[-] [-] first encounter	2	3	12	1		
[-] Intensity of spiritual interest in Christ						
[-] [-] Occult influences	3			1		
[-] [-] Immoral life style	16	1	2			
[+] [-] No interest	2					
[-] [-] Fear / struggle			2	7	1	4
[+] [-] General longing	4		5	8	3	1
[+] [-] Seeking relationship			1	15	5	
[+] [-] Struggling as follower of Christ				2	1	6
[+] [-] Intensive Relationship with Christ	1		1		3	48

#### Appendix 12/4: Frequency of referral to 'Properties affective dimension' (female)

Code System	F1 Inter	F2 Inter	F3 Inter	F4 Inter	F5 Inter	F6 Inter	F7 Inter	F8 Inter
[-] Attitude to Islam								
[-] Propagating				3				
[-] Fulfilled	7			1		2	2	
[-] Nominal practice	2	10	3	5	4	5	1	7
[-] Dissatisfied	2	1	1	7	7	2	1	6
[-] Attitude to Christ & Gospel								
[-] Dislike						1		
[-] Respect as prophet								
[+] Attracted to Christ & Gospel	6	1	3	2	4	17	1	1
[-] Accepting	9	6	1	4	5	3	1	2
[+] Following	1		6	3	4	2	2	1
[-] Attitude to Christians								
[-] Hostile		1	1			1		
[-] Despising	1	1	2			1		1
[-] No contact	1						1	
[-] Uneasy		1		1		1	1	
[-] Normal	1		1	1		5	4	1
[-] Sympathetic	10	2	1	9	5	9	7	8
[-] Joining	3	2	3	1	1	2	1	2
[-] first encounter	5	4		2	2	2		1
[-] Intensity of spiritual interest in Christ								
[-] Occult influences			4					
[-] Immoral life style		5	7	2			2	3
[+] No interest			1					1
[-] Fear / struggle	8				1	3		
[+] General longing	2		1	10	4	2	3	
[+] Seeking relationship	5			5	6			1
[+] Struggling as follower of Christ	2	1		2		3		
[+] Intensive Relationship with Christ	9	7	7	3	2	8	8	3

#### Appendix 12/5: Cross-relation of 'Properties cognitive dimension' and phases (male)

Code System	Phase 1:	Phase 1A:	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Conviction about Islam						
[-] Teaching	2					
[-] Studying	10		4			
[-] Comparing with Christianity	6	3	4	20	4	1
[-] Questioning	9		20	10	1	
[-] Rejecting				1		
[-] Knowledge about Christian faith						
[-] Ignorant	4					
[-] Aware	10	6				
[-] Misconceptions	9		1	2		1
[-] Learning		7	4	47	9	9
[-] Teaching others						
[-] Knowledge about Christ						
[-] Islamic	2		1			
[-] Learning			3	7		
[-] Biblical			2	1	7	
[-] Acceptance of Christian faith						
[-] Rejecting	2					
[-] Indifferent	7					
[-] Struggling with some issues				3		
[-] Accepting				13	44	1
[-] Growing				3	11	11

### Appendix 12/6: Frequency of referral to 'Properties cognitive dimension' (male)

Code System	M1 Inter	M2 Inter	M3 Inter	M4 Inter	M5 Inter	M6 Inter	M7 Inter	M8 Inter	M9 Inter
[-] Conviction about Islam									
[-] Teaching	1		1						
[-] Studying		1	6	1		4	1	1	
[-] Comparing with Christianity		6	5	3	1	3	8	8	1
[-] Questioning		5	19	2		6	5		
[-] Rejecting						1			
[-] Knowledge about Christian faith									
[-] Ignorant	3							1	
[-] Aware		2	2		2	2	1	5	
[-] Misconceptions	1	2		1	1	1	3	1	1
[-] Learning	10	11	6	11	6	5	5	13	4
[-] Teaching others									
[-] Knowledge about Christ									
[-] Islamic				1		1			1
[-] Learning	1	2	2		1	2	1		1
[-] Biblical	2		2	2	1	1	1		1
[-] Acceptance of Christian faith									
[-] Rejecting		2							
[-] Indifferent		1			1	2		1	2
[-] Struggling with some issues		3							
[-] Accepting	6	6	3	5	11	10	5	6	3
[-] Growing	5	3		1	4	1	4	2	2

### Appendix 12/7: Cross-relation of 'Properties cognitive dimension' and phases (female)

Code System	Phase 1:	Phase 1A:	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Conviction about Islam						
[-] Teaching		1				
[-] Studying	1					
[-] Comparing with Christianity		1	1	13		
[-] Questioning				2		
[-] Rejecting						
[-] Knowledge about Christian faith						
[-] Ignorant	5					
[-] Aware	1	9				
[-] Misconceptions	4	2	1			
[-] Learning		17	8	33	15	29
[-] Teaching others						
[-] Knowledge about Christ						
[-] Islamic	2	1	1	1		
[-] Learning			4	6	1	2
[-] Biblical				3	1	
[-] Acceptance of Christian faith						
[-] Rejecting		3	1			
[-] Indifferent	7	1	2			
[-] Struggling with some issues				6	4	3
[-] Accepting				6	23	4
[-] Growing				5	8	19

### Appendix 12/8: Frequency of referral to 'Properties cognitive dimension' (female)

Code System	F1 Inter	F2 Inter	F3 Inter	F4 Inter	F5 Inter	F6 Inter	F7 Inter	F8 Inter
[-] Conviction about Islam								
[-] Teaching						1		
[-] Studying						1		
[-] Comparing with Christianity	5	1		5				3
[-] Questioning	2							
[-] Rejecting								
[-] Knowledge about Christian faith								
[-] Ignorant	1	1	2					1
[-] Aware			1	3	2	2	2	
[-] Misconceptions	2					1	1	1
[-] Learning	17	8	6	18	10	17	5	10
[-] Teaching others								
[-] Knowledge about Christ								
[-] Islamic	1			1		1		
[-] Learning	3	2		3	3		1	1
[-] Biblical	1	1			1	1		
[-] Acceptance of Christian faith								
[-] Rejecting		1		3				
[-] Indifferent	1		3	1	1	3		1
[-] Struggling with some issues	5			4		1		
[-] Accepting	3	6	3	4	4	5	3	2
[-] Growing	6	4	5	8		2	3	2

## B) The influence of the socio-economic level

### Appendix 12/9: Cross-relation of 'Properties affective dimension' and phases (social group A)

Code System	Phase 1:	Phase 1A	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Attitude to Islam						
[-] Propagating	2		1			
[-] Fulfilled	14		1	1		
[-] Nominal practice	20	7	2			
[-] Dissatisfied	7	2	8	10	2	
[-] Attitude to Christ & Gospel						
[-] Dislike						
[-] Respect as prophet			1			
[+] Attracted to Christ & Gospel				12	5	
[-] Accepting				4	24	2
[+] Following					14	8
[-] Attitude to Christians						
[-] Hostile	4					
[-] Despising	7	1	3	2		
[-] No contact	1					
[-] Uneasy	1		1			
[-] Normal	4	1	4	3		
[-] Sympathetic	1	1	25	16	2	
[-] Joining				2		15
[-] first encounter	1	1	11			
[-] Intensity of spiritual interest in Christ						
[-] Occult influences	3			1		
[-] Immoral life style	14	1				
[+] No interest	4					
[-] Fear / struggle			1	5	1	
[+] General longing	5		4	3	2	
[+] Seeking relationship	1			9	3	
[+] Struggling as follower of Christ						4
[+] Intensive Relationship with Christ	1					36

### Appendix 12/10: Frequency of referral to 'Properties affective dimension' (social group A)

Code System	M1 Inter	M6 Inter	M7 Inter	M9 Inter	F2 Inter	F3 Inter	F5 Inter	F8 Inter
[-] Attitude to Islam								
[-] [-] Propagating	1		2					
[-] [-] Fulfilled	4	5	4	4				
[-] [-] Nominal practice	1	1		1	10	3	4	7
[-] [-] Dissatisfied	1	8	2	1	1	1	7	6
[-] Attitude to Christ & Gospel								
[-] [-] Dislike								
[-] [-] Respect as prophet				1				
[+] [-] Attracted to Christ & Gospel		6		1	1	3	4	1
[-] [-] Accepting	6		2	2	6	1	5	2
[+] [-] Following	2	3	2	2		6	4	1
[-] Attitude to Christians								
[-] [-] Hostile	2				1	1		
[-] [-] Despising	1	2	3	1	1	2		1
[-] [-] No contact	1							
[-] [-] Uneasy				1	1			
[-] [-] Normal		5	4			1		1
[-] [-] Sympathetic	6	3	5	7	2	1	5	8
[-] [-] Joining	4	1	1	2	2	3	1	2
[-] [-] first encounter	3	1	1	1	4		2	1
[-] Intensity of spiritual interest in Christ								
[-] [-] Occult influences						4		
[-] [-] Immoral life style					5	7		3
[+] [-] No interest	1		1			1		1
[-] [-] Fear / struggle		1	3	1			1	
[+] [-] General longing		6		2		1	4	
[+] [-] Seeking relationship			2				6	1
[+] [-] Struggling as follower of Christ			3		1			
[+] [-] Intensive Relationship with Christ	5	2	6	6	7	7	2	3

### Appendix 12/11: Cross-relation of 'Properties affective dimension' and phases (social group B)

Code System	Phase 1:	Phase 1A:	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Attitude to Islam						
[-] [-] Propagating	14	3	4	1		
[-] [-] Fulfilled	22	1		2		1
[-] [-] Nominal practice	21	3	1			
[-] [-] Dissatisfied	19		4	8	1	
[-] Attitude to Christ & Gospel						
[-] [-] Dislike	1					
[-] [-] Respect as prophet	4	1				
[+] [-] Attracted to Christ & Gospel		2	8	32	5	
[-] [-] Accepting				5	35	1
[+] [-] Following				2	7	5
[-] Attitude to Christians						
[-] [-] Hostile	8	2				
[-] [-] Despising	4	1	1			
[-] [-] No contact	2					
[-] [-] Uneasy	2	3	1			
[-] [-] Normal	11	3	13		1	
[-] [-] Sympathetic	1	7	17	24		1
[-] [-] Joining						12
[-] [-] first encounter	2	2	8	2		
[-] Intensity of spiritual interest in Christ						
[-] [-] Occult influences						
[-] [-] Immoral life style	3		2			
[+] [-] No interest	1					
[-] [-] Fear / struggle	2		4	18	4	5
[+] [-] General longing	5		7	9	3	1
[+] [-] Seeking relationship		1	1	8	2	
[+] [-] Struggling as follower of Christ				2	2	15
[+] [-] Intensive Relationship with Christ			1		8	56

### Appendix 12/12: Frequency of referral to 'Properties affective dimension' (social group A)

Code System	M2 Inter	M3 Inter	M4 Inter	M5 Inter	M8 Inter	F1 Inter	F4 Inter	F6 Inter	F7 Inter
[-] Attitude to Islam									
[-] [-] Propagating	8	6	5		1		3		
[-] [-] Fulfilled	4	3	1		5	7	1	2	2
[-] [-] Nominal practice	1	3		4	4	2	5	5	1
[-] [-] Dissatisfied	4	6	5		4	2	7	2	1
[-] Attitude to Christ & Gospel									
[-] [-] Dislike								1	
[-] [-] Respect as prophet			1	4					
[+] [-] Attracted to Christ & Gospel	2	2	5	3	2	6	2	17	1
[-] [-] Accepting	7	2	1	4	3	9	4	3	1
[+] [-] Following	2		1	1	2	1	3	2	2
[-] Attitude to Christians									
[-] [-] Hostile	1		1	3	4			1	
[-] [-] Despising				1	1	1		1	
[-] [-] No contact						1			1
[-] [-] Uneasy	1						1	1	1
[-] [-] Normal		2	2	5	6	1	1	5	4
[-] [-] Sympathetic	5	2	4		1	10	9	9	7
[-] [-] Joining	1		2	1	1	3	1	2	1
[-] [-] First encounter	1		1			5	2	2	
[-] Intensity of spiritual interest in Christ									
[-] [-] Occult influences									
[-] [-] Immoral life style	1						2		2
[+] [-] No interest	1								
[-] [-] Fear / struggle	6		4	4	4	8		3	
[+] [-] General longing	2		6		1	2	10	2	3
[+] [-] Seeking relationship	1				1	5	5		
[+] [-] Struggling as follower of Christ	5	1	1		3	2	2	3	
[+] [-] Intensive Relationship with Christ	8	6	1	8	9	9	3	8	8

### Appendix 12/13: Cross-relation of 'Properties cognitive dimension' and phases (social group A)

Code System	Phase 1:	Phase 1A	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Conviction about Islam						
[-] [-] Teaching	1					
[-] [-] Studying	5					
[-] [-] Comparing with Christianity	1	1	3	9	3	
[-] [-] Questioning			4	7	1	
[-] [-] Rejecting				1		
[-] Knowledge about Christian faith						
[-] [-] Ignorant	7					
[-] [-] Aware	3	3				
[-] [-] Misconceptions	6		1	2		
[-] [-] Learning		9	6	32	7	10
[-] [-] Teaching others						
[-] Knowledge about Christ						
[-] [-] Islamic	1		1			
[-] [-] Learning			1	8		1
[-] [-] Biblical				2	5	
[-] Acceptance of Christian faith						
[-] [-] Rejecting			1			
[-] [-] Indifferent	8		1			
[-] [-] Struggling with some issues						
[-] [-] Accepting				9	29	4
[-] [-] Growing				3	8	16



### Appendix 12/14: Frequency of referral to 'Properties cognitive dimension' (social group A)

Code System	M1 Inter	M6 Inter	M7 Inter	M9 Inter	F2 Inter	F3 Inter	F5 Inter	F8 Inter
[-] Conviction about Islam								
[-] Teaching	1							
[-] Studying		4	1					
[-] Comparing with Christianity		3	8	1	1			3
[-] Questioning		6	5					
[-] Rejecting		1						
[-] Knowledge about Christian faith								
[-] Ignorant	3				1	2		1
[-] Aware		2	1			1	2	
[-] Misconceptions	1	1	3	1				1
[-] Learning	10	5	5	4	8	6	10	10
[-] Teaching others								
[-] Knowledge about Christ								
[-] Islamic		1		1				
[-] Learning	1	2	1	1	2		3	1
[-] Biblical	2	1	1	1	1		1	
[-] Acceptance of Christian faith								
[-] Rejecting					1			
[-] Indifferent		2		2		3	1	1
[-] Struggling with some issues								
[-] Accepting	6	10	5	3	6	3	4	2
[-] Growing	5	1	4	2	4	5		2

### Appendix 12/15: Cross-relation of 'Properties cognitive dimension' and phases (social group B)

Code System	Phase 1:	Phase 1A:	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Conviction about Islam						
[-] Teaching		1				
[-] Studying	6		4			
[-] Comparing with Christianity	5	3	2	24	1	1
[-] Questioning	9		16	5		
[-] Rejecting						
[-] Knowledge about Christian faith						
[-] Ignorant	2					
[-] Aware	8	12				
[-] Misconceptions	7	2	1			1
[-] Learning		15	6	48	17	28
[-] Teaching others						
[-] Knowledge about Christ						
[-] Islamic	3	1	1	1		
[-] Learning			6	5	1	1
[-] Biblical			2	2	3	
[-] Acceptance of Christian faith						
[-] Rejecting	2	3				
[-] Indifferent	6	1	1			
[-] Struggling with some issues				9	4	3
[-] Accepting				10	38	1
[-] Growing				5	11	14

## Appendix 12/16: Frequency of referral to 'Properties cognitive dimension' (social group B)

Code System	M2 Inter	M3 Inter	M4 Inter	M5 Inter	M8 Inter	F1 Inter	F4 Inter	F6 Inter	F7 Inter
[-] Conviction about Islam									
[-] Teaching		1						1	
[-] Studying	1	6	1		1			1	
[-] Comparing with Christianity	6	5	3	1	8	5	5		
[-] Questioning	5	19	2			2			
[-] Rejecting									
[-] Knowledge about Christian faith									
[-] Ignorant					1	1			
[-] Aware	2	2		2	5		3	2	2
[-] Misconceptions	2		1	1	1	2		1	1
[-] Learning	11	6	11	6	13	17	18	17	5
[-] Teaching others									
[-] Knowledge about Christ									
[-] Islamic			1			1	1	1	
[-] Learning	2	2		1		3	3		1
[-] Biblical		2	2	1		1		1	
[-] Acceptance of Christian faith									
[-] Rejecting	2						3		
[-] Indifferent	1			1	1	1	1	3	
[-] Struggling with some issues	3					5	4	1	
[-] Accepting	6	3	5	11	6	3	4	5	3
[-] Growing	3		1	4	2	6	8	2	3

## C) The influence of education

### Appendix 12/17: Cross-relation to 'Properties affective dimension' and phases (oral communicators)

Code System	Phase 1:	Phase 1A:	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Attitude to Islam						
[-] Propagating						
[-] Fulfilled		2	1	1		
[-] Nominal practice		18	7	2		
[-] Dissatisfied		7	2	3	4	1
[-] Attitude to Christ & Gospel						
[-] Dislike						
[-] Respect as prophet			1			
[+] Attracted to Christ & Gospel				7	4	
[-] Accepting				4	16	1
[+] Following					9	5
[-] Attitude to Christians						
[-] Hostile		2				
[-] Despising		2	1	2		
[-] No contact						
[-] Uneasy		1		1		
[-] Normal		1	1			
[-] Sympathetic		1	1	16	10	1
[-] Joining						10
[-] first encounter			1	7		
[-] Intensity of spiritual interest in Christ						
[-] Occult influences		3		1		
[-] Immoral life style		14	1			
[+] No interest		2				
[-] Fear / struggle				1	1	1
[+] General longing		3		2	1	2
[+] Seeking relationship					8	3
[+] Struggling as follower of Christ						1
[+] Intensive Relationship with Christ		1				25

**Appendix 12/18: Frequency of referral to 'Properties affective dimension' (oral communicators)**

Code System	M9 Inter	F2 Inter	F3 Inter	F5 Inter	F8 Inter
[-] Attitude to Islam					
[-] Propagating					
[-] Fulfilled	4				
[-] Nominal practice	1	10	3	4	7
[-] Dissatisfied	1	1	1	7	6
[-] Attitude to Christ & Gospel					
[-] Dislike					
[-] Respect as prophet	1				
[+] Attracted to Christ & Gospel	1	1	3	4	1
[-] Accepting	2	6	1	5	2
[+] Following	2		6	4	1
[-] Attitude to Christians					
[-] Hostile		1	1		
[-] Despising	1	1	2		1
[-] No contact					
[-] Uneasy	1	1			
[-] Normal			1		1
[-] Sympathetic	7	2	1	5	8
[-] Joining	2	2	3	1	2
[-] First encounter	1	4		2	1
[-] Intensity of spiritual interest in Christ					
[-] Occult influences			4		
[-] Immoral life style		5	7		3
[+] No interest			1		1
[-] Fear / struggle	1			1	
[+] General longing	2		1	4	
[+] Seeking relationship				6	1
[+] Struggling as follower of Christ		1			
[+] Intensive Relationship with Christ	6	7	7	2	3

## Appendix 12/19: Cross-relation to 'Properties affective dimension' and phases (well educated)

Code System	Phase 1:	Phase 1A	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Attitude to Islam						
[-] Propagating	16	3	5	1		
[-] Fulfilled	34	1		2		1
[-] Nominal practice	23	3	1			
[-] Dissatisfied	19		9	14	2	
[-] Attitude to Christ & Gospel						
[-] Dislike	1					
[-] Respect as prophet	4	1				
[+] Attracted to Christ & Gospel		2	8	37	6	
[-] Accepting				5	43	2
[+] Following				2	12	8
[-] Attitude to Christians						
[-] Hostile	10	2				
[-] Despising	9	1	2	2		
[-] No contact	3					
[-] Uneasy	2	3	1			
[-] Normal	14	3	17	3	1	
[-] Sympathetic	1	7	26	30	1	1
[-] Joining				2		17
[-] first encounter	3	2	12	2		
[-] Intensity of spiritual interest in Christ						
[-] Occult influences						
[-] Immoral life style	3		2			
[+] No interest	3					
[-] Fear / struggle	2		4	22	4	5
[+] General longing	7		9	11	3	1
[+] Seeking relationship	1	1	1	9	2	
[+] Struggling as follower of Christ				2	2	18
[+] Intensive Relationship with Christ			1		8	67

## Appendix 12/20: Frequency of referral to 'Properties affective dimension' (well educated)

Code System	M1 Inter	M2 Inter	M3 Inter	M4 Inter	M5 Inter	M6 Inter	M7 Inter	M8 Inter	F1 Inter	F4 Inter	F6 Inter	F7 Inter
[-] Attitude to Islam												
[-] [-] Propagating	1	8	6	5			2	1		3		
[-] [-] Fulfilled	4	4	3	1		5	4	5	7	1	2	2
[-] [-] Nominal practice	1	1	3		4	1		4	2	5	5	1
[-] [-] Dissatisfied	1	4	6	5		8	2	4	2	7	2	1
[-] [-] Attitude to Christ & Gospel												
[-] [-] [-] Dislike												1
[-] [-] [-] Respect as prophet				1	4							
[-] [-] [-] Attracted to Christ & Gospel		2	2	5	3	6		2	6	2	17	1
[-] [-] [-] Accepting	6	7	2	1	4		2	3	9	4	3	1
[-] [-] [-] Following	2	2		1	1	3	2	2	1	3	2	2
[-] [-] Attitude to Christians												
[-] [-] [-] Hostile	2	1		1	3			4			1	
[-] [-] [-] Despising	1				1	2	3	1	1		1	
[-] [-] [-] No contact	1								1			1
[-] [-] [-] Uneasy		1								1	1	1
[-] [-] [-] Normal			2	2	5	5	4	6	1	1	5	4
[-] [-] [-] Sympathetic	6	5	2	4		3	5	1	10	9	9	7
[-] [-] [-] Joining	4	1		2	1	1	1	1	3	1	2	1
[-] [-] [-] First encounter	3	1		1		1	1		5	2	2	
[-] [-] Intensity of spiritual interest in Christ												
[-] [-] [-] Occult influences												
[-] [-] [-] Immoral life style		1								2		2
[-] [-] [-] No interest	1	1					1					
[-] [-] [-] Fear / struggle		6		4	4	1	3	4	8		3	
[-] [-] [-] General longing		2		6		6		1	2	10	2	3
[-] [-] [-] Seeking relationship		1					2	1	5	5		
[-] [-] [-] Struggling as follower of Christ		5	1	1			3	3	2	2	3	
[-] [-] [-] Intensive Relationship with Christ	5	8	6	1	8	2	6	9	9	3	8	8

## Appendix 12/21: Cross-relation of 'Properties cognitive dimension' and phases (oral communicators)

Code System	Phase 1:	Phase 1A	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Conviction about Islam						
[-] [-] Teaching						
[-] [-] Studying						
[-] [-] Comparing with Christianity	1	1	1	3		
[-] [-] Questioning						
[-] [-] Rejecting						
[-] Knowledge about Christian faith						
[-] [-] Ignorant	4					
[-] [-] Aware		3				
[-] [-] Misconceptions	2					
[-] [-] Learning		9	4	16	4	10
[-] [-] Teaching others						
[-] Knowledge about Christ						
[-] [-] Islamic			1			
[-] [-] Learning			1	4		1
[-] [-] Biblical				1	2	
[-] Acceptance of Christian faith						
[-] [-] Rejecting			1			
[-] [-] Indifferent	6		1			
[-] [-] Struggling with some issues						
[-] [-] Accepting				6	11	3
[-] [-] Growing				2	2	10

**Appendix 12/22: Frequency of referral to 'Properties cognitive dimension' (oral communicators)**

Code System	M9 Inter	F2 Inter	F3 Inter	F5 Inter	F8 Inter
[-] Conviction about Islam					
[-] Teaching					
[-] Studying					
[-] Comparing with Christianity	1	1			3
[-] Questioning					
[-] Rejecting					
[-] Knowledge about Christian faith					
[-] Ignorant		1	2		1
[-] Aware			1	2	
[-] Misconceptions	1				1
[-] Learning	4	8	6	10	10
[-] Teaching others					
[-] Knowledge about Christ					
[-] Islamic	1				
[-] Learning	1	2		3	1
[-] Biblical	1	1		1	
[-] Acceptance of Christian faith					
[-] Rejecting		1			
[-] Indifferent	2		3	1	1
[-] Struggling with some issues					
[-] Accepting	3	6	3	4	2
[-] Growing	2	4	5		2

**Appendix 12/23: Cross-relation of 'Properties cognitive dimension' and phases (well educated)**

Code System	Phase 1:	Phase 1A	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Conviction about Islam						
[-] Teaching	2	1				
[-] Studying	11		4			
[-] Comparing with Christianity	5	3	4	30	4	1
[-] Questioning	9		20	12	1	
[-] Rejecting				1		
[-] Knowledge about Christian faith						
[-] Ignorant	5					
[-] Aware	11	12				
[-] Misconceptions	11	2	2	2		1
[-] Learning		15	8	64	20	28
[-] Teaching others						
[-] Knowledge about Christ						
[-] Islamic	4	1	1	1		
[-] Learning			6	9	1	1
[-] Biblical			2	3	6	
[-] Acceptance of Christian faith						
[-] Rejecting	2	3				
[-] Indifferent	8	1	1			
[-] Struggling with some issues				9	4	3
[-] Accepting				13	56	2
[-] Growing				6	17	20

## Appendix 12/24: Frequency of referral to 'Properties cognitive dimension' (well educated)

Code System	M1 Inter	M2 Inter	M3 Inter	M4 Inter	M5 Inter	M6 Inter	M7 Inter	M8 Inter	F1 Inter	F4 Inter	F6 Inter	F7 Inter
[-] Conviction about Islam												
[-] Teaching	1		1								1	
[-] Studying		1	6	1		4	1	1			1	
[-] Comparing with Christianity		6	5	3	1	3	8	8	5	5		
[-] Questioning		5	19	2		6	5		2			
[-] Rejecting						1						
[-] Knowledge about Christian faith												
[-] Ignorant	3							1	1			
[-] Aware		2	2		2	2	1	5		3	2	2
[-] Misconceptions	1	2		1	1	1	3	1	2		1	1
[-] Learning	10	11	6	11	6	5	5	13	17	18	17	5
[-] Teaching others												
[-] Knowledge about Christ												
[-] Islamic				1		1			1	1	1	
[-] Learning	1	2	2		1	2	1		3	3		1
[-] Biblical	2		2	2	1	1	1		1		1	
[-] Acceptance of Christian faith												
[-] Rejecting		2								3		
[-] Indifferent		1			1	2		1	1	1	3	
[-] Struggling with some issues		3							5	4	1	
[-] Accepting	6	6	3	5	11	10	5	6	3	4	5	3
[-] Growing	5	3		1	4	1	4	2	6	8	2	3

## D) The influence of community

### Appendix 12/25: Cross-relation of 'Properties affective dimension' and phases (Muslim community)

Code System	Phase 1:	Phase 1A:	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Attitude to Islam						
[-] Propagating	2		1			
[-] Fulfilled	19	1		2		
[-] Nominal practice	12	1	1			
[-] Dissatisfied	2	1	7	9	2	
[-] Attitude to Christ & Gospel						
[-] Dislike	1					
[-] Respect as prophet						
[+] Attracted to Christ & Gospel		1	2	25	5	
[-] Accepting				3	26	2
[+] Following				1	9	6
[-] Attitude to Christians						
[-] Hostile	2	1				
[-] Despising	7	1	2	2		
[-] No contact	2					
[-] Uneasy	1	1	1			
[-] Normal	3		10	3		
[-] Sympathetic		6	26	11	1	
[-] Joining				2		11
[-] first encounter	3	1	11			
[-] Intensity of spiritual interest in Christ						
[-] Occult influences						
[-] Immoral life style						
[+] No interest	2					
[-] Fear / struggle			2	11	1	4
[+] General longing	4		3	3	3	
[+] Seeking relationship	1		1	11	4	
[+] Struggling as follower of Christ				2	1	6
[+] Intensive Relationship with Christ			1		1	32

**Appendix 12/26: Frequency of referral to 'Properties affective dimension' (Muslim community)**

Code System	M1 Inter	M6 Inter	M7 Inter	F1 Inter	F5 Inter	F6 Inter
[-] Attitude to Islam						
[-] [-] Propagating	1		2			
[-] [-] Fulfilled	4	5	4	7		2
[-] [-] Nominal practice	1	1		2	4	5
[-] [-] Dissatisfied	1	8	2	2	7	2
[-] Attitude to Christ & Gospel						
[-] [-] Dislike						1
[-] [-] Respect as prophet						
[+] [-] Attracted to Christ & Gospel		6		6	4	17
[-] [-] Accepting	6		2	9	5	3
[+] [-] Following	2	3	2	1	4	2
[-] Attitude to Christians						
[-] [-] Hostile	2					1
[-] [-] Despising	1	2	3	1		1
[-] [-] No contact	1			1		
[-] [-] Uneasy						1
[-] [-] Normal		5	4	1		5
[-] [-] Sympathetic	6	3	5	10	5	9
[-] [-] Joining	4	1	1	3	1	2
[-] [-] first encounter	3	1	1	5	2	2
[-] Intensity of spiritual interest in Christ						
[-] [-] Occult influences						
[-] [-] Immoral life style						
[+] [-] No interest	1		1			
[-] [-] Fear / struggle		1	3	8	1	3
[+] [-] General longing		6		2	4	2
[+] [-] Seeking relationship			2	5	6	
[+] [-] Struggling as follower of Christ			3	2		3
[+] [-] Intensive Relationship with Christ	5	2	6	9	2	8



## Appendix 12/27: Cross-relation of 'Properties affective dimension' and phases (mixed community)

Code System	Phase 1:	Phase 1A:	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Attitude to Islam						
[-] Propagating	14	3	4	1		
[-] Fulfilled	17		1	1		1
[-] Nominal practice	29	9	2			
[-] Dissatisfied	24	1	5	9	1	
[-] Attitude to Christ & Gospel						
[-] Dislike						
[-] Respect as prophet	4	1	1			
[+] Attracted to Christ & Gospel		1	6	19	5	
[-] Accepting				6	33	1
[+] Following				1	12	7
[-] Attitude to Christians						
[-] Hostile	10	1				
[-] Despising	4	1	2			
[-] No contact	1					
[-] Uneasy	2	2	1			
[-] Normal	12	4	7		1	
[-] Sympathetic	2	2	16	29	1	1
[-] Joining						16
[-] first encounter		2	8	2		
[-] Intensity of spiritual interest in Christ						
[-] Occult influences	3			1		
[-] Immoral life style	17	1	2			
[+] No interest	3					
[-] Fear / struggle	2		3	12	4	1
[+] General longing	6		8	9	2	1
[+] Seeking relationship		1		6	1	
[+] Struggling as follower of Christ					1	13
[+] Intensive Relationship with Christ	1				7	60

### Appendix 12/28: Frequency of referral to 'Properties affective dimension' (mixed community)

Code System	M2 Inter	M3 Inter	M4 Inter	M5 Inter	M8 Inter	M9 Inter	F2 Inter	F3 Inter	F4 Inter	F7 Inter	F8 Inter
[-] Attitude to Islam											
[-] Propagating	8	6	5		1				3		
[-] Fulfilled	4	3	1		5	4			1	2	
[-] Nominal practice	1	3		4	4	1	10	3	5	1	7
[-] Dissatisfied	4	6	5		4	1	1	1	7	1	6
[-] Attitude to Christ & Gospel											
[-] Dislike				1	4						
[-] Respect as prophet						1					
[+] Attracted to Christ & Gospel	2	2	5	3	2	1	1	3	2	1	1
[-] Accepting	7	2	1	4	3	2	6	1	4	1	2
[+] Following	2		1	1	2	2		6	3	2	1
[-] Attitude to Christians											
[-] Hostile	1		1	3	4		1	1			
[-] Despising				1	1	1	1	2			1
[-] No contact										1	
[-] Uneasy	1						1	1		1	
[-] Normal		2	2	5	6			1	1	4	1
[-] Sympathetic	5	2	4		1	7	2	1	9	7	8
[-] Joining	1		2	1	1	2	2	3	1	1	2
[-] first encounter	1		1				4		2		1
[-] Intensity of spiritual interest in Christ											
[-] Occult influences								4			
[-] Immoral life style	1						5	7	2	2	3
[+] No interest	1							1			1
[-] Fear / struggle	6		4	4	4	1					
[+] General longing	2		6		1	2		1	10	3	
[+] Seeking relationship	1				1				5		1
[+] Struggling as follower of Christ	5	1	1		3		1		2		
[+] Intensive Relationship with Christ	8	6	1	8	9	6	7	7	3	8	3

### Appendix 12/29: Cross-relation of 'Properties cognitive dimension' and phases (Muslim community)

Code System	Phase 1:	Phase 1A	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Conviction about Islam						
[-] Teaching		1				
[-] Studying	6					
[-] Comparing with Christianity				2	11	3
[-] Questioning				4	9	1
[-] Rejecting					1	
[-] Knowledge about Christian faith						
[-] Ignorant	4					
[-] Aware	4	3				
[-] Misconceptions	7	1	2	2		
[-] Learning		8	7	30	8	17
[-] Teaching others						
[-] Knowledge about Christ						
[-] Islamic	3	1	1			
[-] Learning			1	9	1	
[-] Biblical				3	4	
[-] Acceptance of Christian faith						
[-] Rejecting						
[-] Indifferent	5	1	1			
[-] Struggling with some issues				3	2	3
[-] Accepting				6	28	1
[-] Growing				2	8	12

**Appendix 12/30: Frequency of referral to 'Properties cognitive dimension' (Muslim community)**

Code System	M1 Inter	M6 Inter	M7 Inter	F1 Inter	F5 Inter	F6 Inter
[-] Conviction about Islam						
[-] Teaching	1					1
[-] Studying		4	1			1
[-] Comparing with Christianity		3	8	5		
[-] Questioning		6	5	2		
[-] Rejecting		1				
[-] Knowledge about Christian faith						
[-] Ignorant	3			1		
[-] Aware		2	1		2	2
[-] Misconceptions	1	1	3	2		1
[-] Learning	10	5	5	17	10	17
[-] Teaching others						
[-] Knowledge about Christ						
[-] Islamic		1		1		1
[-] Learning	1	2	1	3	3	
[-] Biblical	2	1	1	1	1	1
[-] Acceptance of Christian faith						
[-] Rejecting						
[-] Indifferent		2		1	1	3
[-] Struggling with some issues				5		1
[-] Accepting	6	10	5	3	4	5
[-] Growing	5	1	4	6		2

**Appendix 12/31: Cross-relation of 'Properties cognitive dimension' and phases (mixed community)**

Code System	Phase 1:	Phase 1A	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Conviction about Islam						
[-] Teaching	1					
[-] Studying	5		4			
[-] Comparing with Christianity	6	4	3	22	1	1
[-] Questioning	9		16	3		
[-] Rejecting						
[-] Knowledge about Christian faith						
[-] Ignorant	5					
[-] Aware	7	12				
[-] Misconceptions	6	1				1
[-] Learning		16	5	50	16	21
[-] Teaching others						
[-] Knowledge about Christ						
[-] Islamic	1		1	1		
[-] Learning			6	4		2
[-] Biblical			2	1	4	
[-] Acceptance of Christian faith						
[-] Rejecting	2	3	1			
[-] Indifferent	9		1			
[-] Struggling with some issues				6	2	
[-] Accepting				13	39	4
[-] Growing				6	11	18

## Appendix 12/32: Frequency of referral to 'Properties cognitive dimension' (mixed community)

Code System	M2 Inter	M3 Inter	M4 Inter	M5 Inter	M8 Inter	M9 Inter	F2 Inter	F3 Inter	F4 Inter	F7 Inter	F8 Inter
[-] Conviction about Islam											
[-] Teaching		1									
[-] Studying	1	6	1		1						
[-] Comparing with Christianity	6	5	3	1	8	1	1		5		3
[-] Questioning	5	19	2								
[-] Rejecting											
[-] Knowledge about Christian faith											
[-] Ignorant					1		1	2			1
[-] Aware	2	2		2	5			1	3	2	
[-] Misconceptions	2		1	1	1	1				1	1
[-] Learning	11	6	11	6	13	4	8	6	18	5	10
[-] Teaching others											
[-] Knowledge about Christ											
[-] Islamic			1			1			1		
[-] Learning	2	2		1		1	2		3	1	1
[-] Biblical		2	2	1		1	1				
[-] Acceptance of Christian faith											
[-] Rejecting	2						1		3		
[-] Indifferent	1			1	1	2		3	1		1
[-] Struggling with some issues	3								4		
[-] Accepting	6	3	5	11	6	3	6	3	4	3	2
[-] Growing	3		1	4	2	2	4	5	8	3	2

## Appendix 13: Snapshots analysis of factors

### A) The influence of gender

Appendix 13/1: Cross-relation of factors and phases (male)

Code System	Phase 1:	Phase 1A	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Factors - causal conditions						
[-] Probability of change						
[-] Hindering change	20		2	5		
[-] Pushing change	11		1	3	1	
[-] Life experiences						
[-] Negative experiences	2				2	
[-] Searching for something	1		2		1	
[-] Islamic practice as factor	7		16	20	3	
[-] Factors - intervening conditions						
[-] Christian programmes	1		1			
[-] Christians (kind of involvement)	7	3	32	32	11	3
[-] Verbal communication	1	1	9	16	10	2
[-] Lifestyle / behaviour	7	2	20	14	1	1
[-] Christian relatives			3	1		
[-] General involvement			2	3	1	
[-] Meetings (type)			4	7	4	1
[-] Dialogue meetings			1			
[-] Church meetings				5	3	
[-] Evangelistic meetings (crusades)			3	4	1	1
[-] Media	2	2	16	28	5	6
[-] Audio			5	7		
[-] Visual				2	2	
[-] Print	1	2	13	21	3	6
[-] Islamic media	1					
[-] Supernatural	4	5	15	37	17	9
[-] Communicative		2	5	17	4	2
[-] Experiential	1	3	5	13	5	3
[-] Convicting			1	2	4	
[-] General influence of God	3	1	4	6	4	4

### Appendix 13/2: Cross-relation of factors and phases (female)

Code System	Phase 1:	Phase 1A	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Factors - causal conditions						
[-] Probability of change						
[-] Hindering change	8		6	6		1
[-] Pushing change	24	5	10	5	2	2
[-] Life experiences						
[-] Negative experiences	11	1	8	14	7	4
[-] Searching for something	3		2	4	10	1
[-] Islamic practice as factor	5	1	3	4	1	
[-] Factors - intervening conditions						
[-] Christian programmes		4	3	4		
[-] Christians (kind of involvement)	4	15	33	45	23	8
[-] Verbal communication		5	7	32	22	6
[-] Lifestyle / behaviour		1	23	15	1	1
[-] Christian relatives	3	9	3			1
[-] General involvement	1		1	3	1	
[-] Meetings (type)			3	14	3	3
[-] Dialogue meetings				1		
[-] Church meetings			2	10	1	
[-] Evangelistic meetings (crusades)			1	3	2	3
[-] Media	1	4	7	19	3	3
[-] Audio		2	2	1		
[-] Visual	1		3	6	3	
[-] Print		2	2	12		3
[-] Islamic media						
[-] Supernatural	2		13	10	12	8
[-] Communicative			6	1	1	
[-] Experiential			1	4	2	3
[-] Convicting				1	3	
[-] General influence of God	2		6	5	7	5

### Appendix 13/3: Frequency of referral to factors (male)

Code System	M1 Inter	M2 Inter	M3 Inter	M4 Inter	M5 Inter	M6 Inter	M7 Inter	M8 Inter	M9 Inter
Factors - causal conditions									
Probability of change									
Hindering change	12	4	1	3	1	8	4	2	2
Pushing change	1	1	3		2	3		4	2
Life experiences									
Negative experiences						2		2	
Searching for something	2							1	1
Islamic practice as factor	2	2	11	7		9	4	5	1
Factors - intervening conditions									
Christian programmes						1	1		
Christians (kind of involvement)	23	9	5	6	8	5	11	7	7
Verbal communication	7	7	4	2	3		3	3	5
Lifestyle / behaviour	14	1		3	4	4	8	3	2
Christian relatives	2							1	
General involvement		1	1	2	1	2	1	1	2
Meetings (type)	2	3		1		5		2	2
Dialogue meetings		1							
Church meetings	2	2				4			
Evangelistic meetings (crusades)				1		3		2	2
Media	9	9	3	12		7	3	3	2
Audio	4	1		1		3			
Visual	2			1					
Print	3	8	2	11		7	3	3	2
Islamic media			1						
Supernatural	9	7	3	4	21	18	6	12	3
Communicative	1	4			16	1		5	1
Experiential	6	1	1	3	3	3	4	7	
Convicting						7			
General influence of God	3	2	2	1	3	7	2		2

### Appendix 13/4: Frequency of referral to factors (female)

Code System	F1 Inter	F2 Inter	F3 Inter	F4 Inter	F5 Inter	F6 Inter	F7 Inter	F8 Inter
Factors - causal conditions								
Probability of change								
Hindering change	10			3	1	6	1	4
Pushing change	4	2	16	6	10	6	4	4
Life experiences								
Negative experiences	9	1	10	10	7	3	5	
Searching for something	2	1			1	6	1	6
Islamic practice as factor	2	1	1	2	6		1	1
Factors - intervening conditions								
Christian programmes		2		1	3	3	1	
Christians (kind of involvement)	21	27	5	12	23	14	9	9
Verbal communication	10	13	4	9	14	9	4	4
Lifestyle / behaviour	11	5		5	8	3	2	3
Christian relatives		8				2	2	2
General involvement	1	2	2	1	1	1	2	1
Meetings (type)		1		7	2	6		3
Dialogue meetings					1			
Church meetings				4	1	5		2
Evangelistic meetings (crusades)		1		3		1		1
Media	7	3	2	6	5	2	2	5
Audio			2		1			1
Visual	4	3		2	1			1
Print	3			4	3	2	2	3
Islamic media								
Supernatural	4	6	16	9	3	3	7	4
Communicative		1	5		1	1		
Experiential	3	1		3	1			4
Convicting	1	2	1				1	
General influence of God	1	3	11	6	1	2	6	1

## B) The influence of the socio-economic level

Appendix 13/5: Cross-relation of factors and phases (social group A)

Code System	Phase 1:	Phase 1A:	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Factors - causal conditions						
[-] Probability of change						
[-] Hindering change	15		3	5		1
[-] Pushing change	24	4	4		2	1
[-] Life experiences						
[-] Negative experiences	11	1	3	1	3	
[-] Searching for something	1		2	3	6	
[-] Islamic practice as factor	4	1	8	11	2	
[-] Factors - intervening conditions						
[-] Christian programmes	1	1	3	3		
[-] Christians (kind of involvement)	6	9	38	51	13	6
[-] Verbal communication		2	6	29	12	3
[-] Lifestyle / behaviour	2		28	20	1	2
[-] Christian relatives	3	7	2	1		1
[-] General involvement	1		3	4	2	
[-] Meetings (type)			5	9	1	
[-] Dialogue meetings				1		
[-] Church meetings			2	6	1	
[-] Evangelistic meetings (crusades)			3	4		
[-] Media	1	3	13	22	3	2
[-] Audio		2	7	6		
[-] Visual	1		2	4	2	
[-] Print		1	6	13	1	2
[-] Islamic media						
[-] Supernatural	5		16	16	20	11
[-] Communicative			6	2	1	1
[-] Experiential	1		3	6	5	4
[-] Convicting			1	3	6	
[-] General influence of God	4		7	7	9	7



### Appendix 13/6: Cross-relation of factors and phases (social group B)

Code System	Phase 1:	Phase 1A	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Factors - causal conditions						
[-] Probability of change						
[-] Hindering change	13		5	6		
[-] Pushing change	11	1	7	8	1	1
[-] Life experiences						
[-] Negative experiences	2		5	13	6	4
[-] Searching for something	3		2	1	5	1
[-] Islamic practice as factor	8		11	13	2	
[-] Factors - intervening conditions						
[-] Christian programmes		3	1	1		
[-] Christians (kind of involvement)	5	9	27	26	21	5
[-] Verbal communication	1	4	10	19	20	5
[-] Lifestyle / behaviour	5	3	15	9	1	
[-] Christian relatives		2	4			
[-] General involvement				2		
[-] Meetings (type)			2	12	6	4
[-] Dialogue meetings			1			
[-] Church meetings				9	3	
[-] Evangelistic meetings (crusades)			1	3	3	4
[-] Media	2	3	10	25	5	7
[-] Audio				2		
[-] Visual			1	4	3	
[-] Print	1	3	9	20	2	7
[-] Islamic media	1					
[-] Supernatural	1	5	11	31	9	5
[-] Communicative		2	5	16	4	1
[-] Experiential		3	3	11	2	2
[-] Convicting					1	
[-] General influence of God	1	1	3	4	2	2

### Appendix 13/7: Frequency of referral to factors (social group A)

Code System	M1 Inter	M6 Inter	M7 Inter	M9 Inter	F2 Inter	F3 Inter	F5 Inter	F8 Inter
Factors - causal conditions								
Probability of change								
Hindering change	12	8	4	2			1	4
Pushing change	1	3		2	2	16	10	4
Life experiences								
Negative experiences		2			1	10	7	
Searching for something	2			1	1		1	6
Islamic practice as factor	2	9	4	1	1	1	6	1
Factors - intervening conditions								
Christian programmes		1	1		2		3	
Christians (kind of involvement)	23	5	11	7	27	5	23	9
Verbal communication	7		3	5	13	4	14	4
Lifestyle / behaviour	14	4	8	2	5		8	3
Christian relatives	2				8			2
General involvement		2	1	2	2	2	1	1
Meetings (type)	2	5		2	1		2	3
Dialogue meetings							1	
Church meetings	2	4					1	2
Evangelistic meetings (crusades)		3		2	1			1
Media	9	7	3	2	3	2	5	5
Audio	4	3				2	1	1
Visual	2				3		1	1
Print	3	7	3	2			3	3
Islamic media								
Supernatural	9	18	6	3	6	16	3	4
Communicative	1	1		1	1	5	1	
Experiential	6	3	4		1		1	4
Convicting		7			2	1		
General influence of God	3	7	2	2	3	11	1	1

### Appendix 13/8: Frequency of referral to factors (social group B)

Code System	M2 Inter	M3 Inter	M4 Inter	M5 Inter	M8 Inter	F1 Inter	F4 Inter	F6 Inter	F7 Inter
Factors - causal conditions									
Probability of change									
Hindering change	4	1	3	1	2	10	3	6	1
Pushing change	1	3		2	4	4	6	6	4
Life experiences									
Negative experiences					2	9	10	3	5
Searching for something					1	2		6	1
Islamic practice as factor	2	11	7		5	2	2		1
Factors - intervening conditions									
Christian programmes							1	3	1
Christians (kind of involvement)	9	5	6	8	7	21	12	14	9
Verbal communication	7	4	2	3	3	10	9	9	4
Lifestyle / behaviour	1		3	4	3	11	5	3	2
Christian relatives					1			2	2
General involvement	1	1	2	1	1	1	1	1	2
Meetings (type)	3		1		2		7	6	
Dialogue meetings	1								
Church meetings	2						4	5	
Evangelistic meetings (crusades)			1		2		3	1	
Media	9	3	12		3	7	6	2	2
Audio	1		1						
Visual			1			4	2		
Print	8	2	11		3	3	4	2	2
Islamic media		1							
Supernatural	7	3	4	21	12	4	9	3	7
Communicative	4			16	5			1	
Experiential	1	1	3	3	7	3	3		
Convicting						1			1
General influence of God	2	2	1	3		1	6	2	6

## C) The influence of education

Appendix 13/9: Cross-relation of factors and phases (oral communicators)

Code System	Phase 1:	Phase 1A	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Factors - causal conditions						
[-] Probability of change						
[-] Hindering change	4		1			1
[-] Pushing change	23	4	4		1	1
[-] Life experiences						
[-] Negative experiences	11	1	3	1	1	
[-] Searching for something	1			3	6	
[-] Islamic practice as factor	3	1	3	3	1	
[-] Factors - intervening conditions						
[-] Christian programmes		1	2	3		
[-] Christians (kind of involvement)	4	9	18	30	10	4
[-] Verbal communication		2	3	22	10	2
[-] Lifestyle / behaviour			13	8		1
[-] Christian relatives	3	7				1
[-] General involvement	1		2	2	1	
[-] Meetings (type)			4	4		
[-] Dialogue meetings				1		
[-] Church meetings			2	1		
[-] Evangelistic meetings (crusades)			2	2		
[-] Media	1	3	4	9		2
[-] Audio		2	2	1		
[-] Visual	1		2	3		
[-] Print		1		5		2
[-] Islamic media						
[-] Supernatural	1		10	3	11	6
[-] Communicative			5	1	1	1
[-] Experiential					2	2
[-] Convicting				1	2	
[-] General influence of God	1		5	2	7	3

Appendix 13/10: Cross-relation of factors and phases (well educated)

Code System	Phase 1:	Phase 1A	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Factors - causal conditions						
[-] Probability of change						
[-] Hindering change	24		7	11		
[-] Pushing change	12	1	7	8	2	1
[-] Life experiences						
[-] Negative experiences	2		5	13	8	4
[-] Searching for something	3		4	1	5	1
[-] Islamic practice as factor	9		16	21	3	
[-] Factors - intervening conditions						
[-] Christian programmes	1	3	2	1		
[-] Christians (kind of involvement)	7	9	47	47	24	7
[-] Verbal communication	1	4	13	26	22	6
[-] Lifestyle / behaviour	7	3	30	21	2	1
[-] Christian relatives		2	6	1		
[-] General involvement			1	4	1	
[-] Meetings (type)			3	17	7	4
[-] Dialogue meetings			1			
[-] Church meetings				14	4	
[-] Evangelistic meetings (crusades)			2	5	3	4
[-] Media	2	3	19	38	8	7
[-] Audio			5	7		
[-] Visual			1	5	5	
[-] Print	1	3	15	28	3	7
[-] Islamic media	1					
[-] Supernatural	5	5	17	44	18	10
[-] Communicative		2	6	17	4	1
[-] Experiential	1	3	6	17	5	4
[-] Convicting			1	2	5	
[-] General influence of God	4	1	5	9	4	6

### Appendix 13/11: Frequency of referral to factors (oral communicators)

Code System	M9 Inter	F2 Inter	F3 Inter	F5 Inter	F8 Inter
Factors - causal conditions					
Probability of change					
Hindering change	2			1	4
Pushing change	2	2	16	10	4
Life experiences					
Negative experiences		1	10	7	
Searching for something	1	1		1	6
Islamic practice as factor	1	1	1	6	1
Factors - intervening conditions					
Christian programmes		2		3	
Christians (kind of involvement)	7	27	5	23	9
Verbal communication	5	13	4	14	4
Lifestyle / behaviour	2	5		8	3
Christian relatives		8			2
General involvement	2	2	2	1	1
Meetings (type)	2	1		2	3
Dialogue meetings				1	
Church meetings				1	2
Evangelistic meetings (crusades)	2	1			1
Media	2	3	2	5	5
Audio			2	1	1
Visual		3		1	1
Print	2			3	3
Islamic media					
Supernatural	3	6	16	3	4
Communicative	1	1	5	1	
Experiential		1		1	4
Convicting		2	1		
General influence of God	2	3	11	1	1

### Appendix 13/12: Frequency of referral to factors (well educated)

Code System	M1 Inter	M2 Inter	M3 Inter	M4 Inter	M5 Inter	M6 Inter	M7 Inter	M8 Inter	F1 Inter	F4 Inter	F6 Inter	F7 Inter
Factors - causal conditions												
Probability of change												
Hindering change	12	4	1	3	1	8	4	2	10	3	6	1
Pushing change	1	1	3		2	3		4	4	6	6	4
Life experiences												
Negative experiences						2		2	9	10	3	5
Searching for something	2							1	2		6	1
Islamic practice as factor	2	2	11	7		9	4	5	2	2		1
Factors - intervening conditions												
Christian programmes						1	1			1	3	1
Christians (kind of involvement)	23	9	5	6	8	5	11	7	21	12	14	9
Verbal communication	7	7	4	2	3		3	3	10	9	9	4
Lifestyle / behaviour	14	1		3	4	4	8	3	11	5	3	2
Christian relatives	2							1			2	2
General involvement		1	1	2	1	2	1	1	1	1	1	2
Meetings (type)	2	3		1		5		2		7	6	
Dialogue meetings		1										
Church meetings	2	2				4				4	5	
Evangelistic meetings (crusades)				1		3		2		3	1	
Media	9	9	3	12		7	3	3	7	6	2	2
Audio	4	1		1		3						
Visual	2			1					4	2		
Print	3	8	2	11		7	3	3	3	4	2	2
Islamic media			1									
Supernatural	9	7	3	4	21	18	6	12	4	9	3	7
Communicative	1	4			16	1		5			1	
Experiential	6	1	1	3	3	3	4	7	3	3		
Convicting						7			1			1
General influence of God	3	2	2	1	3	7	2		1	6	2	6

## D) The influence of community

Appendix 13/13: Cross-relation of factors and phases (Muslim community)

Code System	Phase 1:	Phase 1A	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Factors - causal conditions						
[-] Probability of change						
[-] Hindering change	16		7	10		
[-] Pushing change	2	2	6	4	3	2
[-] Life experiences						
[-] Negative experiences		1	3	8	8	
[-] Searching for something	2		4		6	1
[-] Islamic practice as factor	1	1	7	11	2	
[-] Factors - intervening conditions						
[-] Christian programmes	1	2	4	2		
[-] Christians (kind of involvement)	2	2	43	41	15	8
[-] Verbal communication		1	9	20	13	6
[-] Lifestyle / behaviour	2	1	30	19	2	2
[-] Christian relatives			5	1		
[-] General involvement			1	2	1	
[-] Meetings (type)			1	12	1	2
[-] Dialogue meetings				1		
[-] Church meetings				11	1	
[-] Evangelistic meetings (crusades)			1	2		2
[-] Media		1	12	21	6	2
[-] Audio			6	6		
[-] Visual			2	3	5	
[-] Print		1	6	13	1	2
[-] Islamic media						
[-] Supernatural	4		8	15	11	5
[-] Communicative			2	1	1	
[-] Experiential	1		4	8	3	2
[-] Convicting			1	2	4	
[-] General influence of God	3		2	5	3	4

### Appendix 13/14: Cross-relation of factors and phases (mixed community)

Code System	Phase 1:	Phase 1A	Phase 2:	Phase 3:	Phase 4:	Phase 5:
[-] Factors - causal conditions						
[-] Probability of change						
[-] Hindering change	12		1	1		1
[-] Pushing change	33	3	5	4		
[-] Life experiences						
[-] Negative experiences	13		5	6	1	4
[-] Searching for something	2			4	5	
[-] Islamic practice as factor	11		12	13	2	
[-] Factors - intervening conditions						
[-] Christian programmes		2		2		
[-] Christians (kind of involvement)	9	16	22	36	19	3
[-] Verbal communication	1	5	7	28	19	2
[-] Lifestyle / behaviour	5	2	13	10		
[-] Christian relatives	3	9	1			1
[-] General involvement	1		2	4	1	
[-] Meetings (type)			6	9	6	2
[-] Dialogue meetings			1			
[-] Church meetings			2	4	3	
[-] Evangelistic meetings (crusades)			3	5	3	2
[-] Media	3	5	11	26	2	7
[-] Audio		2	1	2		
[-] Visual	1		1	5		
[-] Print	1	3	9	20	2	7
[-] Islamic media	1					
[-] Supernatural	2	5	19	32	18	11
[-] Communicative		2	9	17	4	2
[-] Experiential		3	2	9	4	4
[-] Convicting				1	3	
[-] General influence of God	2	1	8	6	8	5

### Appendix 13/15: Frequency of referral to factors (Muslim community)

Code System	M1 Inter	M6 Inter	M7 Inter	F1 Inter	F5 Inter	F6 Inter
Factors - causal conditions						
Probability of change						
Hindering change	12	8	4	10	1	6
Pushing change	1	3		4	10	6
Life experiences						
Negative experiences		2		9	7	3
Searching for something	2			2	1	6
Islamic practice as factor	2	9	4	2	6	
Factors - intervening conditions						
Christian programmes		1	1		3	3
Christians (kind of involvement)	23	5	11	21	23	14
Verbal communication	7		3	10	14	9
Lifestyle / behaviour	14	4	8	11	8	3
Christian relatives	2					2
General involvement		2	1	1	1	1
Meetings (type)	2	5			2	6
Dialogue meetings					1	
Church meetings	2	4			1	5
Evangelistic meetings (crusades)		3				1
Media	9	7	3	7	5	2
Audio	4	3			1	
Visual	2			4	1	
Print	3	7	3	3	3	2
Islamic media						
Supernatural	9	18	6	4	3	3
Communicative	1	1			1	1
Experiential	6	3	4	3	1	
Convicting		7		1		
General influence of God	3	7	2	1	1	2

### Appendix 13/16: Frequency of referral to factors (mixed community)

Code System	M2 Inter	M3 Inter	M4 Inter	M5 Inter	M8 Inter	M9 Inter	F2 Inter	F3 Inter	F4 Inter	F7 Inter	F8 Inter
Factors - causal conditions											
Probability of change											
Hindering change	4	1	3	1	2	2			3	1	4
Pushing change	1	3		2	4	2	2	16	6	4	4
Life experiences											
Negative experiences					2		1	10	10	5	
Searching for something					1	1	1			1	6
Islamic practice as factor	2	11	7		5	1	1	1	2	1	1
Factors - intervening conditions											
Christian programmes							2		1	1	
Christians (kind of involvement)	9	5	6	8	7	7	27	5	12	9	9
Verbal communication	7	4	2	3	3	5	13	4	9	4	4
Lifestyle / behaviour	1		3	4	3	2	5		5	2	3
Christian relatives					1		8			2	2
General involvement	1	1	2	1	1	2	2	2	1	2	1
Meetings (type)	3		1		2	2	1		7		3
Dialogue meetings	1										
Church meetings	2								4		2
Evangelistic meetings (crusades)			1		2	2	1		3		1
Media	9	3	12		3	2	3	2	6	2	5
Audio	1		1					2			1
Visual			1				3		2		1
Print	8	2	11		3	2			4	2	3
Islamic media		1									
Supernatural	7	3	4	21	12	3	6	16	9	7	4
Communicative	4			16	5	1	1	5			
Experiential	1	1	3	3	7		1		3		4
Convicting							2	1		1	
General influence of God	2	2	1	3		2	3	11	6	6	1



# Appendix 14: Snapshots analysis of consequences

## A) The influence of gender

### Appendix 14/1: Frequency of referral to consequences (male)

Code System	M1 Inter	M2 Inter	M3 Inter	M4 Inter	M5 Inter	M6 Inter	M7 Inter	M8 Inter	M9 Inter
Family relationship after conversion									
Relationship remained tense									
Relationship became tense	3			2	1	1			
Relationship broke down						1			
Relationship good			1			2			
Spouse becoming a believer as well		2		1					
Improving after conversion	1					1			
Changes that happened									
In regard to oneself	4	2	1	3	1	1			1
Change in attitude	1	1	1						
Change in identity				3					1
Name changed		1							1
Improvement of life situation	1				1	1			
Cultural identity strengthened	2								
In regard to others	1	3	5	4	1	4	1	1	3
Change in behaviour	1	3	5	4	1	4	1	1	3
Change in relationships									
In regard to God	1	3	2	3	2	2	1	2	2
Experiencing peace		1							
Change in understanding of God	1	2	2	3	2	2	1	2	2
Strengthening of relationshi...									
Reaction community and family									
Not knowing									
accepting									1
Relatives becoming Christians									1
somehow accepting			2	3		4	2		1
rejecting		3		4	2	2	5	1	3
violent		6		5				1	
Physical violence		4		3				1	
Sharing									
secret	2		1	1					
openly		1	4	4	3	2	6	2	4

## Appendix 14/2: Frequency of referral to consequences (female)

Code System	F1 Inter	F2 Inter	F3 Inter	F4 Inter	F5 Inter	F6 Inter	F7 Inter	F8 Inter
[-] Family relationship after conversion								
[-] Relationship remained tense					1			
[-] Relationship became tense	1	1		1		3		
[-] Relationship broke down	2			5			2	
[-] Relationship good		1				2		
[-] Spouse becoming a believer as well							2	2
[-] Improving after conversion	2	1	6			1		
[-] Changes that happened								
[-] In regard to oneself	2	4	2	4	4	2		2
[-] Change in attitude	1			1	4			1
[-] Change in identity				2		1		
[-] Name changed								
[-] Improvement of life situation	1	4	2	1		1		2
[-] Cultural identity strengthened	1							
[-] In regard to others	2	6	3	5	2	2		2
[-] Change in behaviour		6	3	5	2	2		2
[-] Change in relationships	2			1				
[-] In regard to God	5	2	1	2	2	2	2	3
[-] Experiencing peace								
[-] Change in understanding of God	4	2	1	2	2	1	2	3
[-] Strengthening of relationshi...	1					1		
[-] Reaction community and family								
[-] Not knowing					3			
[-] accepting	1							
[-] Relatives becoming Christians	1							
[-] somehow accepting		1	3			3	9	2
[-] rejecting	3	2		4		1	4	
[-] violent	3			1				
[-] Physical violence	1							
[-] Sharing								
[-] secret					1			
[-] openly	2		3		1	2	4	1

## B) The influence of the socio-economic level

Appendix 14/3: Frequency of referral to consequences (social group A)

Code System	M1 Inter	M6 Inter	M7 Inter	M9 Inter	F2 Inter	F3 Inter	F5 Inter	F8 Inter
[-] Family relationship after conversion								
[-] Relationship remained tense							1	
[-] Relationship became tense	3	1			1			
[-] Relationship broke down		1						
[-] Relationship good		2			1			
[-] Spouse becoming a believer as well								2
[-] Improving after conversion	1	1			1	6		
[-] Changes that happened								
[-] In regard to oneself	4	1		1	4	2	4	2
[-] Change in attitude	1						4	1
[-] Change in identity				1				
[-] Name changed				1				
[-] Improvement of life situation	1	1			4	2		2
[-] Cultural identity strengthened	2							
[-] In regard to others	1	4	1	3	6	3	2	2
[-] Change in behaviour	1	4	1	3	6	3	2	2
[-] Change in relationships								
[-] In regard to God	1	2	1	2	2	1	2	3
[-] Experiencing peace								
[-] Change in understanding of God	1	2	1	2	2	1	2	3
[-] Strengthening of relationshi...								
[-] Reaction community and family								
[-] Not knowing							3	
[-] accepting				1				
[-] Relatives becoming Christians				1				
[-] somehow accepting		4	2	1	1	3		2
[-] rejecting		2	5	3	2			
[-] violent								
[-] Physical violence								
[-] Sharing								
[-] secret	2						1	
[-] openly		2	6	4		3	1	1

### Appendix 14/4: Frequency of referral to consequences (social group B)

Code System	M2 Inter	M3 Inter	M4 Inter	M5 Inter	M8 Inter	F1 Inter	F4 Inter	F6 Inter	F7 Inter
[-] Family relationship after conversion									
[-] Relationship remained tense									
[-] Relationship became tense			2	1		1	1	3	
[-] Relationship broke down						2	5		2
[-] Relationship good		1						2	
[-] Spouse becoming a believer as well	2		1						2
[-] Improving after conversion						2		1	
[-] Changes that happened									
[-] In regard to oneself	2	1	3	1		2	4	2	
[-] Change in attitude	1	1				1	1		
[-] Change in identity			3				2	1	
[-] Name changed	1								
[-] Improvement of life situation				1		1	1	1	
[-] Cultural identity strengthened						1			
[-] In regard to others	3	5	4	1	1	2	5	2	
[-] Change in behaviour	3	5	4	1	1		5	2	
[-] Change in relationships						2	1		
[-] In regard to God	3	2	3	2	2	5	2	2	2
[-] Experiencing peace	1								
[-] Change in understanding of God	2	2	3	2	2	4	2	1	2
[-] Strengthening of relationshi...						1		1	
[-] Reaction community and family									
[-] Not knowing									
[-] accepting						1			
[-] Relatives becoming Christians						1			
[-] somehow accepting		2	3					3	9
[-] rejecting	3		4	2	1	3	4	1	4
[-] violent	6		5		1	3	1		
[-] Physical violence	4		3		1	1			
[-] Sharing									
[-] secret		1	1						
[-] openly	1	4	4	3	2	2		2	4

## C) The influence of education

Appendix 14/5: Frequency of referral to consequences (oral communicators)

Code System	M9 Inter	F2 Inter	F3 Inter	F5 Inter	F8 Inter
[-] Family relationship after conversion					
[-] Relationship remained tense				1	
[-] Relationship became tense		1			
[-] Relationship broke down					
[-] Relationship good		1			
[-] Spouse becoming a believer as well					2
[-] Improving after conversion		1	6		
[-] Changes that happened					
[-] In regard to oneself	1	4	2	4	2
[-] Change in attitude				4	1
[-] Change in identity	1				
[-] Name changed	1				
[-] Improvement of life situation		4	2		2
[-] Cultural identity strengthened					
[-] In regard to others	3	6	3	2	2
[-] Change in behaviour	3	6	3	2	2
[-] Change in relationships					
[-] In regard to God	2	2	1	2	3
[-] Experiencing peace					
[-] Change in understanding of God	2	2	1	2	3
[-] Strengthening of relationshi...					
[-] Reaction community and family					
[-] Not knowing				3	
[-] accepting	1				
[-] Relatives becoming Christians	1				
[-] somehow accepting	1	1	3		2
[-] rejecting	3	2			
[-] violent					
[-] Physical violence					
[-] Sharing					
[-] secret				1	
[-] openly	4		3	1	1

## Appendix 14/6: Frequency of referral to consequences (well educated)

Code System	M1 Inter	M2 Inter	M3 Inter	M4 Inter	M5 Inter	M6 Inter	M7 Inter	M8 Inter	F1 Inter	F4 Inter	F6 Inter	F7 Inter
Family relationship after conversion												
Relationship remained tense												
Relationship became tense	3			2	1	1			1	1	3	
Relationship broke down						1			2	5		2
Relationship good			1			2					2	
Spouse becoming a believer as well		2		1								2
Improving after conversion	1					1			2		1	
Changes that happened												
In regard to oneself	4	2	1	3	1	1			2	4	2	
Change in attitude	1	1	1						1	1		
Change in identity				3						2	1	
Name changed		1										
Improvement of life situation	1				1	1			1	1	1	
Cultural identity strengthened	2								1			
In regard to others	1	3	5	4	1	4	1	1	2	5	2	
Change in behaviour	1	3	5	4	1	4	1	1		5	2	
Change in relationships									2	1		
In regard to God	1	3	2	3	2	2	1	2	5	2	2	2
Experiencing peace		1										
Change in understanding of God	1	2	2	3	2	2	1	2	4	2	1	2
Strengthening of relationshi...									1		1	
Reaction community and family												
Not knowing												
accepting									1			
Relatives becoming Christians									1			
somehow accepting			2	3		4	2				3	9
rejecting		3		4	2	2	5	1	3	4	1	4
violent		6		5				1	3	1		
Physical violence		4		3				1	1			
Sharing												
secret	2		1	1								
openly		1	4	4	3	2	6	2	2		2	4

## D) The influence of community

Appendix 14/7: Frequency of referral to consequences (Muslim community)

Code System	M1 Inter	M6 Inter	M7 Inter	F1 Inter	F5 Inter	F6 Inter
[-] Family relationship after conversion						
[-] Relationship remained tense					1	
[-] Relationship became tense	3	1		1		3
[-] Relationship broke down		1		2		
[-] Relationship good		2				2
[-] Spouse becoming a believer as well						
[-] Improving after conversion	1	1		2		1
[-] Changes that happened						
[-] In regard to oneself	4	1		2	4	2
[-] Change in attitude	1			1	4	
[-] Change in identity						1
[-] Name changed						
[-] Improvement of life situation	1	1		1		1
[-] Cultural identity strengthened	2			1		
[-] In regard to others	1	4	1	2	2	2
[-] Change in behaviour	1	4	1		2	2
[-] Change in relationships				2		
[-] In regard to God	1	2	1	5	2	2
[-] Experiencing peace						
[-] Change in understanding of God	1	2	1	4	2	1
[-] Strengthening of relationshi...				1		1
[-] Reaction community and family						
[-] Not knowing					3	
[-] accepting				1		
[-] Relatives becoming Christians				1		
[-] somehow accepting		4	2			3
[-] rejecting		2	5	3		1
[-] violent				3		
[-] Physical violence				1		
[-] Sharing						
[-] secret	2				1	
[-] openly		2	6	2	1	2

## Appendix 14/8: Frequency of referral to consequences (mixed community)

Code System	M2 Inter	M3 Inter	M4 Inter	M5 Inter	M8 Inter	M9 Inter	F2 Inter	F3 Inter	F4 Inter	F7 Inter	F8 Inter
Family relationship after conversion											
Relationship remained tense											
Relationship became tense			2	1			1		1		
Relationship broke down									5	2	
Relationship good		1					1				
Spouse becoming a believer as well	2		1							2	2
Improving after conversion							1	6			
Changes that happened											
In regard to oneself	2	1	3	1		1	4	2	4		2
Change in attitude	1	1							1		1
Change in identity			3			1			2		
Name changed	1					1					
Improvement of life situation				1			4	2	1		2
Cultural identity strengthened											
In regard to others	3	5	4	1	1	3	6	3	5		2
Change in behaviour	3	5	4	1	1	3	6	3	5		2
Change in relationships									1		
In regard to God	3	2	3	2	2	2	2	1	2	2	3
Experiencing peace	1										
Change in understanding of God	2	2	3	2	2	2	2	1	2	2	3
Strengthening of relationshi...											
Reaction community and family											
Not knowing											
accepting						1					
Relatives becoming Christians						1					
somehow accepting		2	3				1	3		9	2
rejecting	3		4	2	1	3	2		4	4	
violent	6		5		1				1		
Physical violence	4		3		1						
Sharing											
secret		1	1								
openly	1	4	4	3	2	4		3		4	1



## Appendix 15: Transcripts interviews

### 15.1 Interview M1

1	<b>Interview M1</b>
2	First part of interview taken on 1.4.2008 in Nairobi
3	Q: I mentioned already when we introduced the interview that I am also looking for social groups, social levels. Where would you classify yourself, among the poor ones, that don't have many means for living, or middle or higher social group? Where would you classify your family?
4	A: Okay, my family, I would say they are poor, depending on the environment. You rate yourself depending on the environment. Your neighbours, the citizens. I will rate ourselves poor.
5	Q: Okay. -- And your educational background? You have finished secondary school?
6	A: I have finished secondary school.
7	Q: Do you have a university degree?
8	A: No.
9	Q: Okay.
10	A: After the secondary education I joined the police force for training. I was trained in the A. department. --- I was in the training for one year --- after which I was posted to B.
11	Q: Okay. Your current employment is?
12	A: I work at C. --- protocol officer.
13	Q: Good. Now, a very basic question that will give you lots of room to share something: Can you tell how it happened that you decided to follow Jesus Christ as Saviour and Lord?
14	A: Good question! After I finished my secondary education back in D. 2003, when I came to Nairobi, through my sister, she was staying in Nairobi, she had many friends, including Wazungus (Kiswahili word for foreigners), the Whites. She introduced me gradually to these Wazungus, and we later became friends to these Wazungus who stayed in E. We met almost twice a week, two to three times a week, and gradually these guys taught me something little about the message of God. Although I used to refuse, but little by little I came to learn about the Bible, although I haven't finished from Genesis to Revelation, but whatever I have learned was enough for me to decide whatever I have decided.
15	I used to teach them Somali language in their house, and they used to teach me the verses of the Bible. Gradually I came to realize that the truth lies in the Bible and not in the Qur'an. And that the Qur'an is total darkness, if I may describe it. Later on I said "I wish I knew," I would have started from the beginning.
16	The way I told you initially, we are only used to one side of the coin. We didn't know that there is this much truth in the Bible, that there are certain similarities between the Qur'an and the Bible. Later on, by going through the Bible, studying the Bible, discussing with friends, we came to realize that there are a lot of similarities, and a lot of other truth that I found in the Bible. ----
17	Have I answered your question?
18	Q: Yes, I think that was a very good summary! ---- Let's go through some of the other questions and then we will bring out a few more details. May be first: Why did you agree to get into contact with these Wazungus, when your sister brought you into this contact? As I understand, your upbringing was very much -- you shared once with me that even talking with Wazungus, or walking with them in your home town, was considered very bad. So how did you decide that you want to get more in contact with them?
19	A: Well, as I told you, my sister used to stay in Nairobi, and she used to have these friends, the Wazungus. Well, back in D. it is actually forbidden for you to even walk, not only speaking, to Wazungus, but walk with a Christian, speak to a Christian, shake hand with a Christian. That is the concept in D. Somebody, a Muslim, possibly sees you doing these things, back in those days they will even persecute you and kill you, because what business do you have with a Muzungu (Kiswahili word for a foreigner), a Christian. That is the concept. But things are a little bit different in other cities, as I told you. People are more concerned about their own issues, their neighbour or friend, or even a brother. So it is you going your way, I go my way, in the city, and everybody to decide for your own. So my sister actually gradually introduced me to these Wazungus. Wazungus are very good friends. That is the difference between Somalis and Wazungus. Wazungus welcome you to their home, they share whatever they have with you, and you feel to some extent that these people are not different from people that I was actually thinking about. The attitude changes. I have got a different concept, I never thought that I would play around with Wazungus at football, talk with a Muzungu, stay in a sofa or the same seat with a Muzungu, you know? Going to a kitchen with a Muzungu, drink with a Muzungu, those concepts are not there initially. But later on I realized that Wazungus are just people like us, they are ready to socialize

	with us, they are ready to coexist with us, they are ready to share with us, they are ready to listen to us, and they are part of us.
20	Q: Okay. May be to understand a bit more from where you come I would like to ask you: What was your Islamic religious life like before you followed Jesus?
21	A: As you know, Islam is a world religion. I followed strictly the religion of Islam because we were brought up in a family, in an Islamic faith.
22	Q: You followed strictly?
23	A: Strictly. -- I used to pray, just like any other Muslim, I went to mosque five times a day. I was actually -
24	Q: You always prayed in the mosque?
25	A: I prayed in the mosque. Except on occasions where may be time would not allow, I prayed at home. But otherwise, if there is a prayer call and I am at home and I am free, I pray at the mosque. To come together in a congregation, and praying together is more rewarding than praying alone at home. So I used to take advantage of that and pray in the mosque.
26	Q: You also kept the other basic rules of Islam, like fasting and giving alms?
27	A: Correct! I mean, if you are young, a teenager, you have no other choice. There is no way you can not pray, because your parents are there, advising you. Not only advising you, but even if it means punishing you, they will punish you to bring you back to where you are supposed to be. I mean, you should be obedient to Mohammed and Allah, so they are always there to guide you. ----
28	Q: What did you like about Islam, before your conversion?
29	A: Well, well, well, Islam. What I like about Islam is a --- a community united together. A community that actually gives each other whatever they have, they share. But later on I also came to realize that there is more on the other side than to only Islam. But what I like is, my mum, my dad, my brother, my sister, every other person was in the same religion. We had one lifestyle and one book that was guiding us together, that was taking us forward. One rules, in other words, one principle. We were following one path.
30	Q: You said that your parents were very strict in making sure that you obey and follow the rules of Islam. Did you enjoy that? How did you experience that?
31	A: Well, at some point we don't enjoy. () We are students, we go to school and also we go to <i>madrassa</i> where we learn Qur'an. And at some point you feel you are tired when you come from school. You always wish that today there is off in <i>madrassa</i> . It is very tiresome for you to come out of school, after a long, long day, and then going to <i>madrassa</i> . So at some point you feel that it is very tiresome. So you tend to -- to overlook when it comes to religion.
32	Q: Did you at that time already question Islam, -- the truth of Islam?
33	A: No, no, no! Just as I told you initially, we are only used to one side of the coin. We are only seeing Islam. Christianity to us is something that does not exist. The people who are Christians are people who are just lost. Disobedient to Allah and his messenger Muhammad. For us, that was the position.
34	Q: Can you tell me a bit about your family situation, before you became a believer in Jesus and then also during the time when you came closer to Jesus.
35	A: Yes, there is a big difference. When I came to Nairobi and I happened to have friends, Christian friends, my parents, my friends, my relatives, came to have a different view of me, that I am very disobedient to them, I am very rude to them, they tried always to discourage me from these friends. But because there was something at that time that I did not quit understand, something that was moving me forward. That was actually not separating me from these friends. They really tried to discourage me, but there was something that was keeping me forward. (Speaking slowly, stammering, searching for words.) At some point they even tried to use force to make sure that I do not meet friends, Christian friends. But the will of God prevails. ----- At this junction everybody rejects you, everybody hates you because of your faith. But initially we were all in the same boat.
36	Q: Now when you were still at home, would you say that your family relationship was good? You felt happy at home? Or where there tensions with the parents?
37	A: Absolutely, my parents love me a lot, and I too love them, even at the moment I love them. But later on - there was that hatred. They hate me because of my-
38	Q: Let's go step by step! As you grew up as a child, and you were following the Muslim way, there was no tension in the family?
39	A: There was absolutely no tension.
40	Q: You felt loved and welcomed?
41	A: Absolutely!
42	Q: Okay. Because sometimes, I mean, even in a Muslim family as in a Christian family, it can happen that children do not go on well with the parents. But that did not seem to be the case with you?
43	A: No, no, no, I had a very good relationship with my parents.

44	Q: Okay. Then when you came to Nairobi, at that time your sister was already following Jesus?
45	A: She was already following Jesus Christ.
46	Q: Did your family know that?
47	A: Well, yes.
48	Q: Did your sister tell them?
49	A: No, up to that my sister did not tell them that she is a Christian. Up to that. And she had been in Christianity for almost five years, I think.
50	Q: Aha. So how did it get out?
51	A: They heard it from other people, rumours. That F. walks around with Christian friends, Christian ladies. The only friends she has is Christians. She has got no time for the family, the relatives, most of the time when you open her handbag you find a Bible or a book concerning Christianity and something of that sort. So she has been associated with Christianity for good. But otherwise F. did not come at any one point only to confess that she is a Christian.
52	Q: And when you then began to show interest, how did your family hear that? --- You said that they reacted angry, but who told them? :-
53	A: Well, there are many people around in Nairobi. One thing that my family suspected about me in particular is the fact that I support my sister, in many ways. My sister has been rejected, she has been segregated from the family, she has been alone, moving around alone, and I tended to support her even before I became a believer. I was supporting her morally and -
54	Q: Even though you knew that she was a Christian?
55	A: She was a Christian.
56	Q: And you still supported her?
57	A: I still supported her. I put the religion, the faith thing aside, and said: Hey! This is my sister! And at that moment my intention was to, to, to show her love and bring her back to Islam. -----
58	Q: You were not very successful in that!
59	A: I was not successful! (Both laughing.)
60	Q: You said, as you were gaining more interest in the Christian faith, your family tried to influence you and stop you and even used force.
61	A: Yes! Correct!
62	Q: Before you said you are a Christian?
63	A: Before I even became a Christian. They tried to avoid my support for my sister. They tried to indicate to me that your sister is not that much good, there is no need of you supporting, there is no need of you assisting, there is no need of you advising, you better keep quiet the way we kept quiet. Your sister is just like a dead person, you know? If she is disobedient to Muhammad and to Allah, then she is considered like a dead person. She is no more. So I put the faith aside and said: Hey, this is my sister! I will try the much I can, she is just a human being, she is lost, but I will bring her back to Islam. So, as we go along together with my sister, little by little, I also learned some things, every day, as we go along with friends. And later on I developed interests, and I became a believer later! Yes. (Break.)
64	Q: Coming back to your religious life before your conversion, how happy and content with your life and religion had you been at that time?
65	A: Before I became a Christian, --- I was actually -- happy with Islam. I was happy with my mum, my dad, by brothers and sisters, and every other person. We enjoyed it. There was no problem, initially. -- I was hundred percent happy.
66	Q: You felt content?
67	A: Absolutely. Because if you mark my words, I said, we were only used to one side of the coin.
68	Q: So there was no feeling that something is missing?
69	A: There was no feeling that something else is missing (searching for words). --- There was nothing else that you could say: Hey! ---
70	Q: Okay. :-What was your position or role in society before your conversion?
71	A: My role in society was to see to it that we build Islam, we contribute to Islam, and ---- we spread Islam, because it is the truth.
72	Q: Okay. Now, when you grew up in D., were you looked at as one of the good young people in the town or did people say: G. (his name) is one of the troublemakers? How did people look at you?
73	A: When I was in D. I was a student. I was schooling. And people were looking at me as a hard-working person. In our family I was actually doing well. According to my parents, of all my brothers and sisters I was the one who was doing well at school. --
74	Q: And your family in general, what kind of place do they have in D.? Do they have some influence, or are they just ordinary people?
75	A: Well, initially, when my father was alive, he had many cows, he was a rich man. In our tribe, if you have many cattle the people view you as a big person. When my father was alive we had many cattle. We

	used to be viewed as rich. But after my father died, and there was also a drought later on, the area was dry, the cattle died, we became actually poor, gradually.
76	Q: How old were you when your father died?
77	A: My father died in 1998, so from 1985 to 1998 will be how much? 13 years! I was 13 years. --
78	Q: And then there was the drought?
79	A: There was the drought later on.
80	Q: And then the family became poor?
81	A: Not only the drought but -- you know, my Dad married my Mom from a different sub clan. So most of our cows, the person who took care of our cows is my uncle -
82	Q: Maternal uncle?
83	A: From my father's side. People from my father's side and from my mother's side are not on good terms. So my uncle from my father's side took over the wealth, the cows, up till today they are the ones who take care of the cows, they are the ones who take advantage of the milk. The cows, they can sell them as they want. We had no options, we had to follow :-
84	Q: How many brothers and sister do you have?
85	A: I have got two sisters.
86	Q: And you are the only boy?
87	A: No, five boys.
88	Q: So four brothers? With you five?
89	A: With me five. --
90	Q: And you are which number?
91	A: My sister F. is first born. Between her and me there is another boy. I am the third child.
92	Q: Coming back to the next question. When did you first think seriously about Christianity?
93	A: Well, this was in 2004, I guess.
94	Q: When did you come to Nairobi?
95	A: In 2003, around December. ((Disruption through phone call to interviewee.))
96	Q: So in 2003 in December you came to Nairobi, and then you first think seriously about the Christian faith.
97	A: I guess it is 2004. (Break.)
98	Q: Okay, and now a little bit more in detail: What triggered this question? Why did you at that time start thinking seriously about the Christian faith?
99	A: Wonderful! When you come to Nairobi, as I told you, there are different people from different backgrounds, from different religions, and if you compare their lifestyle, the lifestyle of the people in Nairobi, the lifestyle is totally different. The thinking is different, the concept of life is different, the love is different. --- The love especially, the love that Christians have for one another, and even for people of other faith, is what is - I would call it different, what is lacking in Islam. And that is what actually triggered me.
100	Q: Where did you see this love?
101	A: In my friends.
102	Q: The friends of F. (his sister)?
103	A: The friends of F. (his sister). In F. herself.
104	Q: Okay. Did that give you the idea that there is a different side to the coin?
105	A: You got it!
106	Q: In the beginning it was more the lifestyle of Christians, not so much what they said, the contents, the teaching of Christianity? Can we say it that way?
107	A: I didn't get your question.
108	Q: So, what created an interest in you was more how Christians behaved? How they interacted with others? Not so much what they were thinking and believing? It was more the outward things that attracted you?
109	A: Well, most of the Christians that I came across, would actually apply what I see in the Bible in their own life. I mean, the kind of love I am talking about, is what is actually evident in the Bible, and it is the same love that they actually applied in their life. It is only the Christians that love their enemies. It is only the Christians that would welcome people of other faith very nicely, ahhhm -- It is only Christians that will take people of other faith as human beings like - like themselves. So I really enjoyed the welcoming.
110	Q: And then, for how long did you interact with these Christians and start reading the Bible before you then said you want to follow Jesus?
111	A: Well I think, ahh, I remember very well -- when I made a decision. It was not in the church, it was not me and friends together. It was me alone in my room. I was watching a television, a Christian channel, TBN. :- I liked some of the pastors. :-
112	Q: How much time was there in between, roughly? When you first started to interact with Christians and

	when you took that decision?
113	A: I guess about two years. And that two years I was actually in a study process. Learning Christianity, the Bible, learning the behaviour of the Christians, and eeh, the lifestyle. I was not yet convinced for that period. Although most of my friends tell me: Hey G. (his name), decide! Now decide! You know about the Bible! You know what they are teaching us in the churches! You know, I have been coming to churches even before I became a Christian.
114	Q: So when was that about, that decision?
115	A: It was on August, eeh - on August, I think -- 2006.
116	Q: What was the main reason for you to become a Christian?
117	A: Good question! The main reason for me to become a Christian is the fact that I was convinced by the love of Christ, Jesus. (Break.)
118	Q: Aha. -- How did you discover that?
119	A: This is very evident in the Bible, that I have been learning, that I have been reading. And even through my friends, through my church, through the fellowship, home group fellowship. And that is the main message. If I would describe the Bible with one word: Love!
120	Q: And that made a deep impact on you?
121	A: Absolutely!
122	Q: You shared already a bit about how your family and the community reacted to the conversion, but may be you can explain a little bit more. -- Did you tell them then?
123	A: No, no, no!
124	Q: I mean they knew that you were in contact with the Christians, and they tried to prevent you?
125	A: The fact that I supported my sister convinced them that I belonged to where she belongs. So they came to a very different concept about me. And my support for my sister was very evident too. There are a lot of things that we underwent, me and my sister, we had a lot of rejection from the family, rejection from friends, Muslim friends, rejection from relatives, you know? --- But that did not stop us, we went on. And we thank God ---- for his salvation. We have no regrets at all. And me and my sister, since the beginning when she became a Christian, we have been together. (Break.)
126	Q: Did you at any point tell your family that now you are a Christian, or follower of Jesus?
127	A: No indication, no confession, no indication. I myself had books, the Bible, and learning material, but I don't take them at home where I stay. At one point, I remember very well, there was this small Bible I was carrying, and it was in my pocket, it was found by my young cousin. And that is the time now they begin to have -- they try to burn. But I say: This belongs to my friend! And so they tried to have a full concept of where I do belong to now. But I did not confess, up to date, that I am a Christian. Because at some point, even the Bible, God says: Be wise! Be wise! I knew that when I come out and confess to them, they can even kill me. I can be killed! So it's going to be wise.
128	Q: So at the time being they look at you more as someone who is playing with Christianity but not really has become a Christian?
129	A: Yes! Yes! They did it at that initial point, but later on they were convinced that, yes, G. (his name), sometimes on Sundays, he is not around at home! So they feel that this man must be -- must be going to church. So my behaviour, my lifestyle, convinced them fully that I am a Christian.
130	Q: May be the final question for tonight: What changed in your life as a result of your conversion?
131	A: Well, several things. One --- is love. -- I tend to have a bigger love for my family where I have been rejected. For my family, that's my brothers, my sisters, my parents. -- That's one of it. Even the Christians, even the people from other faith, the Buddhist, I still love them. Okay? But initially, when I was in Islam, I will love my family, my relatives, and Islam. I used to view Christians as -- as our number one enemy. And even people from other faith, as our enemies. But today, as I speak to you, every other person, whether he belongs to the Buddhists, Christianity, Islam, pagan, all of them I treat them as my own brothers and sisters. I love them. That's a big difference. That's one.
132	Two, my lifestyle changed, because at some point I feel that I have been blessed by God for whatever decision I have made. Whatever -- good things I came across, be it in terms of a job, be it in terms of invitation from friends, be it in terms of materials, you know, I feel that there is the hand of God in it. That God is trying to bless me for whatever decision I have made. -:- So whether I am in the house, whether I am out of the house, whether I am in the toilet, I feel that God is doing something in my life. And he has totally changed my life. Totally, totally changed my life.
133	Q: Except for the issue of love, can you point out one or two areas where you have felt particularly a change in your life, in your lifestyle? -:-
134	A: As I told you, occupation, job, that changed my life. I used to be very poor, you know. My life was not bright right from the time when my father died, even after my father died, it was a bit dark. But later on, --- after I became a Christian, gradually, there is a lot of opportunities for me, in terms of job. Up to date where I am working, I feel that God has got something to do with it.

135	Q: That is what you feel, that this has something to do with God?
136	A: With God! Correct! Without God, without my relationship with Jesus Christ, I feel at a certain point that this would have not come. It is because of his love.
137	Q: Do you still feel very much like a Somali?
138	A: Yes! I am a Somali!
139	Q: You did not become a Kikuyu?
140	A: I did not become a Kikuyu! No! No!
141	Q: You don't want to?
142	A: My hair is still soft! (He laughs.) My accent! Eeh, we still eat Injera. -:- Yes, I am still a Somali. I am not a Kikuyu.
143	Q: You don't want to change your name?
144	A: Eeh, I don't want to change my name.
145	Q: Why?
146	A: Eeh, what I feel is important, is - is the heart. I can even move from G. (his name) and call it Muhammad, the name of the Prophet Muhammad. But what is important in as far as the Bible is concerned, and as far as truth is concerned, is the heart. Today I can call myself Muhammad and still pray to Jesus Christ.
147	Q: No need to change the name?
148	A: Absolutely!
149	Q: Okay, I think that is enough for tonight, this was a wonderful introduction, an overview of what happened in your life. As I said, we will leave a few days, and then have a second session.
150	A: Thank you!
151	(Second part of interview taken on 8.4.2008 in Nairobi)
152	Q: In this interview we want to analyse your conversion story and dig a bit deeper. Welcome G.!
153	A: Thank you so much!
154	Q: In the first interview you shared already the general story of how you became a believer in Jesus, now we want to go into some details of your conversion experience. First of all I would like to hear from you: What somehow contributed to your conversion?
155	A: What contributed to my conversion? A lot of factors are involved. Eeh, among them is one --- my sister, my sister F. She had the courage to, to, -- involve herself in new things, to make research, to learn the Bible, to invent new things, to form new friends, and later on she came to realize the truth, she encouraged me, she advised me, that's a factor. My sister played a big role in my conversion.
156	Secondly, my friends and fellowship in general. I think the kind of company and friends I had, especially the Christian friends, the Wazungus, the Africans, Kenyans, and others who were Christians, from time to time encouraged me to read the Bible, to learn more about things. As we go along they quote verses to me, very interesting verses, proverbs, wise words. And I think, eh, friends in this sense played a big role.
157	The third point is music. Gospel music played a big, big, big role in my conversion. I borrowed Gospel musics. To me, I didn't know how it appeared to me, but I really feel Gospel musics keep moving me forward and I always play the music, rewind it again. Praise musics, worship musics. These musics keep me moving. Those are the factors.
158	Q: Okay, good. I have a list here with a number of detailed issues and I would just like to ask you to just go over this list. It says: "Did any of the following contribute to your conversion" and then we can tick "some", "much" or "not at all". -:-
159	Q: TV or video?
160	A: Absolutely! In fact, I forgot that one in the factors that contributed to my conversion. I watched especially TBN, that is the Trinity Broadcasting Network. -:-
161	A: Audio cassettes: Yes, through music. They played a big role. -:-
162	Q: Is there anything else that played a role? I think you mentioned the Bible studies with Christians?
163	A: Yes!
164	Q: This is particularly listed here, may be you can write it here: "Personal Bible study with someone."
165	A: With a Christian!
166	Q: Yes, with a Christian. Did that play an important role?
167	A: Much! -:-
168	Q: Anything else?
169	A: The church! Service! Church service.
170	Q: Yes, we will just write it here. --- That would be "some", "much" or "not at all"?
171	A: Much!
172	Q: Okay! Then we come to the next question: Did any of the following factors influence the decision for

	Christ? This is a bit similar, and here we have a few other issues coming up. :-
173	Q: Healing from illness? In a miraculous way, that you were healed?
174	A: Yes! -- Somehow.
175	Q: Can you share this briefly?
176	A: Right. The first time when I met H. and I., these were the first Christian friends I met. I was new in Nairobi. --- And I was ailing from my leg. (Shows scar on leg.) Nairobi was too cold by then. This illness gave me a lot of pain. I was actually suffering a lot. And the only people I came to realize that sympathise with me, who pray for me, although at that stage I felt that - - the prayer would not help, because the God I pray to and the one they pray to is different. So really, I see these friends struggle every time visit them, struggle, closing their eyes, praying, you know, for me. Every time I come to their place they pray for me, they put their hands on my wound, pray, both of them. After a while I came to realize that -- I recovered from this whole thing. Later on I realized that probably -- they do pray more for me than I would have prayed for myself, even in Allah. So I am convinced to some extent that it is their prayer indeed that has gone that far. -- And I recovered. :-
177	Q: Any other factors that you could mention here? That played a role, that influenced you? :-
178	A: Well, Somali fellowship. :- Some.
179	Q: Would you say that there was a development / process in your conversion experience?
180	A: --- Yes!
181	Q: That - things - were moving along. From one point to another.
182	A: Yes! Absolutely!
183	Q: This was the case?
184	A: Yes! This was the case.
185	Q: Okay! If yes, in which way?
186	A: Mmh :- Last time when we met I told you about -- the fact that we have a different concept about Christians. There is this kind of stigma between Christians and Muslims. So we used to view Christians, especially Wazungus and others, as our enemies. And so I got to realize that when I go to Nairobi, and my sister has been involved in these friends, the Wazungus and other Christians, she drew me closer. So that's the first stage. She drew me closer, I used to visit these friends, -- Christian friends. -- The social aspect! ---
187	Q: You viewed Christians as enemies; you were then --
188	A: - came to form friends. Friendship. --- Later on we went beyond the friendship -- the friendship is the initial stage where we met, we make stories, we were not necessarily discussing about the Bible, we play football, we mix stories, we make jokes, you know? Later on, this develops gradually to introduction of Christian lifestyles. -- This is the way they go about. And there is where the Bible, the verses come in, where they need to prove some things for me. And in that way I came to study the Bible, in my own home.
189	Q: Alone?
190	A: No, not alone! In fact, at their home! With the Christians! --- So from friendship to study of the Bible, you may call it. And from study of the Bible to attending -- eeh -- church services. Now, in all this process, in these three stages, I have not yet accepted Christ. But still walking with friends.
191	So, from studying the Bible, walking into church, attending church, and in attending church, eeh, you get to realize that there are new things you get to learn every day. You get to see the lifestyle of Christians, how they behave, how they relate to each other, --- the kind of love they give each other, even at the church compound. And you get to realize also the kind of testimonies people give. And testimonies are witnesses, in other words. And in that way I am growing. And later on -- I give my life -- to Christ -- alone -- in my room, while watching television network. And this television network was not at that point enough for me to convert, but it was something that I already grew in. So it was not something that miraculously, by just watching the television it just came out like that. No! It is something that has gradually developed in my life, from one point to another, all the way from friendship, the Christian friends, attending the church, and finally. And one funny thing is, that night, when I gave my life to Christ, none of my friends was with me, I was all alone, watching the television. So I happened to give my life to Christ, fully. I said: Hey! -- Christ! -- My life! Thank you for dying for my sins, and -- yes I accepted him that. --- Those are the stages -
192	Q: And from there, would you say the process has continued, or would you say that was the end of the process?
193	A: Well, I would say, that was not the end of the process up to date. Ehh, one thing that is very important in my life, and even in your life, and in the life of every Christian, -- there is no end -- for love. There is no end, because that is the message that is there in the Bible. That Christ died on our behalf, and that we are sinners. And that we need to appreciate this every time. We need to thank him every time. We need to worship every time. So it did not stop there. I am still, when I am free, I attend church. When I am free I

	still mingle with Christian friends. So the process of growing still continues for me.
194	Q: Okay. The next question then. We want to look at these different stages and see how we can best identify them. :- Which of the following stages can you identify in the process that led to your conversion? Now I have put here five groups, five main stages, we can say. If that does not fit the sequence of your story, that is no problem, we will sort it out later on how best it fits your experience. Within the first group, there are several issues there. Not all need to apply for you. But if you find that some would - really, that was where I was, then you would like to make a tick here. :-
195	Q: "Little sense of spiritual need." You were not aware that there is a need for something spiritual, something more than what you already had in Islam.
196	A: Yes. :-
197	Q: Unaware of Christianity.
198	A: No. Now, to just say something about this, "unaware of Christianity". Looking at the context in D. (his home area). We know that there is Christianity. But now the very thing is the second point, many misconceptions about Christianity. We view Christianity as a different thing. The concept we had about Christianity is different.
199	Q: But you were aware that there are Christians?
200	A: We were aware that there are Christians. :-
201	Q: "Dissatisfaction with Islam", has that ever been there? Was there a point in your conversion process where you were no longer satisfied with Islam?
202	A: At my later stage, yes! :-
203	Q: Initial awareness of Christianity through media.
204	A: No. :- We don't have media in D. (He laughs.) In those days we don't have, okay, we have radio, but no Christian channels. Even if they were there, you would not listen. :-
205	Q: The next thing is more connected directly with the issue of deciding to follow Jesus, immediately before and after. So this is not in the right order, sequence can be different. :-
206	Q: Realization and confession of sin, repentance.
207	A: Realization and confession of sin, repentance. Correct! That I am a sinner?
208	Q: Yes!
209	A: Yes! Correct! (Break.)
210	Q: Did you realize that before you accepted Jesus? Before you decided to follow Jesus?
211	A: No, after.
212	Q: You decided to follow Jesus first and then you realized that you are a sinner later on?
213	A: Yes.
214	Q: Okay.
215	A: Eeh, this is more, eeh, its a bit tricky just the way you said. --- And I think it is only after you realize that you are wrong, ----- that you follow somebody, eh, that you follow Christ? Or how does it go?
216	Q: There is no prescribed way. Some people, this understanding that they are sinners comes first. And as a result they say: I need Jesus. Others, they want Jesus, they accept him, and only later they realize what this is about sin. That's why I want to ask: When where you thinking about this issue of sin? That you realized: I am a sinner, I need Jesus. Was that before you decided to accept Jesus or after?
217	A: Mmh ---
218	Q: I am not asking what is right or wrong. I just want to know how it happened.
219	A: (He laughs.) Can I put a dash here and we will come to it later?
220	Q: Yes, we can do the others first. :- Realization that Jesus is the focus of submission to God. :- That is a bit complicated.
221	A: It is only through him that we can become -- eeh, right. --- And he is the only holy person that -- that -- that can wash -- our sins. Okay.
222	Q: Yes. Okay. --- Now can we, in this here, can you somehow, what came first and what came last?
223	A: You want me to number them?
224	Q: If possible. (He tries to do it in writing, but finds it difficult.) Or may be we can do it that way. You said that you remember very well that day when you decided to follow Jesus. That is probably the one in the middle here, the decision to act. You draw a line here. Now, what was before and what was after?
225	A: Okay, good!
226	Q: If we say, before is 1, whatever happened before, write a 1. And whatever happened after that you write a 2. (Numbers the items. With number 1 he indicated the following stages: realization that you personally need salvation, experience of fellowship, and realization that Jesus is the focus of submission to God. With number 2 he indicated the other stages in Phase 4: experience of joy as new believer, expression of faith in Jesus, realization and confession of sin, and experience of assurance of salvation.) :-
227	Q: Okay, lets go to the last group here. I think this all comes after you have already decided to follow



	Jesus. Let's see if these stages also came somehow in your life. Evaluating the decision: Was there a time where you were thinking again about: What have I done? Why have I done that? Was this the right thing to do? Was there ever such a time where you questioned that?
228	A: Okay, that's a good question. Mmh, I think my conversion, my learning of the Bible took some time. So before I, I, -- before I probably retreat later, I took my time to get to learn the Bible. And so there is no one point I said: Why have I done this? Why did I follow Jesus? There was no such point. I said I have to be sure before I make any decision. Let me learn the Bible, let me take my time. Although some friends said: Hey G., you are going to die before you make a decision! They expressed that fear. But God has got his own ways to do things. I took my time. :-
229	Q: Doubts about the decision?
230	A: Doubts about the decision? No. This is more like the first one?
231	Q: Yes, it is a similar one. Overcoming pressure and doubts?
232	A: Overcoming pressure and doubts?
233	Q: That you said: Despite the angry reaction I will still follow Jesus.
234	A: Absolutely. Yes.
235	Q: Then you have to cross the "doubt" because there were no doubts. :-
236	A: I had doubts while learning the Bible, while with friends, before. After I have made -- I had already cleared the doubts for me to make the decision.
237	Q: Joining a group of other believers in Jesus.
238	A: Joining a group of other believers in Jesus Christ? Yes, this contributed a lot.
239	Q: But you were in fellowship with other Christians before?
240	A: Yes!
241	Q: So this was not something new after your decision?
242	A: After my decision it was not something new. :-
243	Q: Growth in understanding the Word of God. --- That you grew after your decision in understanding the Word of God?
244	A: Yes. --- I kind of like grew even before. I was like, involved in some stages. Going through some stages, that I was not aware, you know? And later on, even after I made decision, I felt that there are new things, that I am still learning. :-
245	Q: Communion with God on a daily basis?
246	A: Communion with God on a daily basis? To be sincere, I would not say daily. But the communion is there. :- Because of the environment it is not daily for me. Because of the Islamic environment it is not daily for me.
247	Q: Are you involved in God's work somehow? By using your spiritual gifts, by witnessing, by helping other people or whatever?
248	A: Yes. I am involved.
249	Q: Can you give an example? :-
250	A: Yes. I also witnessed to others. Social actions. :- I walk into a hospital and pray for a Christian. :-
251	Q: Are you involved in a regular group, you attend regularly, a home group or a church or something?
252	A: I used to be involved in a regular home group, fellowship. --- But this came to an end, because of time, and job, changing career. ((Brief interruption from the friend of interviewee who was also present,)) I have to go and look for the bread. But when I am free I always join them. :-
253	Q: Are there any other stages that you would say, that you didn't find here? Any other particular thing that sticks out in your memory? What was very important in your development?
254	A: Wow! One very important: The love that I received from friends. Christian friends. ---- I would say "love and welcome" that I received. This played a big role, I would say. :-
255	Q: Is there a point in your journey to Christ from which you considered yourself as a follower of Jesus Christ?
256	A: Yes!
257	Q: And when was that?
258	A: It was some time back, I think it was in August. Was it 2006 or 5? I can't remember.
259	Q: That was when you decided.
260	A: Yes!
261	Q: And you were there at home?
262	A: Yes! All alone. And - this was about the very love that I had been hearing about, Christ, that Christ loves us. Now, it reached a point where it became very (), where I could no longer have doubt on it. I could no longer have issued at it. So at that point, this love of Christ for human beings, for all the sinners, was too much, and so I said: Yes.
263	Q: And from there on you considered yourself a follower of Jesus?
264	A: A follower of Jesus. ---- That's the way you said: A follower of Jesus, and not a Christian!

265	Q: Yes, I prefer the term: A follower of Jesus. What do you prefer?
266	A: A follower of Jesus! Absolutely!
267	Q: Because Christian also has this cultural -
268	A: It is more diluted. The word "Christianity" is more diluted. (He laughs.)
269	Q: Coming back to this, we put down some stages when you shared a bit about the process. You said, it started from the time when you saw Christians as enemies, and then you started to look at Christians as friends. So if we start from that point on, where you had your first contact, you met your sister here in Nairobi, and started to get to know Christians. Up to the point when you --- gave your life to Christ, what time are we talking about here?
270	A: Okay. This is a period of ahh, two years. :- I guess, two to three years.
271	Q: You said something in the first interview about the time when you accepted Jesus, that it was in 2006, in August? ---
272	A: It was in August, I remember, holiday. But I am not sure whether it was 2006 or 2005.
273	(Discussion about the time, then clarification: He came to Nairobi in December 2003, in January 2004 first contact with Christians, accepting Jesus in August 2006, this means a process of 2 ½ years.)
274	Q: We talked about the different factors.
275	A: I just remembered one thing. :- Factors that contributed also, is through teaching Somali language. In that sense, I happened to -
276	Q: Teaching Somali language, how did that help you to learn more about Christ?
277	A: We spent more time with Christians. :- Especially the Wazungus I was teaching. Like we were eating from the same plate, we were together most of the times, during the day.
278	Q: Okay. As you look at these different factors :- Which ones of these were important, played an important role at the beginning stage? (The question is not well understood, break.) :- If we just say: Reading the Bible and reading literature, from what I understand, played a role throughout this time.
279	A: Yes.
280	Q: From the time when you started to read the Bible, right through? This was always something important?
281	A: Yes.
282	Q: Okay. Music, was that also -
283	A: Yes.
284	Q: Through the whole time?
285	A: Through the whole time. Yes.
286	Q: Listening to Christian radio broadcasts?
287	A: Yes.
288	Q: Personal witness by Christians?
289	A: Yes, this played a big -
290	Q: Through the whole time? Or at a particular stage?
291	A: Eeh, at the early stages. :-
292	Q: Personal Bible study with Christians? That played a role throughout the whole process?
293	A: Throughout the whole process. Yes.
294	Q: Attractive life-style of Christians, I think that was also in the beginning?
295	A: In the beginning. :-
296	Q: Healing from illness, that was also more in the beginning?
297	A: In the beginning. Yes.
298	Q: Answered prayer? Now you can share a little bit what you mean with answered prayer. How did that influence you in your decision? Was this in connection with this healing for the leg?
299	A: A lot of factors! One is the sickness with my leg and other sicknesses. Two is about employment, that I found employment. We have been praying for this and I found it.
300	Q: You prayed with the Christians about this?
301	A: With the Christians about this. We have been praying about this. --- We have been praying for our family, for my mum, and my young brother and sisters. And things changed gradually. I feel to some extent that Christ has got to do with this.
302	Q: Yes, very good. Miracles, observing the power of Christ in a certain situation? When was that? :- Was there a time when you felt the power of Christ?
303	A: Yes, especially when I pray, and I leave it to God. I realize: Yes! Most of my things go through. If I compare myself to --- my brother, my other Muslim friends, I feel that I am more advantaged to some extent. :-
304	Q: The dissatisfaction with the practice of Islam, when did that come? That you were no longer happy with the practice of Islam? :-
305	A: When I made the decision. At that time. After that time I closed this chapter and I opened a new one.

306	Q: Now, the last question is: In your process of conversion: What do you see was the role of God? To move you forward towards a decision for Christ? What did God do? Can you briefly summarize that? :-
307	A: Well, God did -- a lot of things! He kept all the factors that we mentioned, he kept them going. Like with () interacting with the friends, nice nice Gospel musics. You know what I mean? God brought all this, the love. He kept bringing new Christians to me. He kept answering my prayers, like employment. All these factors!
308	Q: How did he work in your heart? How did he change your attitude, your thinking?
309	A: :- I think by making me understand the verses in the Bible. Very important! You know, this is a big thing. If God wants to make you understand a verse, he will make it appear to you in a very nice way. He will make you to understand the full meaning of a verse, of a proverb, :- give you the wisdom to understand the very verses. And to disapprove the verses, or the <i>ayahs</i> of the Qur'an, he will make you understand what exactly the Qur'an means. Why did it come at this period? Who is this talking in the Qur'an? And all these things. I feel to some extent that Christ played a big (emphasis) role in my conversion, by giving me the wisdom to understand the -- two books. Not only the Bible, but the two books, the Qur'an and the Bible. And so its only after you are given the full wisdom that you can prove one wrong and open a new chapter.
310	Q: By the way, do you believe in a different God today than before?
311	A: Yes! I see a different God. A big different God. A diverse God.
312	Q: So in which God did you believe before, if there is only one God?
313	A: Although in my thinking, the Allah, in the initial stages, was at that point -- eeh --enough for me. I was satisfied with him, and I was committed to him. But nothing was going right in my life. --- It was more of a cultural thing, of a traditional thing, to follow Islam.
314	Q: So your understanding of God has changed?
315	A: My understanding of God has basically changed!
316	Q: Can you briefly summarize in two sentences? :-
317	A: This I think is through the study of the Bible. Without you being taught that this is how it happened, this is how it is, without hearing from a third party, you yourself you dig it, you study it. You compare it with different books. And I think this helped.
318	Q: The other question is: What was the role of other Christians to move you towards a decision for Christ? I think we have mentioned that already. It has come out quite clearly.
319	A: Yes. The love --
320	Q: I think this is enough! Thank you very much!

## 15.2 Interview M2

1	<b>Interview M2</b>
2	First interview taken on 07.05.2008 in Nairobi
3	(The wife and the children of the interviewee were also present during the interview.)
4	Q: How would you classify your family where you grew up in? If we look at the social and economic level of the family. Were you from a disadvantaged family, living in very poor conditions, or more a family from the middle class, or more from an influential family, well off financially? How would you classify your family where you grew up?
5	A: I would say that we were in the middle class. We did not grow up in big poverty and we were not so rich, but we were in the middle class, because we did not lack so much. So we were in the middle family.
6	Q: Good. And your educational background? In my research I want to differentiate a bit between people who mainly communicate orally, who do not so much read and write, or people who have completed primary school, who have completed secondary school, or university degree.
7	A: I myself I completed form four secondary school. That was in 1998.
8	Q: But you also went for further studies?
9	A: No, no, I am sorry, not 1998, I completed my form four in 1980. That is when I completed my form four.
10	Q: But you also went for further studies?
11	A: I went for further studies just to study Arabic language in A. (a city in Tanzania) in B. (an area in this city).
12	Q: Would that correspond to a university degree?
13	A: It was a diploma. In Islamic studies. ---
14	Q: Okay. And these days, what is your employment?
15	A: I don't have any employment because ah --- I was employed before I believed in Jesus Christ. I was working with Islamic organizations. First of all I was working with C. and then from there I joined D.

	after which I was taken by E. Mosque as a public relations officer. And then from there is when I believed the Lord in the year 1997. From there I have not been employed. But I had a desire, there was a demand in my heart just to serve the Lord. So today I am not employed, but I am just serving the Lord, reaching out to the forgotten people, especially like Muslims.
16	Q: So could we say you are a missionary or evangelist?
17	A: I would like to describe myself as an evangelist, because that is what I do a lot.
18	Q: Aha. And you are also involved in art work?
19	A: I do art work. (He describes his art work.) That is what I can do. But at this present time I am not doing it, because I need some finances to invest, finances to buy material and we cannot do that. Though I have several orders, I cannot do it because of financial limitations.
20	Q: Okay. Now the focus of our first interview today is mainly to get the big picture of what happened when you became a believer in Jesus. How it happened. So, I just want to give you a chance now to talk and share with me how you became a believer in Jesus. How did it happen that you decided to follow Jesus Christ as your Saviour and Lord? And you can give me quite some details. So you have time enough to tell me the big picture. And after that, today I just have a few more questions, but that is the main thing I would like to hear today.
21	A: How I became a Christian was - it came automatically, actually. And I say, may be it came from the Lord, because I had visions several times, the same thing, about three times, repeating the same thing. I actually used to do a lot of research. I am a reader, I like reading. And in my reading I was searching through the Bible. I concentrated so much on the Bible to research, to get some verses that I could use to twist the Christian faith and at least to convince people to join Islam.
22	Q: This was at the time when you were employed at the E. Mosque?
23	A: Yes. I was now at E. Mosque. Unfortunately maybe I cannot trace one paper for seekers that I used to publish. And so that time I used to read the Bible so much, to get some good verses that I could use to twist the Christians, and could ask Christians some funny questions to make them believe what I believe.
24	So it came that the Lord, I think the Lord was very much concerned on what I was doing, and one day I had - I could call it a dream but I don't think it was a dream. It was a vision. That I had several books on my table, and when I was eh - reading these books, I only saw a hand of a person that came and pushed all these books down, and then pushed another black book in front of me and told me to read. And the book was the Bible. So I was not happy, I became so angry. I quarrelled myself but the hand disappeared. So I collected my books in the vision. I returned them on the table and then I woke up.
25	I meditated upon the vision, but I had no answer. After two days the same thing came. It repeated exactly the same thing. And again the hand disappeared. The third day is when I managed to capture the hand of this person that was pushing my books down. So I caught the hand and all over a sudden I saw the structure of a human being that was so bright! So I had to release the hand and then bow down my head because it was so bright, I could not look at it. So I bowed down and then - in the morning it was like I was not happy at all. So I had to look for a church.
26	The same morning it was Sunday. I walked at F. (a church in Nairobi). In fact, I needed a church where nobody could recognize me or see me entering the church, because almost many people in the city knew me. So I made sure I went to a church where nobody could see me going inside that church. So I walked in the church. I had my - <i>kanzu</i> with the turban on my head. When I entered F., I remember there is a lady called G., she was the usher. We are still friends even up to this day. She asked me: "What can I do for you?" And then I asked her if she could permit me to go in the church.
27	She permitted me to go in the big tent and then when I went in, everybody was so much worried about me. There are some men who came and stood beside me, which I guess were the security men. So I had no problem, I waited. Somebody called Evangelist H. who was preaching, who is the Pastor today at I. (a congregation of the same church in a different place). He was preaching. After finishing preaching, in fact it was like he was delaying me. So when he made altar call, I was the first person to jump, to go in front and I was crying. I don't know why I was crying. I was weeping like a little child!
28	So he said: "Who want to give his life to Christ?" I walked up, I went in front, but I was crying. Pastor J. of F. Church came and prayed for me and then I felt very much relieved. It was like I was carrying a heavy burden on my head. So I got relieved. And after the service there is one white man who I cannot remember. He came and talked to me. And this man is the one who led me to K. (a ministry involved with Muslims) at the same day. He introduced me to L. and M. (a couple working with K.) the same day I got saved. So from that day M. and L. were so friendly to us. They helped us so much, they stood with us, they organized a class for us, and we could go there. I don't remember whether it was every Wednesday or every Thursday. We were meeting with N. (also working with K.), the one who was at least helping us to know. We could ask him several questions.
29	So that is how it happened. And then after few weeks, ah - our family was not happy. Because they knew that we are now born again. And so they were not happy with what we were doing. Pastor J. had given

	us a house in O. (an area in Nairobi) where we were staying the first two weeks, and that is when my family came and attacked us. And when they attacked us, they had a knife. But one of my brothers, instead of stabbing me, he stabbed one of my cousins who died there. And it was a police case.
30	So from there Pastor J. decided that we should go far outside Nairobi, because in Nairobi many people knew me. He decided that we go and look for a house in P. (another town). We looked for a house in P., we got a house in P. town, and the church, F., was paying our house there in P. So we lived in P. from 1997, 98, 99, and then we came back at Nairobi. Because in P. the life was a bit hard. Communicating from P. to Nairobi, to come to town, was a bit hard. So we thought that maybe things had cooled down, we decided to come back to Nairobi.
31	So when we came back to Nairobi in 1999, life became so bad because that time we could not see Pastor J., we don't know what had happened. But we came to understand later that he left to another country. So nobody could understand us now from that time. We had a lot of problems, no house rent, no food, though our children were still young, they were not going to school. And we had a lot of problems. That is the time when we decided to join now Q. (a church in Nairobi) and that was under Pastor R., which we joined in the year 2001, after suffering so (emphasis) much!
32	And that is the time we thought of even going back to Islam. Again, because life was soo (emphasis) hard. We could meet brothers in Christ, we greet one another, they tell you: "Brother, be courageous! God will take care of you!" And so under Pastor R., we were now a little bit mature Christians.
33	Q: What is this ministry called?
34	A: Ah Q. (he mentions the name of the church), ministry of S. Church. So we joined there, we had a very good fellowship with our brothers and sisters there. (He explains how Muslims had threatened the pastor of the church and the landlord because they supported him. One day as he was on the way to the hospital he was kidnapped.. The men injected something in him and left him somewhere.)
35	So after three days is when I realized that I am in the hospital, and the doctor now was trying to tell me, where I was found by policemen, they were called that there is a dead body somewhere, they came to carry a dead body, but they found that I was still breathing. So they took me to W. Hospital. For good luck there was a doctor there called doctor - who? There is a doctor, I don't remember his name. He was a member at Q. (his church), so he helped so much for my recovery.
36	When the policemen came, they wanted me to record a statement. They told me where they picked me in X. Forest (an area at the edge of Nairobi). I was injected a very bad injection, and they were wondering why I was alive. So they picked me, they brought me to the hospital. From the hospital now I went out, but was afraid now to go around freely. Even brothers and sisters in Christ were not willing to hook up with me, because they knew that they could also be in danger. The church was not comfortable with me, because of the threats from the other side. So Pastor R. decided to take us to X. (a town in another part of the country) now, far, where nobody knows us. So we went to X. (He shares how they moved to that place. The pastor there put them up in a guest-house, but there was miscommunication about who would pay for them. In the end the bill in the guest-house was so high, the pastor told them to go back to Nairobi again.)
37	So we left the following day in the morning. When we came back to Nairobi, that was in the year 2002, we came back to Nairobi, we had nowhere to go. There is a brother called Br. AA.. AA. invited us in his house, he had a single room, with his children and wife, and then he told us: "You will live here until the Lord comes!" So we lived there, I remember I just sitting on the chair in the night. Only my children had somewhere to squeeze and my wife could sleep on this big seat. So we stayed with AA. For a few days I could go in the office to see the Pastor, the Pastor was not available. (He explains how during this difficult time a sister called BB., a member in Q., put them up in her home in CC. (an area in Nairobi). In that house they had a problem with attacks by rats during the night, even though the house was free of rats. A pastor told them that this was a demonic attack and after prayer the problem stopped.)
38	Now while we were still there in CC. in Sister BB.'s house, I visited another crusade. And when I visited this crusade, I was told to testify. So when I testified, there is one man who heard me testifying and then he was very much impressed with my story. So after the crusade he wanted to see me. He demanded for me and people looked for me and then I went. We talked with him and then he told me: "Can you come to DD. (a church in Nairobi)? Come to DD. on Tuesday." So on Tuesday I went to DD., I met him, he is called Mr. EE. That's how I know him.
39	I went there, I met with him, we joined with other men and they said: "You are part of our faith, we cannot leave you alone." So they paid us a hostel in FF. (a place in Nairobi). They told me: "Come to FF., stay there one week as we organize where to take you." So I went to BB. in CC., I told her everything and she told me: "We have been praying for a miracle! That's a miracle! Go! Don't even hire a taxi!" Because they had given me Ksh. 10,000 that night. It was like a million to me, because I had not put even 100 in my pocket for years! (He chuckles.) So she told me not to hire a taxi, "just fuel my car, I will give you a driver." So we did the same and we were taken to FF.

40	We enjoyed life in FF. for one week, we forgot all the problems. We got good food, we sleep well. So after one week they got a house somewhere in GG. (an area in Nairobi). We got a very good house there which they paid for three months. So they furnished even the house, I think they are the people who bought these seats we are sitting on now. So we started living there. Now they said: "Every Friday you will be coming to DD. (their church) to collect 3,000 because we did a budget and then it reached 3,115. Every Friday you will be collecting 3,115, at least for your survival." So that is how we were now surviving in that house. They could provide this finance, we survived, we buy food. And one day when I was going on Friday, just going there to DD., I got some people. You know DD. Church? (They talk about this church and where it is located.) (He shares how he was hijacked again by people in a car and taken somewhere. The men forced him to pray his final prayer before they would kill him. As they were waiting in the car in the middle of the night in a forest, they saw someone approaching with a spotlight. This frightened the men, they left him there without clothes and anything and fled. But the person with the spotlight never came near, he later understood that this was an angel. The next morning he managed to find a house and someone who took him to the police station in HH. and then to II., places in Nairobi, and then back home.)
41	So we went back to the house, they prayed so much. I remember there is a university lecturer who prayed so much in our house, he prayed. And then from there I was so scared even to walk in town. I remember I met a Muslim man called JJ. But things have been happening. Every person who has been following me, the Lord has been dealing with these people. I met JJ. in town and then he told me: "Wallahi, I will make sure you die!" The same day he told me that thing, the same day he died! (He chuckles.) When he was climbing up to tune the aerial, he just fell down from 5th floor and then he died there.
42	So many people, another one called KK., he was a threat to me, to my faith. He died. Several people. Today when I meet any sheikh, they say: "Just pray for us! Pray for us!" They are afraid. So from that week of the time I was kidnapped, I started being so afraid. It passed one month, I started feeling now more courage that I have to face Muslims and tell them the truth. (He shares how once in the church office where he collected his support, the police arrested him as a suspect for terrorism. He stayed in the cell for one week, then was released.)
43	There was a corporal who was a very good friend of mine. He is a man from where I married my wife. So he told me everything, how these things come. There were some people, Muslims, they are inciting that you left Islam because -- they wanted just to afflict me. So I was free. I went home back. From that day I started feeling now, there is a need for me to reach out. That is the day I became free. Because I was influenced on that same day I was going to transfer my identity card and we went with them to the place and I got the identity and a new name on the same day, from V. (his former Muslim name) to LL. (his Christian name).
44	So I became free and I started feeling now the calling in me at least to reach out. So from there the year 2002/2003 I had a need now and demand that I should go out and tell people about Christ, especially the forgotten people like Muslims. So it was very hard for us to start, because even transport going anywhere, it was hard. And now these brothers who were supporting us to pay the house, they had given up also. They were getting tired, they were threatened also by the people they don't know. So they stopped the house where we were in.
45	So we decided to move into a smaller house, one room somewhere, which we could afford to pay even ourselves. A house of 1,000 and even paying 1,000 was very hard. So those days we were not going in the church anywhere, we were just staying at home. So the same year 2003, we happened to land in the hands of bad people, these are the Mormon people. Have you heard of Mormon? (He shares his experience with the Mormons. After getting them to know better, they turned away from them as a cult.)
46	So we have to sit down and wait upon the Lord and ask the Lord what he wants us exactly to do. So we prayed, and these bells continued ringing in my heart. The demand was still there, that we have to reach out for these people. We should not - encourage this () whatever, we have to reach these people. So we shifted from where we were living. 2004 we shifted from GG., and then we came to this place.
47	So when we came to this place we started just attending some churches around, but during the day we could go out and try to talk to people, at least this is Somali people, about Christ. And then when I started going to MM. (an area in Nairobi), people started increasing and our faith was just God to give us one person every week. Our fellowship grew in the house where we were meeting, and now we talked of having a church at least. Because of what we went through, nobody could understand these people when we take these people to any church. (He shares how they were involved with these people. For some time he supported his family with his art work, but due to lack of capital he could not continue. They went to NN. close to MM. where Mama OO. rented them a hall. But the area was too close to where the people lived, for security reasons they decided to move further away from MM.)
48	Before we shifted the church, I talked to few people who knew what I was doing, and one is called Rev. PP. This is a lady I will never forget in my life. She is actually a lady of a golden heart. She told me: "Do

	it quickly! Get those people who are suffering for the sake of Christ, get them small houses in QQ. (the area he is staying now), we will pay, let them grow. After they grow in faith, then God will take care of them.”
49	Those days I was living in one room, just down here. She came even in my house. And then she wondered, because I had never told her where I am living. Because the houses we were paying for these people - the persecuted Christians - were two bedroomed, but I was living in a single room. She wondered: “What a man of a person you are? You are paying good - such beautiful houses for these people, and then you are living here? You have to shift.” That is how we came here.
50	So these people shifted from MM., they came here, and we had a very wonderful moment with these people. Even people like RR. when he came, he saw that the life these people were living was a better life. They were committed, you get these Somalis praying in tears. They worshipped the Lord. So we started here, we got a hall, which she was also paying for us. We had no offering, because the same people that are here were given a bag of unga (maize flour) in the evening and ten shillings to buy vegetables, so there was no offering. (He shares how they continued during 2006 and 2007 in QQ. But as Rev. PP. had to stop supporting them financially, some of their members left the fellowship. They began to meet in their own home, but times became rough in terms of finances.)
51	So, I just concluded the story. I have just tried to explain it in short, in brief. Our desire as a family is to serve the Lord. That is our greatest desire. We left everything in SS. (an area in Nairobi), we left a good house as we left all these things, just to believe in the true God and so that we can also serve Him. And this is a desire that I had even when I was young. I had a desire to serve God, although I was serving him at the wrong place. But now we believe that this is the right place, just to serve the Lord. (He shares that they need people who stand with them. Just during that week they were informed that they have to move out of their house, because the landlord does not like the meetings in the house. But they trust God.)
52	So we are happy to have you here to take our story, part of our story, but we know we went through a lot if we explain everything, it's a long story. So thank you.
53	Q: Well, thank you very much. This is quite moving to hear this. Let me just ask a few more questions to get a little bit a better understanding of what happened that time when you became a follower of Jesus. Ah, maybe you can share a little bit about your Islamic religious life before your conversion?
54	A: My Islamic religious life, I can say that - what I tasted in Islam, in the hands of people who do not know God, was sweeter and better than what I tasted in the hands of the people of God. Because I was brought up in the same background, Islamic background, people are Muslims, and after my education, when I was in school, I had a desire to serve the Lord. Just to do <i>dawa</i> ministry. The work of <i>dawa</i> , that is telling other people about the religion of Islam. That is exactly what I was involved in after my secondary education. I went to college and when I came out I had that desire.
55	Ah, in Islam I was living a happy life, a good life. I think even my own family can tell that, even my people can tell. We had a very soft life, although what we lacked was the truth. So the life there was better, worldly life was better. Although today we may suffer, we may go through a lot, but there is nothing we experienced in Islam like the peace we are experiencing today. We may go without food, we may sleep outside, but we have peace.
56	There in Islam I could do everything but when I come back I could take off my white <i>kanzu</i> and then I wear my own clothes, I go chewing miraa. I could sleep outside, come in the morning, she is a witness. But that life ended the time we got Christ. Nobody restricted me, but I just felt that now, what I have is enough. So I cannot explain exactly what happens when somebody is in Christ. I could agree with the verse in the Bible - is it 2 Corinthians 5:17? “If anyone is in Christ he is a new creation, the old has gone and the new has come.” I became totally new, even my behaviour changed.
57	Q: We come to that later again in another question. But lets go a little bit further back. Where did you grow up?
58	A: I grew up in Western.
59	Q: Where was that?
60	A: That is in TT. (a town in Western Kenya). (He explains some details about this area.)
61	Q: And there are many Muslims there?
62	A: There are so many Muslims, because we had these UU. (a tribe from a neighbouring country). :- So when they came there they got settled there. They came through Lake Victoria, actually. I think these are the people who converted our ancestors, so they became Muslims.
63	Q: Your father was already a strict Muslim?
64	A: Yes.
65	Q: And you were following the Islamic traditions?
66	A: Yes.
67	Q: Doing whatever is required, prayer and fasting and everything?
68	A: Yeah.

69	Q: So from there, how did you come to Nairobi?
70	A: I came to Nairobi because when I say I was brought up from there, I was not just there from when I was young to this time. We were coming to Nairobi because my father used to work in Nairobi. He was a VV. (a practical profession).
71	Q: So your school education was in the West?
72	A: Secondary was here.
73	Q: Secondary was in Nairobi?
74	A: Yeah.
75	Q: The whole family moved here?
76	A: Yeah.
77	Q: And after secondary school, you said you went for some training?
78	A: I went for training in A. (a city in a neighbouring country).
79	Q: Who sent you there?
80	A: I was sponsored by D. (an Islamic organization). (He briefly talks about this organization. They sponsored him for two years.)
81	Q: And that was a diploma in Islamic?
82	A: Yes.
83	Q: And after you finished that, you found then employment in the -
84	A: After that I was immediately employed in WW. (a town in Kenya) Islamic Centre. In fact, when I married I was working in WW. Islamic Centre, I was a teacher there. A <i>madrasa</i> teacher.
85	Q: Are you from WW. area? (Question addressed to the wife.)
86	A: No. She is from XX. (another area in Kenya).
87	Q: What did you do in WW.?
88	A: I was teacher, just a <i>madrasa</i> teacher.
89	Q: What year was that?
90	A: That was in 1995, 1994 to 1997.
91	Q: When did you then move to the E. Mosque (in Nairobi)?
92	A: The same year -- 1997. Yeah, early 1997. And then the same year I got saved.
93	Q: So you had not been working for a long time in the E. Mosque?
94	A: I never worked for a long time in the E. Mosque.
95	Q: And at E. Mosque you were public relations officer?
96	A: Public relations officer, yeah.
97	Q: What did you like about Islam at that time, before you became a believer in Jesus Christ?
98	A: One thing I like from Islam is unity. Muslims are so united. So united by the way. If one says "takbir" they all say "allahu akbar." And when they say "allahu akbar" it means they agree with what one has said. And they join together, they work together. Even the people we see like suicide volunteers, it is because there is unity in Islam. One goes, blows himself, nobody will leak the story even outside. ( He chuckles.) That is the best thing I can see in Islam only, unity.
99	Q: Did you like the rituals, the prayers, the fasting?
100	A: Ah -- I liked it, but I had several questions also. I had several questions. But what I can say, concerning the prayers it is okay. But the problem is that God, or maybe Allah, you can only conduct your prayer in one language. In fact, the same thing discouraged my wife. Because it was very hard for her to start learning Arabic language. I don't think if she knew just to say: (He recites a part of the first sura), she didn't even know that part. She was defeated even to learn it. It was very hard. So Islam, concerning prayer, they made things a bit difficult because somebody to qualify to pray alone is a long process. You have to know Arabic language. So that is one of the big issues.
101	And then also ah -- when it comes to the women side, their freedom is limited. Too limited, in fact, in Islam. They are not treated as people, they are just treated as part of - people, they are not really people.
102	Q: But were you in general happy and content with your religion? Or did you also have doubts?
103	A: I was not content with that faith, because of the same questions that I raised when I started searching for the truth. I was not free, I was not contented. Not at all contented, because I was a believer and that faith could not stop me to doing anything. But you know, I met with several pastors in dialogue, I could meet with people in open air meetings, they ask questions, you just receive them and say, surely there are some realities here, but you just deny to defend your faith.
104	The other thing is the message, the message that the Qur'an contains. If you have met Muslims several times, especially in their outreach, in their open air meetings, in their arguments, I just find out that the Qur'an has no message to convince somebody to believe Islam. Because I asked my question: I see Christians stand with their Bible, and they say: "The Bible says!" And then somebody is convinced to join Christianity. But I have never seen a Muslim standing with a Qur'an and tell people: "This is what the Qur'an says!" and then somebody to get converted to Islam. A Muslim has to use the Bible to



	convince other people to believe in Islam.
105	So I just found that the Qur'an has no message. And the word that is there in the Qur'an has no power. It cannot convince anybody, it cannot touch anybody, it is just a story. And when I started reading the Qur'an, you read the story, for example, you read the story of the birth of Jesus Christ. It's a five minutes thing and then the baby is born. But the Bible will explain how she conceived, how it took place, where, how many the period, and then somebody was born. So the Qur'an is not convincing, it has no power. There are some verses in the Bible I read and agree that really, the Bible was inspired by God.
106	And when the Bible says, like Hebrews 12, I think 4:12 which says "the word of God is powerful and sharper than any sword." I agree with that, because the Bible you can read and enjoy. Let me tell you, every Muslim enjoy reading the Bible than reading the Qur'an. The Qur'an you can only enjoy when somebody is reciting it in a good voice. Ah - I used to have a very good voice and people could admire when I recite the Qur'an. When some people are just singing it (he recites a passage.) You see, you feel it, because it is a poetical book. The Qur'an is just a poetical book and it has no story, because poetically you can sing it and enjoy it. But when you read it, just the story, you can not enjoy.
107	For this case I used to read the Bible so much, so much, and I could enjoy the Bible so much than I do enjoy the Qur'an. So that is one of the things that made me to at least start thinking. Why, if this is the word of God and is not touching, convincing, not enjoyable, you cannot understand it, it is just like that. So that is one of the question that I had to think about and then I said, no, there must be the truth somewhere.
108	Q: Okay, good. What was your family situation before and at the time of your conversion? You were married already?
109	A: No. When I became a Christian?
110	Q: Yeah.
111	A: Yes, I was married.
112	Q: You were married and you had children already?
113	A: Yeah.
114	Q: And what was your relationship with your wider family, with your parents?
115	A: It was hard, in fact -
116	Q: Before! At the time when you were converted!
117	A: Before I was converted into Christianity we had a very good relationship. We loved one another, although quarrelling and war is always there because there is no prince of peace in Islam. So quarrelling and war is ever there, but we had a very good relationship and respect for one another.
118	Q: And your position and our role in society before you became a believer? When you were employed in the E. Mosque.
119	A: When I became a believer? Yes, I was employed.
120	Q: So you were respected in the Muslim community?
121	A: So much. So much.
122	Q: When did you first think seriously about the Christian faith? What year was that?
123	A: I thought so much about Christian faith. One day I went to A. (a city in a neighbouring country) from WW. (the town he was working). That is at the end of 1996, I think. We went in a meeting there, we had a dialogue between Muslims and Christians. And then I met there a lady. This lady was an evangelist. She was called YY. So when we were parting, we had a very good dialogue, in fact we had some truth, she was telling me some things which were true. She even know some part of Qur'an, which I support that every Christian should read the Qur'an, because the Muslims will only listen to you. When you quote something in the Qur'an, every Muslim will pay attention.
124	So this lady told me: "Today we are leaving, you are going back to Kenya. You are V. (his former Muslim name), but one day people will call you Paul." She told me this. And when I came back, I had no peace. I started thinking widely about the Christianity. I started reasoning myself alone. I could read the Bible alone. For example, when I was reading the Bible, I read a verse that says - it is today that I understand that verse nicely. But I just read it and then I started asking myself some questions: When Jesus said I am they way, the truth and the life, and no one comes to the Father except through me. And then I started thinking: How do Christians pray? And then they say "in Jesus name," through Jesus' name they pray.
125	As a Muslim I used to believe the Bible, although Muslims would stand and defend the Qur'an and say the Bible was distorted and what what what. But nobody can produce the original one that was not distorted. So, yes, we say that it was distorted. But now, where is the original? I know scholars can produce the original. I started thinking about it so much. Even in the process when we were coming to Nairobi now to E. Mosque, these things were still eating up my mind. I could feel some bells ringing in my heart, words of that lady, powerful words. I think even the dreams that I was now dreaming or the vision I was saying, was because I could think too much about that lady and what she was telling me. And when I decide to sleep, I just see myself just receiving the Lord.

126	I remember, when I was walking to the church, I went alone the first day, but when I told my wife we have to be Christians, she had some questions: "What are we going to eat? The job, what will happen?" And I told her: "The Lord will provide." So I walked to the church alone, I was prayed for, I came home, I told her, then she went, she was prayed for also. Even the lady who prayed for her is the same I mentioned, G. So, that is the year I started thinking about Christianity so much.
127	Q: So it started with this remark of the lady that triggered your thinking?
128	A: Yeah. So when I came back, when these dream came -- I was still thinking about what she told me.
129	Q: Now if you would summarize, what was the main reason why you became a believer in Jesus?
130	A: My reason is, I think I have a very good reason. Because before I made up my mind to join Christianity, I wanted to know the truth about Jesus Christ. That was my main reason, to receive Jesus so that I may know the truth. I was surrounded with so many testimonies, people telling me about what the Lord has done, what God can do, but I had never seen God doing anything in Islam. So I wanted these things to be done to me. The biggest thing I desired in Christianity actually, was to know the truth and to experience. How somebody feels when you receive the Holy Spirit. That is what I really desired to know. And I think this happened, because the day I received Christ I got relieved and I was free. All my heart changed, my mind changed, so he changed me and I was transformed. Yeah.
131	Q: We are almost through for today. Just a few more questions. How did your family react to your conversion?
132	A: My wife's family?
133	Q: Lets start with the immediate family, your wife and -
134	A: My wife's reaction was not bad, but her question was, what about the job, where are we going to start? That was her question. But she was happy, because she came from the same background, Christianity. So she was happy to come back in Christianity.
135	Q: (To wife) You didn't have a problem with that? (She signals a no, she does not speak much English.) And your wider family? Your parents, brothers, sisters, uncles?
136	A: They were against. You know, I got saved - just for your information, let me tell you. After we got saved in 1997, I have never gone to my family, to my home.
137	Q: You have never gone there?
138	A: Never, never. Because there is a great enmity. So the brothers and sisters I have are the brothers in Christ. I don't care, if it is a home God will give us another one. So we have never been there.
139	Q: Did you ever talk with your relatives after your conversion?
140	A: Recently we started talking, but we cannot get so close. And maybe - we can call one and they can call me some time but -
141	Q: You never met your father after you became a believer?
142	A: He had already died.
143	Q: Oh, he had already died!
144	A: Yes. He is dead.
145	Q: And your mother?
146	A: My mother is living, but she is away. My mother, after the death of my father, she left. You know, I have not given you exactly my background. These people who were following me after believing in Christ, they are cousins, although I call them brothers. They are not my really brothers. The sons of my paternal uncle. I was born alone in our family. My mother and my father, I am the only child they had. So when my father died, my mother left and then she got married somewhere in Uganda. There she had other children. So the people that I have around me are my cousins who are all the same background, Islam. So those are the people who are against the faith now.
147	Q: And the ones who have abducted you? Did you know the people?
148	A: Yes! I know them.
149	Q: They are relatives also?
150	A: Yeah.
151	Q: Okay. About baptism, were you baptised?
152	A: Yes, I was baptised by Pastor J. at F. Church (a church in Nairobi).
153	Q: What led you to this decision?
154	A: That was part of my new faith now. And when I joined the new believer class, I knew the meaning of baptism and I was fully convinced that I had to be baptised.
155	Q: Were you also baptised, ZZ. (name of his wife)? (They talk briefly about the wife. She had been baptised as a believer, then became a Muslim. After her conversion together with her husband she was not baptised again.) Okay. Final question for today. What changed after your conversion? You mentioned a few things in the beginning already, but may be you can summarize.
156	A: There are so many things that changed. (Interviewer laughs.) My life changed, my faith changed, my attitude towards God changed. There are so many things which changed, my family changed. So when

	you talk about change, the whole of me changed, even my blood changed.
157	Q: Your blood also? Wow!
158	A: Yes, it changed! (He laughs.)
159	Q: How do you know? You can't see the blood! (They laugh.) Now you changed your name. Why did you do that?
160	A: I did that through the influence of - it was - my case that was gazetted actually.
161	Q: For security reasons?
162	A: Yeah.
163	Q: Would you have a problem to be still called V. (his former Muslim name) if it would not be for security?
164	A: I have no problem.
165	Q: Can a Muhammad or an Ahmad be a follower of Jesus?
166	A: Yeah, why not? (He laughs.)
167	Q: So its mainly an issue of security?
168	A: Yeah, for security purposes. Maybe somebody could ask you: "You were V. (his former Muslim name), how did you - then how comes that you are a Christian?" And that is something that I can explain.
169	Q: Yes.
170	A: Yeah. So I don't have a problem with any Abdallah being a Christian. I don't have a problem with that.
171	Q: I think this is enough for today. So will stop here. Thank you very much!
172	A: Karibu.
173	Second interview taken on 12.05.2008 in Nairobi
174	Q: LL. (his Christian name), thank you very much that you are willing to continue with this interview!
175	A: Welcome!
176	Q: Good. Thank you that we can be here in your home also! LL, I want to ask you, as you look back at the way you became a follower of Jesus Christ, would you say that there was a development, a kind of process in your conversion experience?
177	A: Yes. There was a great development in the process because immediately as I gave my life to Christ, I landed into good hands, the hands of good people. And these people were so kind to me. They really stood with me in all things, in every movements, in time of persecution, they were ready to stand with me. So I would say that there was a great improvement in that movement, and I was really helped by people who stood nearby me and people who knew better exactly what happened.
178	Q: Now that was mainly the time after you had accepted Jesus already. But what about the time before, the time when you started, from the first time you started to think about the Christian faith more seriously, to the time when you actually understood yourself to be a believer. Do you see there was also a development during that time?
179	A: There was development also in connection maybe with my commitment to know the truth. Because I was so eager, I wanted to know the truth, and I made an effort to learn to read the Bible more. And the more I read the Bible the more the voice came clear to me, until the time when the Lord himself intervened. And that is when I made up my mind to step outside Islam and then to step into Christianity. So there was a development, because I made an effort also to know the truth.
180	Q: Okay, now this is something I am quite interested in and I would like to do a little experiment with you, or little exercise. You shared with me some of the things that happened with you and that led to the point when you said you want to become a believer. Now, I have some little papers here and I wanted to ask you to write down some of the important stages on this journey to Jesus Christ that you would say, that was an important stage and then something else happened and then that was the next stage and then something else came. So can you do that for me?
181	A: To write and to -
182	Q: Just to write, yeah. We want to have one paper for each stage, for each important point on this journey. And then we will number them in the end and organize them a little bit. So where would you say, where were you in terms of your relationship with Jesus or the Christian gospel before you started thinking seriously? (He explains the question more.)
183	Q: I am trying to find out, I want hear from you, the process. How you would look at this process. You were a strong Muslim, you were studying Islam, you were teaching eh - maybe that is the first thing you should write down, a teacher in Islam.
184	A: Okay.
185	Q: That was at what point on your life? When you were teaching Islam. At that time you were convinced about the truth of Islam? Can we say that?

186	A: Yeah.
187	Q: Okay. (Break.) You don't have to write all the details, just briefly, because you gave me the details already. Just briefly.
188	A: Okay.
189	Q: Okay. What are you writing?
190	A: I am writing as I started thinking about Christ in WW. while teaching <i>madrasa</i> at WW. Islamic Centre. (Break.)
191	Q: Can I just have a look? Okay. "Started thinking about Christ in WW. while teaching <i>madrasa</i> in WW. Islamic Centre." Okay, that is one thing. Before that, before you started thinking about Christ, how would you describe yourself?
192	A: I described myself as a Muslim who follows the right path.
193	Q: Okay. Then write that down. (Interviewee laughs.) That would be before that, yeah?
194	A: Okay.
195	Q: Just write "a Muslim following the right path." (Break.) Yeah! Okay. Just put that paper also there. Now then you said in 1997 you went to church?
196	A: Yes.
197	Q: That one day, that one Sunday, where after the sermon the Pastor gave an altar call and you went forward?
198	A: Mhm.
199	Q: Okay. I think that was a very important step. Write that one down. First visit in church, response to altar call or something like that. (Break.) Just write it very briefly. Just to remind ourselves and afterwards.
200	A: Yeah.
201	Q: Okay. Here we have in "1997 I went to F. Church and Pastor A1. made an altar call and then I became a Christian." Okay. Now, if we look at the first paper you wrote was "A Muslim following the right path," then you wrote on the second paper "I started thinking about Christ in WW.," then we have this one here when you went to the church. Now for sure, in between these two and this - some other things happened. Okay, this is what I want to find out. How did you come from here to here?
202	A: Aha.
203	Q: Okay. If you can tell me: What are the important steps, after starting thinking about Christ, what are the important steps that you can identify? (Interviewer explains the question more, interviewee begins to write.)
204	A: I have written, number one, "I did more research about Christ." Number two, "I needed more relationship with people who knew Christ."
205	Q: Yeah, just put that paper here. Ahm, you also shared with me last time about a vision you had.
206	A: Mhm.
207	Q: Was that also an important milestone?
208	A: It was very important.
209	Q: Then you should also write it down. So the next one is "the Lord appeared to me three times in a vision." Okay, you shared the vision last time with me. Ah, coming back to what you wrote earlier, you said you did more research, that refers to reading the Bible, or?
210	A: Mhm.
211	Q: Yeah. Then you said you needed more relationship with people who knew Christ. I don't remember that you had mentioned that last time, so you can explain that a little bit. That was before the vision?
212	A: This one was before -
213	Q: Before the vision.
214	A: Before the lady I told you who told me, one day you are V. (his former Muslim name), but one day you will be Paul. So from there is when I developed more desire to know Christ, and I started trying to read the Bible now and the way I understand is not the way the Muslims - we used to read in Muslims time.
215	Q: Yes.
216	A: Picking verses to twist the words. I started reading the Bible with understanding now. To understand, and then I needed more relationship with people who knew Christ, although -.
217	Q: What kind of people did you approach? Did you talk with some Christians during that time?
218	A: Yeah, there are Christians I talked to. There is a pastor in WW. called Pastor A2. I remember I approached him and tried to make some friendship with him.
219	Q: So you took the initiative to approach some Christians?
220	A: Yeah.
221	Q: And talk with them?
222	A: And talk with them and ask some few things that I was not understanding.

223	Q: Did you learn something from them?
224	A: I learned a lot because they helped me on the way the Muslims read the Bible. I was reading it that style. And I was asking him in those style. For example, here the Bible says that you should know the only one God. The only one God - and Christ that was sent. And then I would ask him: "If God said we know him only as one God, do you think Muslims are not sure when they say (he recites the Islamic creed in Arabic)?" And then he said: "No, you read the context! Try to read the Bible, the whole verse, then you will understand. Don't just pick one verse, you will not understand what the Bible says." So he helped me so much. I started now reading the whole chapter, especially the book of John. I read it so much and I understood really what the Bible says. So that is now when I started gaining some interests.
225	Q: Now, would there be other stages in between? Now, this apparently is the first one, "A Muslim following the right path." Maybe just write a number "one" and circle it. So this would be number one. Then the second one would be "I started thinking about Christ in WW.," that would be two. Then probably comes this, "you did more research and you made contacts with Christians," that would be three. Then we just put it there in sequence. Then we have number four, "the Lord appeared to me in a vision." And then we have "when you went to church," would be five. Is there any other important step in between that would be helpful to know?
226	A: Yeah, there is an important step, because after developing that desire of knowing more about Christ and trying to make contacts with few Christians whom I thought they know the Lord better, I found it more sweeter and then I started avoiding more fellowship with the Muslims. Sometimes I wanted to be alone, I wanted to be with people who could tell me about Christ.
227	Q: Well, it could be good to write that down on a separate piece of paper.
228	A: Yeah.
229	Q: How could we name that? Desire to be alone? Withdraw from Muslims? (Break, interviewee writes.) Okay, let's see. "I separated myself with Muslims, I wanted to fellowship with people who tell me about Jesus." So that would be before the vision or after the vision?
230	A: This could be before the vision.
231	Q: Before the vision so we just call it 3a. We have 3 and then we have 3a. Good. Is there any other important step in between, where some change took place, or something that brought new influence?
232	A: There was some change, because after, after when the Lord appeared to me in a dream - before the Lord appeared to me in a dream, it was very hard for me even to sleep. And there was nothing that was disturbing me, because I had peace in the house, I was not in a very bad condition the way I am today maybe. At least we could get our food, we can do everything, everything we need was there, actually.
233	Q: And you couldn't sleep?
234	A: Getting a sleep was a problem. I think about nothing, but just thinking how, what will happen if I become a Christian? What will happen to my family? What relationship will I have with my people? In fact I counted -
235	Q: So that was already before that vision?
236	A: Yeah. I counted the loss, I counted the price, I counted the loss I will get - before this vision came. In fact, the vision came when I was now - in a dilemma. I didn't know what to do. Because I was not ready to remain in Islam, and I had a lot of fear what will happen to me if I became a Christian? So I was now in a dilemma. I didn't know what to do. I used to chew miraa. From work I could come home with miraa and chew, but I stopped now buying miraa. So my wife didn't know exactly what was happening, but I wanted to be alone so much.
237	I had a table that had so many books, I used to spend a lot of time on that table. But I could no more sit on that table again. I just wanted to be alone tonight, my wife is sleeping, I am alone, she could ask: "What is wrong with you?" But I was just thinking, what will happen if I become a Christian? What will my people say? I had very good friends, like A3. He is a very good friend of mine. What would happen to such people? I had people like A4. whom I could call any time, I need 30,000, "Come for money!" What will happen with this relationship now?
238	So I counted all the losses, I knew I am going to loose those people if I became a Christian. There would be no peace between me and many people and many of my family. But now, what will happen? And the same question I remember, my wife asked me when I told her we have to -- join Christianity. She asked me: "What about the work? Are we not going to suffer?" I only answered her - I don't know where it came from, but I just told her: "God will provide!" So I counted so many things, I thought about so many things. I know their was no sleep, I was not thinking about any problem in the house, but just about what will happen? Yeah.
239	Q: Or maybe we just write "worries?"
240	A: "Sleepless nights."
241	Q: "Worries, sleepless nights."
242	A: Also loneliness was there.

243	Q: "Loneliness." So that was before - this is 3b then?
244	A: Yes.
245	Q: We have 3, 3a and then 3b. Before the vision, yeah? Wow, that's very helpful to know that. Any other - point in between that you can identify where something happened? Some change took place in your understanding, in your attitude? Or will that pretty much cover -
246	A: Yeah, what I can say is that, in fact, this is what I have written here. Is like they carry almost the whole story, because here in this period here. There are so many things that happened here. Yeah. So many things happened, that I was thinking too much. You know, as a man when you have so much stress, there are so many things that can happen to you. It became very hard for me. Even to meet with my wife. Our bedroom life stopped. I had no feelings even for sex with my wife. I had no feelings at all.
247	Q: Yeah, I think that is often the case in stressful situations.
248	A: Yeah, yeah. So those are part of the things that happened. And also, changing even my mind, my attitude, also started changing. Because nobody told me: "Now you have to stop chewing miraa!" Just thinking only about Christ, helped me to stop even chewing miraa because I knew, I didn't know that God was preparing me, but I think when I try to recall what happened, it was like I was a bride trying to prepare myself for the husband. Because I just stopped now these other things I used to do.
249	I have never smoked in my life, but many Muslims smoke. I have never smoked. But there are so many bad things I used to do, I stopped leaving them even before I joined Christianity. In that period of loneliness, worries and these, that was - that period was a period of change actually. It changed me. I used to beat my wife. I used to beat her too much. I come home, I start quarrelling, I beat her. I started changing, just myself. This came automatically.
250	Q: Even before you had committed your life to Jesus?
251	A: Yeah, it just changed automatically. Slowly I was changing now. In that period when I was so worried, alone, I just want to be alone, no bedroom activities, I don't need it, I could sit, I watch until morning, just one thing disturbing me. So that period, so many things changed in my life.
252	Q: So maybe we can just briefly check the length of these periods. Okay, when you were a Muslim of course that was a long time. But then when you - between when you started thinking about the Christian faith, immediately you started to do more research, was that straight after?
253	A: No, it was a long period. I think this is the period I took about two years. One year and some months maybe.
254	Q: This is when this lady talked to you, that was in 1996?
255	A: Yeah. That is in A5. (a neighbouring country).
256	Q: Okay, then after that lady talked to you, did you start reading the Bible straight away or after some months or? (He explains that he was reading the Bible already long ago, during his <i>dawa</i> activities. He knew some positive things about Christianity. He married his wife in WW. and they had Christian neighbours which he admired, e.g. for the way the men treated their wives. He wanted to find the secret of these things and that made him read the Bible.)
257	So even before this lady talked to me, we used to have some dialogues with pastors, with some people. They could speak things, but I get these things, they are really true. But because I had to defend Islam, simply because it is a perfect way of life, what, what. I know it is the true religion, what, I had to defend it. I have to deny. But when I am alone, now, I think about these things and then I get some truth. I think, this man was right in saying this and this and this. Because he quotes in the Bible and then somebody asked me: "Do you believe the Bible?" And then I said: "No!" And then he asked me: "Then why are you convincing to believe something in the Bible which you don't believe?"
258	And then I thought about it so much. Yes, I am a Muslim. But now here I am using the Bible. And these verses I read there, I quote the Christians. I feel they are very good verses. Now I don't believe in the Bible. And then they have part of it also they quote, the things they believe - I don't believe. So in fact, it came a time of - after prayer, after prayer for example maybe there is a du'a (he recites a prayer in Arabic). So instead of praying that du'a, I could now pray in my heart in English or Swahili, the language I understand, in my heart: "God, help me to know this truth about the Bible! Help me to understand your ways. Help me to know exactly who you are." (He explains that he did these prayers even before the lady talked with him. The desire was already there.)
259	A: Aha! So I could pray in my heart, although I am on my knees, but I am talking things people are not saying there, because that is in my heart. So instead of saying (a prayer in Arabic), instead of that du'a, I say the desire that I have in my heart, just to know the Lord.
260	Q: Well, that means we could even add another paper here between the first and the second, and say that there was even before you started thinking seriously about the Christian faith, you were already, before that lady talked you were already -
261	A: I was already nini (something), I had a desire.
262	Q: You had a desire. I think we write that down and say, "desire to get to know God."

263	A: To know who God is.
264	Q: "To know who God is."
265	A: "And what he wanted me to do."
266	Q: "To know who God is and what he wants me to do." Yeah, we make that one 1A, put that one here in between. Okay. Now, going a little further when you, this period where you did more research and you tried to establish contacts with Christians, how long was that about? (They talk about the time. That period was about six months. At the same time he separated himself from Muslims – stage 4 + 5 in the final counting were at the same time. The worries lasted about three to four months, and after that he had the vision. One week later he went to the church.)
267	Q: Okay. That gives a little bit of an idea of the time, length. Now, after you became a believer, what was the next main important step or milestone?
268	A: The most important step?
269	Q: After you became a believer, if you want to continue this a little bit.
270	A: After I became a believer, the important step I took I think was, the class was available for me that helped me to grow. (He attended two discipleship classes, one with N., a Kenyan working with a Christian organization, and one with the church F. with Mr. A6.)
271	Q: Okay. And then of course you shared also other things, the attacks on your life, you had to move to various places and so on. So it was quite a turbulent time.
272	A: In fact, in all this tribulation time of attack, of kidnapping, what what, in the bush lying there as a dead body, my wife is in the house, she doesn't know where I am. I think what made me too - I could have gone back, because of the threats.
273	Q: Why didn't you go back?
274	A: But these two classes assisted me.
275	Q: These two classes helped you?
276	A: Yeah.
277	Q: To continue?
278	A: Yeah.
279	Q: Okay, that's very interesting, yeah. Last time you said that you did this course together. You said that we used to go, we. Did you do that with your wife?
280	A: No, the one at K. (a ministry involved with Muslims), I think K. we were with her, but she was not so much there as I was. Because we were far in P. (a town outside Nairobi) and bus fare for two people was very hard.
281	Q: Oh you used to come from P. to Nairobi for these courses?
282	A: We could come one person, some time we could come with her. But for the class, baptism class, the new believers class, I was alone.
283	Q: Okay. This is very helpful! Thank you very much! Now we come to the next question 23. We will leave these steps a little bit. I have roughly five main phases in a journey to Christ, and I want to ask you about each time, each phase. I want to ask you the question: What did you know about Christ and the Christian faith at that time? What was your attitude towards Christ and the Christian faith? Did you take any decisions at that time to do something? And how long did it take? How long we have already checked here.
284	So first of all we want to talk about phase one which is the time before you began to think consciously about the Christian faith. So that will be before, at that time, yeah, where paper number one is. Just tell me, what did you know about Christ and the Christian faith at that time?
285	A: At that time I was -
286	Q: Before all these other things happen.
287	A: At that time I knew that Christianity, they practice kufr billah (blasphemy of God). Because in Islam it is well known that kufr billah is the greatest sin. Associating God with other gods and I knew exactly that Christians are good people. They are so kind, but the only problem that they have is that they have three gods. They worship three gods. That is exactly what I knew about Christianity. They are good people, kind, loving one another, but they associate God, because they say God the Father, the Son and the Holy Spirit.
288	Q: So what was your attitude then towards Christians? Did you like them, did you hate them, or?
289	A: I liked them, but I also hated them, because I remember one day saying: "If I get a gun I can finish all the Christians!" That one I said in the compound. And because we went somewhere and then I saw people dancing and that was like, it was an abomination. So I said: "I wish I get a gun, I can finish all these people." But sometimes I could reason alone and say: "These people are good. I think there is something unique in them, what is that?" And the things they say doesn't mean anything to me, because especially when it came to the doctrine of the trinity. It sounded so bad, so funny to me those days, and I could ask: "How comes, God is the father of Jesus, and then Mary is the mother of Jesus? What is the

	relationship between God and Mary? Is Mary God's wife? Is God the husband to Mary?" And I could compare even to myself with my wife and my children. Because for me to be the father of my children, I am the husband to my wife. For her to be the mother to my children, she must be my wife. So how come that Jesus is the son of God and then Mary the mother?
290	Now my biggest problem was to know the relationship between Mary and God. Because we can say in the Qur'an (quotes in Arabic: "Say, He is Allah, the one. He does not beget nor is he begotten."). So that sura could only bring problems to me. Because I could think good on the part of the Christians. Maybe how they say it, but when I came to "Say he is one!" I think these people are blaspheming.
291	Q: So it was mixed experience?
292	A: I had a lot of trouble to understand exactly what it means.
293	Q: Okay. Lets move to the next time, next phase. This is the time when you became aware of the Christian faith. Was there any change? Did you at that time learn anything new about the Christian faith? That was before you actively started reading the Bible. Was there anything new you learned about the Christians?
294	A: I think there is nothing new, because even in the environment where I was brought up, especially in our homeland, the Christians are so many, and we hear about them everyday. We hear what they say, I was informed exactly what the Christians think, what they say, and I had an idea on the Bible because we hear them quoting: "The Bible says bla bla bla." So I was somehow informed on Christianity. You cannot compare me with a Somali who came from Somalia and he comes here to be a Christian.
295	Q: He was never exposed.
296	A: Yeah, yeah, I was very much exposed.
297	Q: You were exposed already. Okay. I think we need to move to the next phase straight away, this is when you interacted with these new ideas, lets talk about that time. Now when you interacted, and we put some papers down there they talk about this time, what did you learn about Christ and the Christian faith at this time, when you started reading the Bible seriously, not only to refute it, but seriously? What were the new things that you understood? (He shares how he realized the need to change. He was struggling with bad habits, like chewing miraa, but he did not have the strength to change.)
298	A: So I was struggling also with my body to bring change in my life. But then you hear Christians say: "There is power, Jesus can change you, he can transform you, he can save you." Now one of my struggles was - I never thought so much about Christ, but I thought so much about Christianity. Can this religion bring me change, transform me? I actually decided to be a good man. I decided to be a good husband, a good father, but nothing happened.
299	So that is one of the biggest things I was struggling with. So I - knew that Christianity is a good religion. I can have peace when I am there, but there was none to teach me that you should stop thinking about Christianity, think about Christ. I think, supposed I started thinking about Christ earlier, I have could have gotten saved earlier. But I thought so much about Christianity and the Christians that I see around.
300	Q: So you thought more about Christianity than about Christ?
301	A: Yeah.
302	Q: Now, at that time, what was your attitude towards the Christians and the Christian faith?
303	A: My attitude actually changed, because I started loving them, when I desired now being with them, fellowshiping with them, asking them my question. And now the questions I used to ask before, bad, rough questions, was no more, I could approach them with a polite way: "Can you kindly tell me and explain this to me? I want to know this." So my attitude changed, it was now good towards the Christians.
304	Q: Now, apparently during that period, you decided to get to know Christians better, you decided to read the Bible, you distanced yourself from Muslims somehow -
305	A: I wanted to be closer to Christians than Muslims.
306	Q: - you even contemplated maybe becoming a Christian?
307	A: Yeah, yeah.
308	Q: So there were a lot of things that you took. Okay, then the phase when you decided to follow Jesus, that is the next one. What did you learn new about Christ so that you finally said I will follow him? (He shares how he loved to read the Bible. He was reading it through completely, writing at the end of each book "wasala" - completed. In the course of his reading he came to verses that impressed him, like John 14:6. He meditated upon such verses. One Ghanaian friend called A7. encouraged him to read such verses and that motivated him to know more. He realized that he needed to be inside in order to learn more. The Bible was so sweet for him.) That Sunday when you went to church, do you remember what the pastor was preaching?
309	A: Aah, what the pastor was preaching actually, because he was preaching to the grown up Christians. There was no much about - because I remember he was preaching on the eagle, how maturity, in fact he was talking about maturity, and an eagle, how the eagle tried to fly, the mother comes, as the eagle falls



	he come this and this, the child in the air, bla bla and then - So he was talking about maturity, Pastor H., was talking about maturity.
310	But when he was finishing is when he said: "If you are here and you are not born again, you would like to give your life to Christ, lift up your hand." I never lifted up my hand, in fact, because I was already in tears, crying. There are so many people in F. Church who knew that I gave my life that day, we are still friends, they remember the day. I went in front, weeping like a small child.
311	Q: So why did you go to the front?
312	A: Because he said if you are here and you have not given your life to Christ, lift up your hand. I never lifted up, instead I walked in front. Yeah, and so Pastor J. walked up, took hold of my hand and then he prayed.
313	Q: Now, (he laughs) let me ask again: Why did you at that moment respond in that way?
314	A: I don't know, I can't explain, and I cannot tell why I was crying, I can't tell why I did it in the other way, he say lift up your hand -
315	Q: You didn't think much?
316	A: I didn't.
317	Q: It was just a natural thing to do?
318	A: However my - I had a -- I had a - my plan for me to be there that day was how to get saved.
319	Q: Now, you went there to get saved?
320	A: I wanted to get, I knew, maybe this time will pass - because I will lift up my hand where I am and then people will just clap for me. But I wanted to know. So I went ahead to ask how can I give my life to Christ.
321	Q: You had this intention already?
322	A: Yeah, I had this intention.
323	Q: Okay. Now the final phase then is the time since you had began to follow Jesus. What have you learned about the Christian faith in the meantime?
324	A: Since I got saved until now?
325	Q: Yeah.
326	A: Wow! (Both laugh.) There are so many I have learned. Number one I have learned is that there is no peace without Christ. With Christ, I remember those days I used - I needed my wallet to have - ah, good notes, but today I may have no money but I still have peace. What I have learned is that Christ is the prince of peace, really, I agree to the Bible. He is the prince of peace. Once he comes in you, you are peaceful. And there are so many changes, there is so many truths I have learned, that I know that without him, without Christ, I cannot continue.
327	Q: Okay. Now, this is already lots of stuff we have covered, but I still have some more questions! (He laughs.)
328	A: Yes.
329	Q: I have a list here, this is in a way going over this again, but in a little bit different way. And I have written here several statements. And looking at this five phases again, I want to see, which of these statements could you say were true for you? So here is the first phase, and we just make a tick here. So here is the first phase. This is the time before you became a believer in Jesus. Now, indifference towards Christianity, was there a time when you were indifferent? You don't care about Christianity? (They discuss this briefly, the interviewee went through such a time.) :-
330	A: Did not long for a deeper experience in regard to faith. Christian faith?
331	Q: No, in regard to faith and religion in general. Was there a time when you were not interested, you didn't have any longing for knowing more about faith and religion and God?
332	A: Yeah, there was, because there was a time we were being pushed even to go and pray, for sala.
333	Q: Okay, so there was a time you didn't have a longing for God?
334	A: Yeah. :-
335	Q: Okay, then 2nd phase, this is the time when you became aware of the Christian faith, without really looking for more, but just becoming aware. Did you have a positive attitude towards Christianity through personal contact with Christians?
336	A: Yeah. :-
337	Q: Initial awareness of Christianity through contact with a Christian?
338	A: Yeah, I was, because the time I started getting in contact with Christians like pastors dialogue, when I started getting the truth. :-
339	Q: Then phase 3 is the time when you interacted more with the Christian faith, and you really were interested to learn more and find out more. This is this time. Now, during that time, was there a point where you realized that Jesus is more than a prophet? (He realized this, but could not speak about it openly.) Okay, tick then. Restudy of Qur'an about Jesus and Christianity. As you were thinking more about the Christian faith, did you also go back to the Qur'an and read the Qur'an what the Qur'an says

	about Christ? (He affirmed that he looked at the Qur'an, but read more in the Bible because it helped him more.) You did, okay. :- Okay, phase 4 is now the period where you decided to become a follower of Jesus. Did you experience - now this is not in sequence, in chronological sequence, just some statements. Did you experience joy as a new believer?
340	A: Yeah.
341	Q: Yes. Did you realize, oh this is realization and confession of sin and repentance.
342	A: Yes, I did that.
343	Q: When you went to the church, to the front, to the altar. Were you repenting, or were you confessing sin? Or what did they ask you to do?
344	A: They ask you to - they ask me to repent, especially - for example the pastor was leading me: "Say, Lord Jesus, I know I am a sinner, but now I am coming to you."
345	Q: Did you understand that at that time?
346	A: I did not understand it so much, but I knew it was a process. I knew that, that was the first process how to accept Jesus Christ so, yeah.
347	Q: Just let me verify a little bit, this it is very interesting for me. You said you came already to the church because you wanted to give your life to Jesus.
348	A: Yes.
349	Q: Why did you think you need to give your life to Jesus?
350	A: Ah, I never thought of sin, although I was a bad man, I was not a good man, I could beat my wife, do all things, sleep outside, chew miraa, many other bad things. But what I needed very much was, I never thought of change, change me or stop sinning, but I just wanted to be changed that Jesus can change me to be a good man.
351	Q: This was your desire?
352	A: My desire.
353	Q: That Jesus changes you?
354	A: Jesus to change me to be a good man. So when I went in front, I never thought so much about sin, because I had stopped doing all these bad things. So I just went there: "How will I be accepted?" I remember the lady who was the usher, who invited me to church, she is called G., I asked her: "Can you allow me in?" And she said: "Yes, yes!" "And what does one do to become a Christian?" She said: "Nothing! Nothing! Just come in!" :-
355	Q: Experience of assurance of salvation? That you realized, now I have salvation?
356	A: After the new believers class, then I realized now. But immediately I did not realize. But after going through this class I had assurance. :-
357	Q: Phase 5 is this time since you became a believer, till now. Was there a time when you evaluated the decision? When you started thinking: What have I done? Did I do the right thing? Was this a mistake? Was there a time when you felt like -
358	A: No, I had this problem the time I - before I gave my life to Christ. There was a time of loneliness, when I was counting: Is it the right thing?
359	Q: But after you accepted Christ, you didn't have that?
360	A: No, I was sure. :-
361	Q: Now, question 25. When did you begin to consider yourself as a follower of Jesus Christ? From what time?
362	A: I think I consider that immediately after joining the class of new believers.
363	Q: Aha. It was not after the church meeting?
364	A: Not really. Because I knew that I have given my life to Christ. But through the class :- I was fully convinced that now I am a disciple of Jesus.
365	Q: How long after the church service was that roughly?
366	A: After the church service?
367	Q: When did you start feeling that way? How many weeks was that after the church service, or months or days?
368	A: Something like three weeks is when I was feeling that I was doing the right thing.
369	Q: Okay. Next question. We looked at the different stages and the points in this journey. Now we want to look at, what were the factors that contributed to your conversion? And again, we want to go over these five phases and see - the first phase we can forget, because you were just living as a Muslim. So we start with the second phase, this is the phase when you became aware of the Christian faith. What made you aware of the Christian faith?
370	A: I was aware because I told you, where I was brought up, Christianity is preached and I heard about it more than any other religion. And every Muslim around there knows that there are people called Christians. We hear them singing every day. So we grew up knowing that Christianity is there.
371	Q: So the presence of Christians in the country was one thing. - I think we go to the next phase. The third

	phase is the really interesting, when you started interacting strongly. Now, let's try to find out a little bit. At that time, when you interacted and searched and so on, what brought a change in your thinking? What kind of factors?
372	A: Ah, there are so many factors. Because I remember meeting a pastor called Pastor A2. He tried to explain to me. As I mentioned to you earlier, how to read the Bible and understand it. I think there are so many Muslims who read the Bible but do not understand, because they read it in a way that they can not understand. But he explained to me, that if you want to enjoy the Bible - I remember him telling me: "The Bible says, don't take away from the Word of God and don't add on it." So you read the full word and leave it the way it is. So he told me: "Read the Bible, start to understand the context, the reason why he was saying this." So this helped me so much. I started reading now the Bible.
373	Q: So the first thing was the contact with the Christians, and then reading the Bible? (He shares how he was encouraged to read the Bible by asking what it means for himself, not by asking how he can use it to beat the Christians. By doing this he realized that God was speaking to him through the Bible. But he did not understand the death of Jesus, how God could die. Someone encouraged him to read the Gospel of John which he did. He developed a desire to know the truth.) Now in the story you shared earlier, there was also this point where a lady told you that one day you would be called Paul. That was also some kind of - that kicked something off, or?
374	A: Those days, this lady, actually we were with her for about, we had a fellowship for about three to four days. And she used to ask me very tough questions, and she had an idea of the Qur'an. So she quoted and asked me. She asked us because we were a team. And then she asked me: "Listen to me, your Qur'an says," she quoted the sura al-Fatiha, the last part, "rabb al-alamin" - the Lord of mankind, "maliki yaum al-din" - you rule all the day of judgment. And then she said: "Who do you think rules all the day of judgment?" Then she asked me: "Do you believe that Jesus will come back?" Because she knew automatically the Qur'an mentions that Isa ibn Maryam will return the second time. Then I said: "Yes, he will return."
375	Then she asked me: "What do you think he is coming to do? To save again?" Then I said: "I don't know." "Then she told me: "He is coming now to rule." Then she went to the books, she told me a lot of things, even about eschatology, the end time what, what. She came to that and she had a lot of time to explain everything. So that is the time now I just started now desiring to grow. Then I said to myself: "I wish I know how this lady knows." I just wanted to be like her. I wish I know how this lady knows! So I developed that big desire now.
376	Q: But that lady also told you, one day you will -
377	A: No, she did not, that was the last day now, she was escorting me and she liked me so much. So much. She escorted me to the bus and she said to me: "I am praying for you, go to your calendar and mark this day, you are called V. (his Muslim name), but one day, you will be called Paul." And then she gave me bye. So those are one of the things that started eating me now. Exactly what she said, that you will be called Paul, I never thought about it so much. I just came to remember those things when I am now born again. But the factors she was telling me, mentioning, quoting Qur'an, quoting the Bible, combining these verses together, it got something dropped into my spirit and started building faith in me. In fact she challenged me so much that I gained a lot of desire. I remember even in myself telling myself, I wish I know how she does.
378	Q: Yeah. There was also a time with the vision. The vision was something that moved you quiet strongly. (He shares how after these visions he was able to sleep well. His question at that time was how God could accept him. But when God came to him in this vision he was assured that God accepted him. This led him to give up everything he had for the mosque and go to the church.) I think we will move to the next question 27, and here is a list again that we can tick. The question is: Did any of the following contribute to your conversion? And you can tick either yes it contributed some, or it contributed much or it contributed not at all. So for instance, reading literature, did that contribute to your conversion?
379	A: Is the Bible part of literature?
380	Q: Bible comes separately, reading Bible. Were you reading Christian books? Did that somehow help you?
381	A: Yeah, they helped me some. :-
382	Q: Audio cassettes? (He shares that he liked to listen to tapes of Reinhard Bonnke and those messages created a desire in him.) :- Personal witness by Christians?
383	A: Yes.
384	Q: Was that some or much?
385	A: This is much I think.
386	Q: Much, you talked, you shared several stories about where you talked with Christians. :- Answered prayer? That you experienced how God answered prayer you offered?
387	A: Yeah, he answered prayer, because I used to pray, to ask him even in the mosque I pray and tell God,

	help me to know. I think he helped me, you know, I could not realize this earlier, but I just realized later that the prayer I used to ask God, he answered. That is why I am a Christian today. -:- (The discuss whether something else should be added here. The interviewee mentions the way Christians go for outreach and approach other people. They write down “approach of Christians in evangelism.”)
388	Q: Okay we are almost through, just two more questions. 29: How has your perception of God changed during the process of conversion? Do you understand God in a different way now than before you became a believer in Jesus?
389	A: I understand God now in a very different way (speaks slowly and distinct), because the God I used to know those days, I don’t think if he is the present God I pray today, because I had a desire and I have told this several people. I remember mentioning this even to N. after learning and understanding, and I told him: “I wish God can help me to write a book, saying that God is not Allah, and Allah is not God, because they are very different.” Maybe if the Muslims are taking him the wrong way.
390	I don’t think if Allah is the Lord I worship in Christianity. Because God I worship in Christianity is a God who saves, is a God who is powerful, is a God who has power to heal. Is a God who has power to deliver, he is a forgiving God not a condemning God. So I understand God in a very, very, very different way with the way I used to know God. Because the God in Islam is a God who says do, do, do, do. But in Christianity God tells us: It is done, is done, is done! So I think is too different. It is not the same God I used to worship, this is a very kind God, a loving God, peace-giving God, a peaceful God. So he is very different.
391	Q: Okay. Last question: In your process of conversion, what do you consider was the role of God to move you towards a decision for Christ? And what was the role of other Christians to move you towards a decision for Christ? What would you say was the role of God?
392	A: I think the role of God was to forgive me -- and to - deliver me from the bondage where I was, religious bondage. I take them as bondage because it is sort of slavery, yeah. So the role of God was to forgive me and to deliver me.
393	Q: And the role of other Christians?
394	A: The role of other Christians, number one was to teach me the Word of God, and two was to pray for me and supporting me both spiritually and physically.
395	Q: Wow, I think we are through, thank you very much!
396	A: Thank you also. God bless you

### 15.3 Interview M3

1	<b>Interview M3</b>
2	First part of interview taken on 07.06.2008 in Nairobi
3	(The interview was conducted in English, which the interviewee speaks fairly well. Occasionally some explanations were given in Arabic, a language which both the interviewee as well as the interviewer understands. In the transcription the Arabic parts are given as translation into English.)
4	Q: In my research I also want to look at the background of the people I interview and one aspect is the social-economic level. So, your family in which you grew up, would you say that was a very rich family? Or a disadvantaged family, struggling very much? Or in the middle somewhere?
5	A: Okay, in my family, I think my dad was working with A. (a public company) for about ten years. Now he is at home, doing some () at home. My mum, she is doing business, specially omena, selling omena at home.
6	Q: Selling what?
7	A: Omena, that is fish! I am coming from the background of fish, Lake Victoria! So that is the business of my mum. She is trying to -
8	Q: So you were somewhere in the middle?
9	A: They are in middle. Not poor.
10	Q: Not very poor, not very rich.
11	A: Not very rich. I think middle.
12	Q: Middle, very good. And then your educational background.
13	A: Okay, educational background. I did only class 8, primary. Then after that I went to R. for the imam course. Three years in R..
14	Q: What level was that?
15	A: It is not certificate, I did a - diploma.
16	Q: But you didn’t do secondary school?
17	A: No, I didn’t do secondary school. After primary then I went to R., for a diploma, an imam course. -:- For an imam, a leader in a mosque. I did -- the diploma level.

18	Q: And did you do any further studies later on?
19	A: After R. for three years I went to Mombasa for further studies.
20	Q: And there you did?
21	A: A Bachelor in Islam.
22	Q: How many years were that?
23	A: Four years.
24	Q: And that was a Bachelor in what?
25	A: A Bachelor in <i>hadith</i> . In Mombasa. The institute is B. (he gives the name of the institute).
26	Q: And your employment right now, your profession?
27	A: Okay, now, I can't say that I am employed then. But we are just in the ministry. But it is not employed.
28	Q: So you are in Christian ministry?
29	A: Yes, in a ministry. --
30	Q: Very good. Okay, this gives some good background. Now, the focus of the first part of our interview is just that I get the main story, how it happened that you became a follower of Jesus. And then in the second part we will look at some aspects and ask some more questions. But for the time being now, this next question is may be to give you an opportunity, just to share, as long as you want, this story. So, can you tell me how it happened that you decided to follow Jesus Christ as your Saviour and Lord?
31	A: Okay, my journey was: After I finished my education, especially in Mombasa, then I came back to Nairobi. Then I was working with the C. Mosque. It was attachment.
32	Q: Just keep talking! I will write a few things down, and the rest will be recorded.
33	A: Okay. After attachment I was supposed to go to Saudi Arabia for the degree. Before I finished that, my attachment, I was working with the C. mosque in a radio program about <i>hadith</i> issues. After that, there were some <i>hadith</i> which were talking more about Jesus Christ. I read them out to my director, Imam D. Then I discussed with him these <i>hadith</i> . After our discussion he told me, this <i>hadith</i> is not the real one. I told him, why talking like that, it is not the real one? I as a person, I did <i>hadith</i> . And I told him that this is a real " <i>hadith sahih</i> ," it is not a "weak <i>hadith</i> ."
34	Q: So he said, you were reading this <i>hadith</i> , and he said it is not a real one?
35	A: I took a <i>hadith</i> and took it to the radio program. I was teaching it through the radio. I think everybody heard that <i>hadith</i> from my program. Then after that I went back to our office, then the Imam called me. "E. (his name), can you come here? We want to discuss with you the <i>hadith</i> you were talking about yesterday." Then he told me that this <i>hadith</i> is not " <i>sahih</i> " (healthy, reliable), it is " <i>da'if</i> " (weak, less reliable).
36	Q: He said, not " <i>sahih</i> " but " <i>da'if</i> "?
37	A: Da'if. And I told him, this is a " <i>sahih</i> " <i>hadith</i> .
38	Q: From which collection was this <i>hadith</i> ?
39	A: It is from "bulugh ul-mara'aam." <i>Kitab al-imam</i> (). Sahih Muslim.
40	Q: From Sahih Muslim (the collection of <i>hadith</i> by Imam Muslim).
41	A: And Sunan Abu Daud (the collection of <i>hadith</i> of Imam Abu Daud). Three books now.
42	Q: That is considered to be a good collection? <i>Sahih</i> ?
43	A: Yeah, <i>sahih</i> .
44	Q: What did the <i>hadith</i> say?
45	A: The <i>hadith</i> says, there is a man who is very very powerful. His powerfulness was before the creation. Was there before the creation. So I asked: Who is that man? It is not Muhammad, it is not Ibrahim, it is not Ishaq. He was there before the world, before the creation. Then we discuss this <i>hadith</i> with my Imam, our director at the C. mosque. Then he told me that this <i>hadith</i> is not <i>sahih</i> . After that I told him, can you prove that this is not <i>sahih</i> ? I gave him a big challenge. Can you prove that it is not <i>sahih</i> ? And who is this man the <i>hadith</i> is talking about? --
46	Q: Yes?
47	A: That is the one. Then second, I did a lot of research in a book about <i>fiqh</i> (Islamic jurisprudence). This book is from Imam Shafi. Imam Shafi says: "Say to them, what is Islam? Islam is the religion which was brought by Muhammad." Muhammad is the one who came with Islam! I picked that verse from this Islamic book about <i>fiqh</i> and I attached it with a verse from the Qur'an. The Qur'an says: "Anyone who is against Islam, rejecting the practices of Islam like prayer, fasting, alms-giving, he will be punished." After Imam Shafi says that the father of Islam is Muhammad, and in the Qur'an it also says that anyone who is doing anything against Islam, is going to be punished severely, at long last he is going to be in hell.
48	Q: Where did you see the problem here?
49	A: The verse - do you have the Qur'an here?
50	Q: We have one here.
51	A: Can you bring it? (Brief break, he looks up a particular verse.)
52	Q: So you found this statement from this <i>fiqh</i> book that said, Muhammad brought Islam.

53	A: He is the one.
54	Q: And then, in the Qur'an it says that all who are against -
55	A: - the Islam are going to be punished.
56	Q: Yeah. But where did you see the problem here?
57	A: The problem is: According to Imam Shafi he said, the one who came with Islam is Prophet Muhammad. It came with the Prophet Muhammad. And the same Qur'an says to Muhammad: "Follow the footsteps of Ibrahim!" This <i>fiqh</i> book says that he was the one who came with Islam. So, which comes? How comes that Allah says to the Prophet Muhammad: "Follow the footsteps of Ibrahim!" And at the same time he came up with Islam.
58	Q: So, this is a contradiction!
59	A: Yeah, a contradiction! If I came with something - for example I can come with something now. Then somebody else can tell me, you have to follow the word! If you follow the rules of someone, you did not come with it! So there is some contradiction. - I think it is from Surat (). (Searches in Qur'an.)
60	Q: If you don't find it now it is not a problem.
61	A: Yeah, there is another one. It says: "Oh you who believe! ()" This verse is that, okay, according to the Christian perspective, if you sin, you have to confess the sin. For the forgiveness. If you attend to witchcraft, you do anything, but you have to confess the sin. But according to Islam it says: "If you are an idolater, being involved in witchcraft, there is no forgiveness." -:- According to the Christians, if you do anything wrong, you have to confess the sin. But according to this verse from the Qur'an, it says that if you are an idolater, there is no forgiveness. -:-
62	Q: So this also bothered you -
63	A: Yeah.
64	Q: - there is no forgiveness for these polytheists.
65	A: Once you did - and for the Christians, any sin can be forgiven. That is true. There is no forgiveness. - Then another verse. (Short break while he searches.)
66	Q: It is okay. I think I got the general idea. There were these certain -
67	A: Can I read you another verse?
68	Q: Yeah! Okay!
69	A: "There is no one in heaven or on earth who knows about the hidden things, except Allah." And according to the Christians, we can pray, and through the Holy Spirit you can know those things who are -- hidden.
70	Q: It is only God who knows the hidden things?
71	A: Yeah, the hidden things. Only Allah. But in Christianity you can pray, you can - through the Holy Spirit you can --- -:- Okay, other research I did in <i>hadith</i> . The Prophet Muhammad says: "Say the truth, even if it is bitter." In the <i>Hadith</i> of Sahih Muslim. -- In another <i>hadith</i> it says that one should not say anything bad about other Muslims. So in one <i>hadith</i> it says: "Say the truth!" and in another it says: "No, don't say the truth if it is something bad about a Muslim!" -:-
72	Q: How did these things - what did you think about these when you saw these things?
73	A: About my research, because I studied the <i>hadith</i> in R. and later, I sat down and said: Why the Prophet Muhammad says this and at the same time he says this? -- It just came to me: This is not a true religion and is not a true faith. According to my research. Yeah.
74	Q: And then? What happened then?
75	A: Then there is another one, about fasting. "Allah says to us: Fasting is prescribed for you as it was prescribed for those before you." Fasting is something you want to do, it is an obligation. You must fast. God says that fasting is prescribed for us. We are being forced to fast. As it was prescribed to those before us. This is in Surat al-Baqara. (He searches the verse.) I can't find the verse now.
76	Q: Here it says, fasting is an obligation?
77	A: Yes, to each and every one. Okay, according to this verse, each and every one has to fast. And according to the Qur'an it says that Muhammad is not the one who came with Islam. But in this book about <i>fiqh</i> it says that he came with Islam, he brought Islam. (" <i>Sharia'at ul kitab yaquul 'alayna: huwa alathi ja'a bihi bi diin al-Islam.</i> ") If Muhammad went on his nocturnal journey ( <i>isra' wal-miraaaj</i> ) he came back with the prescription for prayer. He went to Safra al-Marwah, then after that he came back with what? With <i>salat</i> (prayer).
78	Okay, according to the explanation, you can find that Muhammad is the one who came up with these five pillars. And according to the Qur'an it says, oh, Islam was there already at the time of Ibrahim, Ishmael and these people. My question is: If Allah says we have to fast, each and every one has to fast, can they prove for us from the <i>hadith</i> or Qur'an how those people who lived before Muhammad fasted? Because we fast according to the <i>hadith</i> of Muhammad. The breaking of the fast, the prayers, everything is done like Muhammad did it. How did people fast before Muhammad? Because he is the one who came up with <i>salat</i> , he is the one who came up with <i>sawm</i> . If there were people before Muhammad, can they prove how

	these people fasted? People like Ibrahim, Ishaq, Yaquub, Musa. Because these people were there before Muhammad. Muhammad came later. And according to Islamic history we find that Muhammad came up with the laws, with the <i>sharia</i> . My question is: Can they explain how people before Muhammad prayed and fasted, to prove that Muhammad is not the one who came up with Islam?
79	Q: Okay, I understand that.
80	A: They have to prove for us. Because if it is <i>hadith</i> , there is no <i>hadith</i> before Muhammad. He is the one who came with <i>hadith</i> . He said: "You have to pray the way I am praying." So before Muhammad, can they prove to us how people like Ibrahim or Ishaq were praying? Because Muhammad went on his nocturnal journey and came back with five prayer times. So he is the founder of the prayer times ( <i>salat</i> ) and he is the founder of Islam. Not Ibrahim and Ishaq and others. According to the <i>hadith</i> and according to the Islamic laws and Islamic history. That is another one. Okay, the last one. In " <i>baab al-tauba</i> " -
81	Q: That is Surat al-Tauba?
82	A: No, in the <i>hadith</i> . In the book " <i>riyaad al-saalihin</i> ." --- "The prophet of Islam said: Oh you people, return to God in repentance and God will forgive you. And I also turn to God in repentance and ask for forgiveness 100 times." --- So if Muhammad also is asking for forgiveness, can you ask for forgiveness if there is nothing you have done wrong? Is it possible? For example, we are now talking. Then I did something wrong to you. Can I ask for forgiveness before I did it? Can it be possible? :- So that is my question now I am asking them.
83	Q: Which means?
84	A: Which means Muhammad did something wrong!
85	Q: He did something wrong?
86	A: Yeah! So we want to look for that something he did wrong. --- Which wrong did Muhammad do? --- During the Battle of Badru Muhammad said to his followers to stand up. There was one man who refused to stand up. Then the Prophet Muhammad beat this man severely, then he fell down. This is a sin. According to Muslims, this is a sin. There is a saying that only one who can control himself is really strong. But Muhammad did not control himself! And yet he is a prophet! And then there is a verse in the Qur'an: "Who is patient will get a reward." But in this incident Muhammad refused to be patient! (He searches for the verse.) :- Muhammad was teaching people to do certain things, but he himself did not follow it. Yet in Surat Baqara 2:44 it says: "Do you want to teach others how to be pious and you yourselves do not do it?" You can not teach me something good and at the same time not do it yourself! :- Muhammad refused to follow what the Qur'an says. So Muhammad sinned. ---
87	Q: I think this is quite clear. You looked through all these issues and then? As you were reading them, what happened? What did you think about it?
88	A: Yeah, then I made a decision. Before I made a decision I did a lot of research, in Qur'an, <i>hadith</i> and <i>fiqh</i> . And then - this is not the correct way! This is not the correct religion! If Muhammad himself - the Quran says this and he refuses to fulfil -
89	Q: So just by studying the Qur'an and the <i>hadith</i> -
90	A: And the <i>fiqh</i> -
91	Q: And the <i>fiqh</i> , you came to the conclusion that Islam is not the right way.
92	A: Yeah, it is not the correct way! It is not the correct path! And if anyone wants proof, I can give it to him.
93	Q: But if you came to that conclusion, why did you then turn to the Christian faith? May be there is something wrong with the Christian faith as well?
94	A: In the Christian faith? Ah, there is nothing wrong! (Interviewer laughs.)
95	Q: No, I mean at that time, when you were thinking about this. Why did you then say, okay, then I must become a follower of Christ?
96	A: Okay, before I made the decision, after doing my research - okay, I did a lot of discussion with pastors. Mostly Pastor F. , I met him at Mombasa, and Bishop G. ---
97	Q: May be you just continue the story. This research happened when you were in Nairobi?
98	A: Yeah, when I was a Muslim.
99	Q: And you were working with the radio station?
100	A: I was teaching <i>hadith</i> .
101	Q: And then you had all this -
102	A: Yeah, why this thing is talking about Jesus, and I am not in the correct path! And after that I made a decision for ().
103	Q: How long did this time take about?
104	A: When I was in R., we were taught about the Bible, but it was not the correct way. They were quoting verses in a way that was not correct. :- But I was not much interested in that lessons, in the way the teacher put it. After that I came to Mombasa. I did some studies in Bible and the Qur'an. After that I graduated and came to the radio station. I was teaching <i>hadith</i> there.

105	Q: When did you come to Nairobi to teach at the radio station?
106	A: Last year but one, that is 2006. Because I graduated in May 2006 from Mombasa.
107	Q: And when did you start working for the radio station?
108	A: I think from July. -- July to December.
109	Q: And this research that you did, when did you start to do that?
110	A: Immediately after finishing my studies in R..
111	Q: So these questions about comparing the Qur'an and the <i>hadith</i> and so on, that started already when you were in Mombasa?
112	A: Right away from R.. In my last year, in my third year. Because when I was in the third year I was doing the lessons and at the same time I was teaching at a <i>madrassa</i> . At the same time I prepared the khutba (sermon) at the mosques in S..
113	Q: But you had already some doubts there?
114	A: What?
115	Q: Already when you were in R., you started to compare things -
116	A: Aah, not immediately! Because I sat in R. for three years, then I studied my last year, ah, my third year.
117	Q: But even there in R., you had already questions, about Islam?
118	A: No, no, no! I didn't think about Christianity yet.
119	Q: You didn't have questions?
120	A: Ah, I didn't have questions.
121	Q: But when you were in Mombasa, you had questions?
122	A: Yes, there were a lot of questions there. We were taught by a teacher called H. from South Africa. He was the one who taught us about the Bible.
123	Q: So the question is again: When did the questions about Islam and the doubts come in?
124	A: After I graduated from R., during my first year in Mombasa. I started to think about how it is about Christians, how about Muhammad, how about the Qur'an, how about the Bible. It started in the final year in R., and then it continued during all the four years in Mombasa.
125	Q: So some of these reference you just gave me, when did you discover this? In Mombasa already or here in Nairobi?
126	A: Especially when I was doing some research from the Qur'an and <i>hadith</i> . I discovered this one when I was in R., my third year.
127	Q: Okay, let me try to figure this out! (He laughs.) When did you the first time think: "Is Islam right?"
128	A: That Islam is the correct path?
129	Q: Yeah.
130	A: Okay, first of all I told you that I am coming from a Muslim family. I was born in Islam. In my place where I come from, in I., there are many Adventist churches. In that community we were the only Muslims. I was not thinking much about the question whether Islam is the correct path. Because I knew nothing about it. I had not gone to the <i>madrassa</i> by then. By that time I didn't know how to read the Qur'an. I knew nothing about Islam. And I knew nothing about Christianity. After going to the <i>madrassa</i> I went to the R. for further studies, then I thought: Why does the Qur'an say this one? Why does the Qur'an say that one? Like the verse in Surat Al-Baqara (he looks up the verse), the second verse. In Arabic it reads: "dhalika al-kitab" which means "that is the scripture in which there is no doubt, a guidance for those who fear God." This is one of the mistakes I came out in the Qur'an. There is a mistake in the translation of this verse, especially in the translation by Al-Farsi (a Kiswahili translation). He is a scholar. He put this verse wrongly. He translated it wrongly. In Arabic it says: "That is the book," but the Sheikh translated: "This is the book, there is no doubt in it." But according to the Arabic it is "dhalika" (that).
131	Q: So in Arabic it says "that book"?
132	A: That book!
133	Q: What does it say in English?
134	A: In English it says "This is the book." -:- So the way they put it is not the way it is in Arabic. So that is one mistake. -:- It is not the way it is supposed to be.
135	Q: So this started when you were in R.?
136	A: When I was in R.. -:-
137	Q: Tell me a little bit more about when you were here in Nairobi, at the radio station. How did this develop then? You were discussing this with this doctor?
138	A: Yeah.
139	Q: The step from there, up to when you became a follower of Jesus. Can you share that a bit? Explain how -
140	A: So there was a lot of misunderstanding between me and our director at the mosque. Because I was teaching <i>hadith</i> at the radio station. Then after teaching you were to come back to the office and bring the reports. The way I was teaching the <i>hadith</i> they were asking, why are you putting it like that? And I



	disagreed with them. If you want to teach something you need to teach it the way it is. You can't teach something the way you want it to be. I was teaching it the way it is. And they wanted me to teach the way they wanted it to be! That was the big mistake which I didn't accept.
141	Q: And then?
142	A: Then they decided to chase me away from the house in which I was staying. "If you don't want to follow our regulations, you just leave our house!" Then I left the house.
143	Q: The house was from - ?
144	A: From the C. mosque. I was given it free.
145	Q: But at that time you had not made a decision to follow Christ?
146	A: No, no!
147	Q: You just disagreed with your boss and they kicked you out?
148	A: They kicked me out. But it was not out of the program, but out of the house.
149	Q: Oh, you could still teach?
150	A: Yeah, I was staying somewhere, then I was coming to teach.
151	Q: And then?
152	A: After that they chased me away from the radio station and I was teaching at the mosque. The newcomers from Christianity to Islam, I was training them. I was teaching them Islam. Then there was a guy called J., he was my student at the mosque. I asked him: "I want to meet a pastor from the Pentecostals." Because at that time I knew nothing about Nairobi. I knew only the C. mosque and my place in K. So I asked him if he knew where the Pentecostals are here in Nairobi. And he told me, yes, I know. Because I met fathers from Catholics, from SDA, from Orthodox. I had discussed with many of them. But I had not talked with a pastor from the Pentecostals. :- So the next day after prayers we went to the Pentecostal Church in L.
153	Q: And you met M.? (Someone involved in outreach to Muslims.)
154	A: Before I met M. I came to the church and asked for a pastor to talk to. They asked me who I am and why I as an Imam wanted to speak to a pastor. I told them that I just wanted to talk with him. Then they contacted him and we talked. The first day I disagreed with him. The second day I also disagreed with him. And the third day -- I received Jesus. It was on 31st January last year.
155	Q: So you talked with M. three days?
156	A: Three days! Before I agreed with him.
157	Q: Every day?
158	A: Aah, not every day. I think the first day, then some days -
159	Q: Oh, three times!
160	A: Three times, yeah. I talked with him three times.
161	Q: And after the third meeting you accepted Jesus?
162	A: I accepted Jesus. I think it was on 31st January last year.
163	Q: And then from there, what happened afterwards?
164	A: Okay, from that point I stayed in N., because I went away from the house of the mosque. Then M. asked me: "What kind of job can you do?" I said: "I don't know! I do not have any general training, I am not a mechanic, not a driver. I can only teach Islam, because I have a lot of experience in Islam. I can teach <i>hadith</i> , I can teach Qur'an, I can teach <i>fiqh</i> and whatever, in Islam. But nothing else except teaching. That is the only job in my life." () Then he told me: "That's good! We just pray for that. God will provide an answer for you." Then I was coming to M., just teaching me the Bible and whatever, counselling me. Because I was coming from a Muslim background!
165	Then I told M. that I want to marry. Because according to the Luos - okay, my father is married to two wives. My mom is the one who is (), and there is another one. So it forces me to marry. According to the religion and whatever. It forces me to marry immediately. Because there are others who are a bit older than me. But according to the rules and regulations I have to marry first, then -- before I get married they can not get married. So I marry. We talk to M., then to the pastor, then we married. Just simply as that.
166	(Summary: He explains how he got to know his wife, he met her in the estate. She is from a Christian background.)
167	Q: Okay! Now let me ask a few more questions, to look a little bit more at some of the issues. So one question is: What was your Islamic religious life before conversion like?
168	A: Okay, in Islam there is -
169	Q: You were an Imam? You were officially -
170	A: I am an Imam now! Full Imam.
171	Q: So you were an Imam, you were teaching?
172	A: I am teaching people, I am preparing the sermon for Fridays in different mosques.
173	Q: So you were a faithful Muslim?
174	A: Yeah!

175	Q: Okay, that is quite clear from what you shared already. -- Now, what did you like about Islam before your conversion?
176	A: First of all, in Islam there is a lot of respect. Because the Prophet Muhammad encourages his followers to accept each other. :-
177	Q: So, living a good live and respecting the people is part of the religion?
178	A: Yes, it is part of it. If you see that this man is faithful, you have to be polite and talk politely. -- So it is about respect. Another way to show respect is in regard to the Qur'an, the way they handle the Qur'an.
179	Q: You liked that?
180	A: Yeah, I liked that! Before I became a follower of Christ I discussed that with E. For example, this Bible, if I put it just down like this one, that is not the way! You have to obey! In Islam this is another part of sin.
181	Q: When you put it down like that?
182	A: Yes, it is a sin! That is not respect!
183	Q: Where there other things that you liked in Islam?
184	A: Yeah, I liked also the way they are dressing, especially the women. The dress.
185	Q: The modest dress?
186	A: Yeah, especially. ---
187	Q: Okay. Anything else that you liked?
188	A: That are the major ones. - Okay, you can add another one. In Islam, the way they bury people. There are not these many things you have to do, keeping people at the mortuary for two weeks. In Islam there is nothing like that. If someone dies he just passes away and you forget about it.
189	Q: The simple way of burying!
190	A: Yeah! () And the last one is the way of the Imam to counsel somebody, the way to handle somebody. Because the Qur'an says that all Muslims are brothers. So there is a lot of effort in regard to brotherhood. :- I think these are the major ones.
191	Q: Good! -- What was your family situation before you became a follower of Jesus?
192	A: Okay, in my family -- you know in our home area we have a religion like Islam, but it is not strong, not the way it is supposed to be. We have the religion, but we have also the religion of the tribes and clans. So they mix up the beliefs of the tribes together with the religion. It is not strong.
193	Q: So your family, your father, was not a very strong Muslim?
194	A: He was a Muslim, but not a strong one, because he mixed up his faith.
195	Q: Did you have a good relationship with your father and mother?
196	A: Yeah, especially with my dad. -- Okay, can I put it clear for you? In my home area, there is no other scholar like me.
197	Q: So you were well respected?
198	A: Yeah! And in regard to my bachelor studies in <i>hadith</i> , there are not many others who have done similar training. :-
199	Q: Now, when you became a follower of Jesus, how did your family react and the people around you?
200	A: The way I was being trained to be an imam, you can't expose your faith to each and everyone - I am a Muslim - and this. The Bible says that they will be seen by their fruits. So I did expose it to them that I am a Christian. The way I am behaving, I am dressing, because I was wearing a <i>kanzu</i> all the time. So I quote that verse, that you will be known according to your fruits. I did expose it to my dad. But the way I was behaving, I am not praying, not fasting, I can eat. From that point, if someone asks me, I am able to answer my dad.
201	Q: So does your dad know that you are a believer now?
202	A: I told him, but he didn't react.
203	Q: So from your family you did not get a strong reaction?
204	A: Yes. But the way I was treated at the mosque, this needs a lot of security.
205	Q: Your friends at the mosque, did they get angry with you?
206	A: From the mosque? Especially my director, he doesn't know where I am now. I was supposed to go to Saudi Arabia for the degree. But I refused to go. It was supposed to be last year in October. So they look after me, but I am just in Nairobi.
207	Q: Do they know that you are a Christian?
208	A: I don't think so!
209	Q: You don't think so?
210	A: I don't think so. But my friends from Mombasa, some students, we have met with them with E. in my house. We talked with them, my school friends, my class mates. But the director and the organization, I think they don't know that I am a Christian. I have not expressed it to them.
211	Q: So you have not experienced persecution or pressure?
212	A: To be attacked and whatever? No. ---

213	Q: How happy and content with your life and religion have you been before your conversion?
214	A: Before I converted to Christianity?
215	Q: Yes.
216	A: It was not good. Because I was working at the mosque. There is some amount I was given there. And this amount, half of it was taken to the orphans and widows. I think there is a lot of <i>sharia</i> and whatever in Islam. :- They are being forced! -- So I think there are a lot of things that are not -
217	Q: So during these years, when you started to have already these doubts, were you still happy in Islam?
218	A: Before I made a decision for Christ?
219	Q: Yeah.
220	A: Okay, I can say that I was not happy enough because the way we disagreed with the director and my teacher O., the teacher who taught us the <i>sharia</i> . -- One thing I realized through them, they don't have subra (patience). They are teaching this one and they also - yeah? There is something! And at the same time you are an imam, you are sheikh. So I think it was not good.
221	Q: How did you feel about the religion itself? Your relationship with God, when you prayed, when you fasted? Did that have meaning for you?
222	A: What I realized in Christianity is that there are not a lot of things where you are squeezed into, just pray, just fast. You are free, you can pray any time, and you can fast. You can read the scripture. There is a lot of freedom, by the way, in Christianity. You can talk to others. Like in Islam, you can't talk with a woman! You can't greet her with your hand. There is a <i>sharia</i> , you can't greet.
223	Q: So what did you feel about that?
224	A: I think this is a very very stupid thing! Why are you putting people into a jail? ----
225	Q: When did you first think seriously about the Christian faith? When did that start, that you thought seriously, not about - during your studies you were comparing, and you were learning how to criticize Christianity. But when did you start thinking seriously that this is something interesting for me?
226	A: I think especially when I was at the mosque in Nairobi.
227	Q: That was in which year? In 2006?
228	A: In 2006.
229	Q: And what triggered this question? What started it?
230	A: I was asking myself, when I was teaching <i>fiqh</i> , that is the laws in Islam.
231	Q: This is what made you think?
232	A: Yeah. I was teaching <i>fiqh</i> .
233	Q: Was this also in the radio?
234	A: No, not.
235	Q: It was at the mosque?
236	A: It was at the mosque, before I went to radio. I was teaching "bab al-tahara" (about ritual cleanliness), issues about ritual washing and so on. In Christianity there is nothing like that. You are free to do what you want in these matters. --
237	Q: So this made you start thinking?
238	A: Yeah! Why do you do the ritual washing? Why do you have to wash your hands? Why? Then I asked my friend J., I want to meet the pastor from a pentecostal church. -- In <i>fiqh</i> there are things you have to undergo. Before you do them, you can do nothing else. For example, if you want to fast you have to express your niya (your intention to fast), if you want to read the Qur'an you have to do the ritual washing. This is strange!
239	Q: As you look back now, what would you say was the main reason you became a follower of Christ?
240	A: I think the Bible says that, in Matthew, the way and the truth, there is no one who is going to be -
241	Q: In John it says that, 14:6.
242	A: Yeah, I read that verse! I did a lot of research! So I found there is a way, there is a truth, and there is no one --- yeah, I think it is John. -- This verse put a lot of effort to me. So I asked myself: What is the way? What is the truth? And who is talking now? There is Nabi Isa, he is the way! There is no anyone. I am the one! () Jesus Christ there is no salvation. I put a lot of interest in the Bible (). And this I did before I became a Christian.
243	Q: So, if you would say, why did you become a Christian, you would answer, because I discovered that Jesus is the only way.
244	A: The only way! He is the truth! ---
245	Q: We are almost done with the first part! --- Have you been baptised?
246	A: Yeah, I was baptised last year.
247	Q: What led you to do this step? Why were you going for baptism?
248	A: Before I went for baptism I was taught about what baptism is. What the benefit of baptism is.
249	Q: Who taught you about that?
250	A: There is a pastor from L. (the pentecostal church), but I can't remember her name.

251	Q: So you were -
252	A: I went through the course before I was baptised.
253	Q: And they encouraged you to get baptism?
254	A: Yeah. ---
255	Q: Was that done in a church service, public, or private? :-
256	A: Publicly in the church! It was on Sunday. After the services. Publicly.
257	Q: Okay, last question for the first part! What changed in your life as a result of your conversion?
258	A: The change - I have realized that, and it is the main one, that I am free! And I am happy! I can talk with others, I can talk with sisters. I can talk to each and every one. So I am happy.
259	Q: What changed outwardly? Things on the outside that changed?
260	A: Aah, like dressing. I was normally dressed in the typical Islamic dress for men ( <i>qamis kanzu</i> and <i>kofi</i> ), all the time. Now I can wear the trousers, I can wear the open shoes or the closed shoes. I can eat anything I want to eat.
261	Q: Why did you change your cloths?
262	A: When I was a Muslim, we said, that wearing the <i>kanzu</i> is <i>sunna</i> from Islam. And the Prophet Muhammad said: "Those who love my <i>sunna</i> (my way, tradition), loves me. And who loves me, loves Allah." So I normally use a lot of <i>kanzu</i> , <i>kofi</i> and <i>kikoya</i> , according to the <i>hadith</i> of the Prophet Muhammad. In another <i>hadith</i> it says: "There is no belief among you, unless you are following the path of the Prophet Muhammad." This <i>hadith</i> can be included in the <i>sharia</i> , in <i>fiqh</i> , in the list of good works that are acceptable by Allah. For your works to be accepted, you have to follow three points. First, belief in the one God. The second one is your intention, you have to do the good work for the sake of God. And the third condition is that you have to do it the way the Prophet Muhammad was doing it. :- Because you asked me why I was wearing the Islamic dress. It was the dress of Muhammad!
263	Q: So, wearing the Muslim dress is a sign that you follow the Prophet Muhammad?
264	A: Yeah, that you follow the Prophet Muhammad.
265	Q: Now, in R. for instance, or in other countries, even Christians, men, wear the dress. If you go to the T. in the R., even the Christians wear the Jellabiya. But here in Kenya, only Muslims.
266	A: Only Muslims!
267	Q: So if you are not a Muslim, you will not wear it.
268	A: Yeah!
269	Q: That is interesting! :- Okay. That was outside changes. Now, in your behaviour, in your life, what else changed?
270	A: Okay, especially in my life. I normally liked to hear Qur'an tapes. I did a lot of reading about Islam and talking to others about Islam. Mainly talking with Christians! There are many people I brought to Islam.
271	Q: How did that change later on?
272	A: First I was talking with M. I read about Paul who did a lot to defend Judaism before his conversion. After receiving Jesus Christ, we see the same efforts to preach the Gospel. The same with me. When I was a Muslim I did a lot of such efforts. Talking to Christians, converting Christians into Muslims, teaching them. This same efforts I take into Muslims now.
273	Q: So you put efforts in talking with Muslims now?
274	A: Yes, talking with Muslims now. My essential effort is to talk with Muslims. --
275	Q: Okay, I think this is enough. We will stop here. Thank you very much!
276	Second part of interview taken on 07.06.2008 in Nairobi
277	Q: We have looked at the general story how you became a follower of Jesus. Now we want to think a little bit about various issues and I want to ask you a few more questions, to reflect a bit more about this journey that you have taken towards Christ. As you look back at the way you became a follower of Jesus, would you say that there was a development, a kind of process in your conversion experience? That gradually, step by step, you came closer to Christ?
278	A: Okay, there is a lot of development, especially in me.
279	Q: Can you just briefly share a bit, where do you see a development? In which way was there a development?
280	A: Okay, the way how Jesus says: "Don't worry! I am going to look for you - "
281	Q: "- to prepare a place for you!"
282	A: Yeah! So don't worry! Once you are in Jesus Christ (). This is according to the Christian perspective. This verse is giving a lot of input in Christians. Don't bother! Just pray! And everything will be possible in Jesus. In Islam they say that your faith in Allah (), and the Qur'an and there is nothing more about it. There are many things Muslims do not know about. If you ask a Muslim, he can not give me an answer about the life after death. There is no one who knows about the things that are not open except who?

	Allah! According to me there is a lot of experience in Christianity, () the verse I quoted. But compared to the Muslims, there is a lot of difference. In Christianity -
283	Q: These are experience that you made since you followed Jesus Christ?
284	A: Yeah! Up till now!
285	Q: But I would also be interested in the way until you came to the point where you said, I want to follow Christ! Did that happen from one moment to the other? Or were there certain stages in between?
286	A: Okay, these experiences did not appear just once, but day after day. One day after the other.
287	Q: Okay, so more and more you learned -
288	A: The way you are doing the research, you are hearing this preaching from the pastors, you are reading the books, the Bible and others -
289	Q: You learned more -
290	A: Yeah, I learned more and more! And the way - yeah.
291	Q: Okay! Now let me do a little exercise with you. I have a few papers here :- and I want you to write down the stages in this journey to Christ. So for instance, if we start with the first one, when you grew up as a Muslim in P. Now at that time, from what I understood, Islam was not so strong. So you grew up not a very strong Muslim, yeah?
292	A: Yeah!
293	Q: So that would be one stage, where you started. What would be the next stage?
294	A: The second I think when I was in R..
295	Q: Okay! May be I write and you just tell me. In R.. What was specific about that? What development took place there?
296	A: My first year - okay, I knew the basics before I went to the R., the purification and whatever, you know from P. (his home area). Now we are in R..
297	Q: Yes?
298	A: In my first year we dealt with issues like the importance of the pilgrimage, how to perform the hajj, how to perform the zakat, and whatever. For the first year in the R.. I started to experience Islam now.
299	Q: "Experiencing Islam."
300	A: In Islam. And to know how to perform them. That is the first year. Then the second year. The second year saw the importance of the pillars of Islam.
301	Q: "The importance of pillars." Okay. -- So in this time in R. you grew deeper?
302	A: Yeah, into Islam now!
303	Q: We can say, "he grew deeper into Islam." Okay, and then?
304	A: Then the third one. I started the course for Imam.
305	Q: This was in Mombasa?
306	A: No, this is still in R.! For the second year. -- I was taught how to preach to people, how to convert people. How to prepare the sermons, khutba. :- If someone is getting married, you can just pray for them, counselling someone, how to live. That is what we were taught at the course now.
307	Q: This was the second year in R.?
308	A: Yes! I am starting to dig deeper into the course of Imam now.
309	Q: Okay.
310	A: My third year now.
311	Q: Third year in R.. What was there?
312	A: I started to dig out the way how the Qur'an is being translated, and the <i>hadith</i> also. The way to know them, to compare them. What is the Qur'an talking about? And what is the <i>hadith</i> talking about? How can I put them together? So after that --- (Here the interviewee describes some details of his research into Qur'an and <i>hadith</i> , which are not transcribed.)
313	Q: You know, what I want to do is not the exact details. I try to find out, what were the stages on your way to Jesus. I will just summarize it. :- So this is where your research started?
314	A: Yeah!
315	Q: Okay, may be we put it like that, research started -
316	A: "Research started," deeper!
317	Q: And questions came?
318	A: Yeah, questions came.
319	Q: Questions about Islam?
320	A: Yeah.
321	Q: I think that is the main point here, "questions about Islam." So, in the first and second year you grew deeper in Islam -
322	A: Yeah!
323	Q: In the third year you started asking yourself questions.
324	A: Yeah, after knowing my religion now.

325	Q: "Critical questions -- about Islam."
326	A: Hmm.
327	Q: We just want to keep the summary!
328	A: Just a summary. Then I think this is (), then I graduate, then I came to Mombasa, for further studies. This is a diploma course.
329	Q: Yeah.
330	A: So I am coming to the masters now, in Mombasa.
331	Q: Bachelor's course!
332	A: Bachelor's course, yeah.
333	Q: In which way was there progress towards closer to Christ, in Mombasa? Was there anything that happened that moved you further away from Islam? Or closer to Christ?
334	A: Yeah, I think the way I told you, that we had a teacher who was teaching the Bible. And the way he was putting it is not the correct way, and we disagree with him. He was teaching the Bible, and the way he put it is not the correct way. He is quoting the verses -
335	Q: So what did that do to you? You had more questions then?
336	A: There are more questions I asked him, and he refused to answer. I asked more questions.
337	Q: "More questions?"
338	A: Aha, to our teacher.
339	Q: About Islam?
340	A: About Islam.
341	Q: But at that time you didn't find any answers yet?
342	A: He refused to answer me. -- Then I dug up into <i>hadith</i> now. Especially into <i>hadith</i> . This is something we were studying about it.
343	Q: "Digging into <i>hadith</i> ." Okay. So that was Mombasa. Then you came to Nairobi. What happened in Nairobi?
344	A: Nairobi, I was in attachment with the mosque, I was teaching now <i>hadith</i> . This was studying <i>hadith</i> , now I am teaching <i>hadith</i> .
345	Q: Yes!
346	A: At the radio station. Then after teaching <i>hadith</i> --
347	Q: So, when you were teaching <i>hadith</i> , then you were getting into troubles with your -
348	A: Yeah, with my director!
349	Q: So, disagreement with director.
350	A: About <i>hadith</i> , talking about Jesus Christ. ---
351	Q: "Disagreement about Jesus in <i>hadith</i> with director."
352	A: Yeah. With director.
353	Q: So, how did that bring you closer to Jesus?
354	A: After that, I told you that they chased me away from the house. Then I talked to my student J. I asked him, can you direct me to where a Pentecostal Church is here in Nairobi, because at that time I knew nothing about Nairobi.
355	Q: So this is where you were searching, contact - establishing contact with a Pentecostal pastor?
356	A: Establishing contact with a Pentecostal pastor, yeah. I asked him. :-
357	Q: And this then led to the contact with M.?
358	A: Yeah! When I came to the church, they directed me to M. --
359	Q: And then you had discussions?
360	A: Yeah, we talked to him.
361	Q: Now, you had the contact with M., started this discussions, and then, what was the next important step?
362	A: The first day I think we disagreed with him. Then the second meeting, and at the third meeting we agreed with M. The third meeting.
363	Q: "Agreement with M. on the third meeting." And what happened then?
364	A: I asked him some questions, he also asked me some questions, then we agree. Then I decided to follow Jesus Christ.
365	Q: Right at that meeting?
366	A: Yeah, on the same day.
367	Q: So you decided to do what? How would you explain it? :-
368	A: On that day? He led me just in a --he prayed with me, then I received Jesus Christ. He prayed.
369	Q: "Decided to receive Jesus by prayer."
370	A: Yes. On thirty first. After praying he preached a bit and then -
371	Q: And then, what happened after that?
372	A: Then after that he booked -

373	Q: I mean in your relationship with Jesus now, what kind of development took place?
374	A: From that point I refused to pray <i>salat</i> -
375	Q: You stopped -
376	A: "I stopped practising Islam from that."
377	Q: And what did you do instead?
378	A: Then I asked him for a Bible. He gave me a Bible.
379	Q: So you were starting to study the Bible?
380	A: Yeah, study the Bible, from that point, from that day.
381	Q: And you received teaching, discipleship training? You were prepared for baptism?
382	A: Before baptism - I think E. was teaching me, before I went for the course on baptism.
383	Q: So you received teaching?
384	A: Teaching, just in general. I think for three months.
385	Q: "Received teaching." And now you are involved in Christian ministry?
386	A: Now I am working in ministry.
387	Q: "Involved in Christian ministry." Okay! This gives us a little bit a guidance, because I want to ask a few questions now about these different stages. - So let's see! We want to look back a little bit at these different phases in your journey to Jesus and try to understand them better. And I want to ask you a few questions to each.
388	So we start with the first phase. The first phase is before you began to think consciously about the Christian faith. -:- If we look at this, this time. When you grew up, number stage one, two, three. When you grew up as a Muslim in P., then you went to R., your first and second year, and you grew deeper in Islam.
389	A: Yeah.
390	Q: Okay, let's look at this time now! What did you know about Christ and the Christian faith at that time?
391	A: Okay, because in R. we had a lesson where we were taught the Bible.
392	Q: Yes?
393	A: And according to the Muslims, they believe that Jesus Christ is the messenger of God and is not the Son of God, is not a God. -- And the main argument they are giving is, how comes God can give birth and he does not have a wife? So that is the main point. Now I am in R.. Then I asked myself: If God can not give birth, because he does not have a wife, and in the Qur'an it says that God is able to do anything - so if God is able to do anything, can he not also give birth to a child without having a wife? So there is some argument that is not logic. And also, we are the sons of Adam. So how comes that we can say that, you are a son of Adam, and Adam is a man? If it is possible for Adam, why can it not be possible for God? -:- So there are some arguments you can't fix them. -:-
394	Q: What was your attitude towards Christ and the Christian faith that time?
395	A: I disagree with the teacher my class mates. -:- If the Bible says that God gives birth to Jesus through Holy Spirit, is it possible? And if it is possible, why do you argue with that? -:- After that I began to dig deeper into the Scripture, into the Bible.
396	Q: We will come to that, that is the next step. But let's stay there right now! At that time, what did you feel about the Christians? Did you hate them? Did you love them?
397	A: Okay, according to me, my students -
398	Q: No, at that time, when you were in P. (his home area) and then the first two years in R.. What did you think about the Christians? Did you hate them?
399	A: I didn't hate them! I just loved them. -:-
400	Q: You never had a problem with them?
401	A: Yeah!
402	Q: Okay. That's what I wanted to know. -:- Okay, then we come to the next - this was the first part, before you started thinking seriously. Now we come to this time when your questions started. Third year in R., and then in Mombasa. And up to Nairobi, the disagreement with your - your, teaching about <i>hadith</i> . --- What did you know - when you started to ask these questions, and you did your research, what did you know about Christ and about the Bible?
403	A: Okay, I knew that the Christ is the real God. According to my research.
404	Q: That was at the end of the research!
405	A: Yeah.
406	Q: But when you were doing the research?
407	A: Yeah, I came up that this man is the real God.
408	Q: That was before you talked with M.?
409	A: During my third year in R., then in Mombasa, and then in Nairobi. I didn't talk with M. I knew nothing about M. I made just my own decision.
410	Q: You realized already that Jesus -

411	A: Is the real God! He is alive!
412	Q: Did you realize that by studying Islam or also by reading the Bible?
413	A: Okay, the main point that I realized by studying Islam only, not Bible.
414	Q: At that time you were not studying the Bible?
415	A: I did not study the Bible, I just read about it. Just got deeper and deeper into <i>hadith</i> and Qur'an. Without studying the Bible.
416	Q: And so, as you were studying these things, did your attitude towards Jesus change?
417	A: Yeah.
418	Q: In which way?
419	A: According to the <i>hadith</i> , there is a man that is powerful and he was there before the creation. That is the teaching of Islam! So I asked, who is this man? After that I went to the program and I put it out to each and every one. After that came the disagreement with the director. He chased me away from the program. At that point I was teaching only at the mosque. Teaching the newcomers from Christianity to Islam. ---
420	Q: Okay. Then we come to the next phase when you had this interaction. You established contact with the pentecostal pastor and talked with M. And then you agreed to decide for Jesus. Now at this point, was there anything new you learned about Jesus?
421	A: Okay, after this point, I think my first contact I had with M., I asked him three questions. I asked him about the way Christians prepare their sermons for Sundays and their program. And we disagreed with him! And I asked him about the different schools inside the church. He said that Jesus is not interested in the outer things but in our faith. And the <i>hadith</i> also says that God looks at the heart, not the way you dress and talk. So I agreed with him, based on the <i>hadith</i> of Muhammad. ---
422	Q: At that time you had decided that you want to meet a pastor.
423	A: Yeah, I wanted to meet a pastor. And I also asked him about the way people are dressing. --
424	Q: And then eventually you decided to follow Jesus?
425	A: Yeah. ---
426	Q: Okay, so this is quite clear. And then was the time afterwards. Here I have a list, and I just want to see, which stages can you identify in the process that led to your conversion? In this first phase, when you were still very much in Islam, let's talk about this. Was there a time when you were indifferent towards Christianity? :-
427	A: The way I told you, in our home area only our family was Muslims, there were no other Muslims in that area. But we have a lot of Christians, especially the Adventists. But we didn't hate them! We are playing with them together, we went with them to the same school, talked with them. So I didn't hate them!
428	Q: But were you interested in their faith?
429	A: Especially with the Adventists, we play together with them, go together to church with them, but I know nothing about the Christians!
430	Q: So you had a good relationship with the Christians!
431	A: Yeah!
432	Q: Okay. So it was not really indifference. Had a good relationship. Did you have many misconceptions about Christianity? :-
433	A: When I was in R., I realized, these Christians, this is not very good, by the way. You can marry in a manner that is not good. :- To me I felt that this is not the way, it is very bad. (He shares that in R. he observed how a couple got married after they had a child already.)
434	Q: You were observing this wrong behaviour.
435	A: Yeah!
436	Q: But did you think that Christians are wrong, their book is corrupted, they worship three gods? Did you have these ideas about Christianity? :-
437	A: According to my research, while still in R., I thought that the trinity, it can be a bit possible. Why? The way Christ says that if God says to something to be, then it will be. So to me and my research the trinity can be a bit possible. :- So as you asked me about the way the Christians perform their prayers, their belief in God as trinity, this was not on my mind. Because I believed that in Islam there are also kaafirs (unbelievers).
438	Q: So you did not think like many Muslims do that Christians -
439	A: Yes.
440	Q: Okay, that is then clear. You were more positive towards -
441	A: Yeah. :-
442	Q: Then we come to the second phase when you had your first contact with Christians. Now in your case this is also already in the childhood. You had contacts with Christians right from the beginning, or?
443	A: Yeah, since childhood I had contacts with them. :-



444	Q: Did you have a positive attitude towards the Gospel? That you said, I want it? At that time? :-
445	A: It is a thought I had in mind, because I wanted to know more about Jesus. I had a lot of interest.
446	Q: So you wanted to know more about Jesus.
447	A: More about Jesus. :-
448	Q: At that time, did you realize and confess that you are a sinner and confess your sin?
449	A: Yeah, you have to confess the sin. And I confessed the sin immediately.
450	Q: When you were praying with M.?
451	A: When I was praying with M., then I confessed the sin. :-
452	Q: Okay, then the time afterwards. This is the last phase. Did you evaluate your decision? Did you start thinking and questioning, what did I do? Was that right? Why did I do it? Were there things like that?
453	A: ( He refers back to the time before his decision for Christ and what Jesus did for him.)
454	Q: We will come to that later on, what Jesus did. But here the question is, after you prayed and you received Jesus -
455	A: And I confessed my sins -
456	Q: Did you then think again and say: Why did I do that? What did I do?
457	A: At that day, after I received Jesus Christ, I went to my house and I prayed. But before I finished my prayers I thought, no, no, I am somewhere else now! :- I went to my house, I cook, I pray, then I take wuduh (ritual washing), then the adhan, then - before I finish the prayer then I thought, no, I am somewhere else now! :-
458	Q: But you did not - did you have doubts about your decision?
459	A: No, I did not have doubts about it. :-
460	Q: Did you join a group of other believers in Jesus?
461	A: After confessing my sin, there was a crusade in Q., I went there, I saw the preaching. I think that was two days after my salvation.
462	Q: Did you join a group of others, or a church?
463	A: Just going and hearing the Gospel, then I am coming back to my house. But there is no any group that I joined. :-
464	Q: Were you involved in God's work? Did you do something in the work of God? Like serving others, witnessing?
465	A: Yeah, especially I am talking to Imams. And some of them are my friends. We are talking with them. Even now. :-
466	Q: Now, from what time on did you consider yourself as a follower of Jesus? :-
467	A: After salvation.
468	Q: When you prayed with M.?
469	A: Yeah.
470	Q: When was that?
471	A: 31st January 2007.
472	Q: :- Now we want to look at some of the factors that helped in your conversion. When we look at that time, the first phase, you said you had already lots of contacts with Christians.
473	A: Yeah.
474	Q: So, what helped you to develop this attitude towards Christians? Why did you not hate Christians?
475	A: Okay, I didn't hate them because the way the Qur'an says that.
476	Q: But you grew up also with many Christian friends?
477	A: Okay, I loved both, Christians and Muslims, according to what the Qur'an says: You are all from Adam and Adam is from dirt. So I loved all the Christians, all the people, I didn't hate them.
478	Q: At the time when you started thinking - deeper, about this time, when you started asking these questions, what brought you to the point that you started to ask the questions?
479	A: Okay, it was after understanding the <i>hadith</i> , because the <i>hadith</i> is the book that is translating the Qur'an. After knowing the <i>hadith</i> I compared the <i>hadith</i> with the Qur'an, then I started asking my questions.
480	Q: So your study about Islam led you to ask these questions?
481	A: These questions about Jesus Christ.
482	Q: Okay. -- And then, when you decided to meet a Pentecostal pastor and you met M. What made you decide that you should talk with a Christian now?
483	A: I decided to talk with the Pentecostal church because I had met with Catholics, I had met with Adventists. But in my life I had not met with Pentecostal people. So I wanted to meet them and talk to them and to ask them some questions.
484	Q: But at that time you had already your disagreement with your director?
485	A: Yeah, according to my teaching.
486	Q: Did that also push you more to ask about the Christian faith?

487	A: Yeah, because the main point pushed me to ask more questions about Christianity, especially Pentecostal pastors.
488	Q: The main reason was what? This disagreement?
489	A: Yeah, the disagreement between me and my director. It was some teaching about the man who is more powerful than Muhammad. And I asked him, and he refused to answer me. ---
490	Q: And then, when you decided to believe in Jesus. What was the reason for that? What brought you to that?
491	A: That led me to be a follower of Jesus?
492	Q: Yeah.
493	A: After asking M. some questions?
494	Q: Yeah.
495	A: Okay, I asked him questions.
496	Q: This was the discussion with M.?
497	A: Yeah, I discussed with M. Then we agree. ---
498	Q: So M. was the one who finally brought you to the point where you -
499	A: Yeah, to the point of Jesus Christ. Yeah, he is the one.
500	Q: Okay. And what helped you to grow as a Christian, afterwards, since you accepted Jesus?
501	A: I was using especially an Arabic Bible, to know more, and to () about the way of Christianity. The Arabic Bible is putting it more clearly.
502	Q: Okay. Now let's go over some of these things again. I have here a list that I want to go through with you. Did any of the following contribute to your conversion? -:- Audio cassettes? Did you listen to audio cassettes?
503	A: Yeah, in R. I was listening to audio cassettes. But not much.
504	Q: Did it help? Were these Christian audio cassettes?
505	A: It helped me.
506	Q: Some?
507	A: Some. But not much. -:- It was from Sheikh Deedat from South Africa.
508	Q: Aha. But did that help you to follow Jesus later on?
509	A: Okay, after listening the tapes of Deedat, then I asked a lot of questions: Why is he putting it like that?
510	Q: So it made you think?
511	A: Yeah. It made me think about it. -:-
512	Q: Did any of the following factors influence your decision for Christ? The attractive life-style of Christians?
513	A: Yeah, attracted me.
514	Q: This attracted you? How Christians live? Some or much?
515	A: Okay, I think it is some. Because the way, especially -- the freedom, the way their behaviour, some of it. But some also () me, especially the way they put their Bible, that () me, not much, but some of it.
516	Q: So some was negative.
517	A: Some was negative, aha. -:-
518	Q: Did you experience any answered prayer?
519	A: I think this one, yeah. Because before I wanted to know more about Jesus and he answered me. Yeah, you can put it.
520	Q: You prayed for that?
521	A: I wanted to know more about Jesus, put "much!"
522	Q: Aha. So you prayed for -
523	A: To dig deeper, to, to know more about Jesus. -:-
524	Q: Anything else that influenced you, that you could say?
525	A: I think the major one is (). Because you can't understand the relation of Islam unless you know the Arabic.
526	Q: The study of Islam?
527	A: Yeah, the study of Islam in general.
528	Q: That helped a lot?
529	A: Yeah, a lot.
530	Q: How has your perception of God changed during the process of conversion?
531	A: This is now after salvation?
532	Q: Ah, yeah, or in this process. How did you think differently about God?
533	A: Well, I think differently about God because in Islam the Prophet Muhammad is now in the grave and Jesus Christ is alive! So I thought more about it. How can I just pray and perform the <i>salat</i> , each and every day, for () who is in the grave, and Jesus is alive? So this is the difference I made between Christianity and Islam.

534	Q: What about God himself? Do you think different about God now?
535	A: Okay, Muslims say that Muhammad is the prophet of Allah. :- I knew that God exists, he lives, and he knows everything in this world.
536	Q: That is what you knew before?
537	A: Before.
538	Q: God is almighty, he is everywhere -
539	A: Yeah, he is the provider, yeah.
540	Q: Do you still believe that?
541	A: I believe that, yeah!
542	Q: So, the question then is again, did your belief about God change?
543	A: I believe that God is changing?
544	Q: No, I mean (he laughs) - before as a Muslim you believed in God.
545	A: I believed in God! Yeah.
546	Q: In a certain way. Now you are a Christian. And you believe in God.
547	A: Yeah.
548	Q: Is it the same God?
549	A: It is not the same God! Allah and Yahweh, there is a lot of difference between Allah and Yahweh.
550	Q: So in whom were you believing before?
551	A: According to the actions and the powers - so now I am not believing in Allah, because I know who this Allah is! ---
552	Q: What is the difference between Allah and Yahweh?
553	A: The difference is that Yahweh is alive. -- And according to the Muslims, you can't believe in God except - Muhammad. So you have to believe in Allah, then Muhammad. Without these two there is no faith.
554	Q: And this is no longer there?
555	A: Yeah, it is no longer there. ---
556	Q: Now, last question. In your process of conversion, in your journey to Christ: What was the role of God, what did God do and what did other Christians do? How was God active in your life?
557	A: I can say that God is the director.
558	Q: In which way?
559	A: Especially through prayer. You can't pray unless you have to request from the Holy Spirit. You have to ask some effort from God. And this is, the major one is the Holy Spirit, to guide you, to lead you to God!
560	Q: How has the Holy Spirit worked in your life?
561	A: There are things that I can't do myself. But with the Holy Spirit I can reason, I can know the way. So I can see the breakthrough through the Holy Spirit.
562	Q: The breakthrough came through the Holy Spirit?
563	A: Through the Holy Spirit! Without the Holy Spirit there is no breakthrough. And I think with Muslims there is nothing as such. ---
564	Q: What did people do? What was the role of people?
565	A: To do?
566	Q: Yeah, in - that you became a follower of Jesus? :-
567	A: Okay, for example the way I met with M. We talked to him. So the work of other people is to reach out. To broadcast the message. But the one who is saving people is only God, is Jesus!
568	Q: But God is the one who saves!
569	A: Yeah! But other people just give out the gospel, preach. But saving is only for Jesus Christ. Yeah.
570	Q: Okay, I am through with the questions. You want to add anything?
571	A: (He mentions the obligation of Muslims to pray, this is supposed to push them from sin. But there is also a verse that says God is punishing those who pray. He wonders how this goes together.)
572	Q: So that is one of the things that makes you question Islam?
573	A: Yeah! You should pray, but at the same time prayer will be punished. "Woe on those who pray." There are many things!
574	Q: I think we will stop here. Thank you very much for this interview!

## 15.4 Interview M4

1	<b>Interview M4</b>
2	First part of interview taken on 14.04.2008 in Nairobi
3	Q: Now in my research I would like to see if there is any difference between social levels and educational levels. (He explains the difference between social and educational levels and their implication on the

	conversion process.) Therefore I would like to know, how would you classify your family where you grew up, were you from lower, poor background or from middle class or a higher class? Or how would you classify your family?
4	A: I would say I was brought up in a middle class family.
5	Q: You did not live in a slum or anything?
6	A: No, no, never lived in a slum. My father worked with A. (an Islamic organization), so he had a good job. He inherited some property from his father.
7	Q: So you were not completely powerless or so?
8	A: No, no ().
9	Q: Okay. Where did you grow up?
10	A: I lived in Mombasa when I was -- I was born there and I lived there up to when I was eight years. -- Then my father was transferred to work in Nakuru. -- Nakuru is where I grew up, although I used to visit the village once in a while.
11	Q: Which village?
12	A: In our village.
13	Q: From your father's side?
14	A: Yeah.
15	Q: Okay, from the Luhya?
16	A: Yeah, from the Luhya.
17	Q: But you grew up in Nakuru.
18	A: In Nakuru.
19	Q: Okay, that's good. Concerning your -- oh, "good" does not mean - I don't evaluate, this is good or bad. But just that it is good to have the information.
20	A: Yeah.
21	Q: You know, all I ask today is not about, I am not checking out anything, whether or not someone is really converted. I just want to see how it happened. So I do not -- judge whether something is good or bad or whatever. I just want to hear. So you don't have to be afraid.
22	A: Yeah, I understand.
23	Q: We are not giving you grades for your conversion. (Both laugh.)
24	A: Now I understand, I know.
25	Q: I want to find out how it worked out and how it happened. Okay. About educational background. To which level did you complete school?
26	A: O level.
27	Q: So you did -- O level is?
28	A: O level is high school.
29	Q: You completed high school?
30	A: I completed high school.
31	Q: Okay. So "secondary school completed." Did you do any further studies then, or training?
32	A: Yeah, after high school my father took me to - now I wanted to go for advanced. But at that time there was only A level.
33	Q: Now A level was after which grade, how many years schooling?
34	A: Four years in high school.
35	Q: Four years in high school. Okay.
36	A: Yeah.
37	Q: This is the same as today?
38	A: The same as today.
39	Q: Four years in high school.
40	A: Yeah. But instead my father took me to -- a Muslim college, B. College.
41	Q: Where is that?
42	A: It is in Nakuru now.
43	Q: B. College. And what courses do they offer there?
44	A: They offer Islamic law, Arabic language, and Qur'an.
45	Q: So all Islamic studies?
46	A: All Islamic studies.
47	Q: You completed this college?
48	A: Yeah I completed, the three years I completed.
49	Q: Okay, so you have a full Islamic religious education?
50	A: Yeah. From there I went to S. (a city in a neighbouring country), for Exchange Program.
51	Q: What did you do there?
52	A: The same, advanced in Islamic studies.

53	Q: For how long?
54	A: Six months. -- Then from there, I came to T. (a city in another neighbouring country). I stayed there for almost six months.
55	Q: Also studies?
56	A: Yeah, studies.
57	Q: What was that?
58	A: T.
59	Q: A college or course?
60	A: It is a college. It is a bit more advanced. -- Now from here, I came back to Kenya. This is where I was employed by B. Organization of Kenya.
61	Q: Okay.
62	A: It is a Muslim organization that does Muslim propagation in Kenya, the Shia sect of Islam. (They talk about the work of this organization.)
63	Q: Okay, so for how long did you work with them?
64	A: I worked from -- end of 1989 to -- 1994.
65	Q: Will we hear a bit more about when you share how you came to the faith in Jesus, about your activities, that will come then?
66	A: Mhm.
67	Q: Okay. So we can say you have university degree or college degree?
68	A: In Islam. College degree. --
69	Q: And your current employment, your current profession?
70	A: Current?
71	Q: At the moment, yeah.
72	A: At the moment I am an evangelist, preaching out to Muslims. I also do some computer work, writing reports and other things on the computer.
73	Q: All with D. (a Christian organization).
74	A: Mhm.
75	Q: Okay. Now, as opening up our talk, I would like to ask you: Can you tell me how it happened that you decided to follow Jesus Christ as your Saviour and Lord? Could you share a little bit from where it started and then how it happened. You can take a little bit of time for that, because this is one of the most important questions for today. So we don't have to make it very short. Take your time whatever is important for that.
76	A: Yeah, I was posted within Nakuru area or some few kilometres from Nakuru at a place called E. And then there I was teaching. I opened up an Islamic institution there to teach children Islam and to propagate Islam in general and I set up the school. Then I asked for more teachers. I was not given because C. (his organization) did not have enough, it had not trained enough teachers. We were in very much need. So as I was living there, there was a neighbour whom I developed friendship with. This man was a Christian. My intention of my relationship with him: I wanted to get him to Islam. And so we had a lot of discussions. I can say he was a strong Christian, he told me many things about Christ. For a long time we talked about this issue, for over a year and so. But nobody was winning the other on his side.
77	But one day he came and called me, it was late in the evening, and then he told me - ahh - he had a small booklet: "Delivered from the powers of darkness." Then he gave me the book. And then he told me, I can pick it tomorrow or the other day. Then after evening prayers when I came from the mosque, I read through the book. Now what caught my attention in this book was the evil powers, the kind of powers somebody had. The person who wrote it had experienced some powers, I can say demonic powers, though I did not know from the beginning. Now at the end of the book this man said, he met a higher power that destroyed what he had. And then that is the thing that shocked me. Because I had lived in Islam and in Islam there is some kind of, there is magic practice, Ramli, which is acceptable in Islam. And I wanted to involve myself in such things.
78	When I read about Moses having a stick and striking rock and water coming out, you know I admired the character of Moses, the way he was doing things, the magic stick, hitting the ground, the ground opening. You see I was very much fascinated by this and I wanted to possess such things, such powers. So this is the time I was looking for powers in Islam to possess something. Or even if it is not like Moses but something similar too. So I got involved somehow in magical things and reading mystic things about power. And I wanted to possess them. I had even a special book from this written by this learned scholars. I had that book. So I was trying in a way to practice some magic. Then, when this person says in the book, he found a higher power that destroyed what he had, and I thought what he had was the power that I was almost even me looking for. I went to find out what is this power that has destroyed all this powers that this man had. And then in the end this man says, it was the power of Jesus Christ. Now that one struck my mind. It somehow shook my spiritual foundation. It shook my whole me, I can say.

79	So I started recalling some things that the neighbour was telling me about Jesus, how he saves, how he assures, how he forgives. These things now started coming. I didn't know Jesus by then, I was so shaken that I was trembling almost, trembling. So what I did, I couldn't sleep the whole night. I woke up, I felt afraid and shaking and then I took the Bible. You know, we had Bibles using for contradictions, you know, I had it. So I took the Bible. Out of fear I placed it at the right hand of my bed, and then I took the Koran, I placed at the left hand side. So I slept in between because I was afraid. I was full of fear. Something was happening to me I could not understand, after reading that book.
80	Now in the morning nothing happened. An idea came to me, where can I get Christian material. I didn't want to tell my neighbour, because if I could have told him, I thought, he might talk about it. So I decided to find who Christ is so I asked him whether he knows some Christian centres, I wanted to research on something, and then he gave me some addresses to the churches outside Nakuru. I wrote a lot of letters. He brought me some pamphlets, tracts, which I could read and take the address, send them away. But nobody was responding. So I was a bit frustrated. And then one time I went to the post office, I found it, I found a reply to one of my numerous letters. Somebody had written from Nairobi. So he sent me some books. So I read about them, I could understand now the sonship of Christ, God and the Spirit. Now I could understand.
81	From there I started knowing more about Jesus himself, what the power he possesses, because the power is what I was after. Now I found out that there is nothing, there is no power above him. He is above everything. He controls everything. He gives life. I read a lot of books. Then I came to the conclusion that Jesus is the only way. I found that I am -- forgiven. The most important thing. That my life is safe with him. That I can be sure of the life of hereafter, and he can take care of me in many ways. He will not leave me. I found out that. Now in my heart I am thankful to God. Now I am forgiven. I confess whatever I have done and I have forgotten, is forgiven. I didn't know how much to pray, but just some few words, sentences or so.
82	So I received Christ in my house, with nobody around. The problem was, how will I tell? Because all I had learned was Islam, I was born a Muslim. I thought of the consequences after that. I tried to find help in churches, but many people did not understand me, even the pastors. So somehow I was annoyed with them and then I left everything. Now, inside me, I was a Christian, but outside I was a Muslim. I lived like that for almost one and a half years. But I was always disturbed. After going to the mosque, and then I come to the house, I didn't have peace with me. Because what I am showing people is something different. What I am is something different.
83	Now time came for me to marry -1994. Now I was of age, my father said, now you are a grown up. And then our organization also, C. said, you know, to serve to propagate Islam you need to have a wife and so on. So I went and married under Islamic law. I married a Muslim lady -- that time. Then, after marriage, I didn't know what was happening to me. But my wife, when I came from the mosque and -- reading the Bible, and somehow praying like a Christian, although I never knew, but some few words came out. My wife noticed something I did not know. She said: "Either you are mad, or something is wrong with your head! How do you come from the mosque, read the Bible, somehow pray at night like - not a Muslim. What is wrong with you? And you are not going for tabligh. You are not going, you are not doing these things, you are a changed man. What is the problem?" I did not know what to tell her. I told God in my heart: "What can I do?"
84	Now, I told my wife: "I am a Christian, to be honest! Jesus is my Lord!" I told her. And that shook her! When I told her she was standing -- and she almost fell on the floor, because of shock, you know. And then she did not talk for almost an hour she did not talk. And then she told me: "Do you know what you are getting yourself into? Your father is a respected person, Muslim. You are also respected, the mission is depending on you why are you getting us in all this trouble? You know the consequences of doing these things. What kind of evil has gone onto your head?" And then I just prayed a silent prayer: "God, can you cool this lady down!"
85	Now after a day, she told her mother and her father. The father was furious, he wrote a letter to say: "Come back home!" She left and went. After three days the mother told her: "Go back to your husband!" Now without the knowledge of the father, her mother sent her back to me. When I saw her I was happy, but also afraid and somehow confused. After that I got an invitation, you know, when we were in college, there are some group of students, the ten best. These ones normally get automatic - scholarship, after some time, working in the mission. Now three scholarships came, mine, another one for my colleague F. and another one for G. We had to go to Iran, everything was prepared, the air ticket was ready. What was remaining was just we go for the visa. Now that is the time she turned on me, where am I going? Now this friend of mine who was sending me these booklets, I called him and told him: "We are going to Iran. I don't know what to do now." Then he told me, if you go to Iran, you are going deep into Islam and you will not come out, don't go. I came back to the house after calling, I wrote a resignation letter, one to our office in Nakuru, another one to our head quarter here in Nairobi, and another one to my father. So when

	the letters reached them, all hell broke through.
86	Q: You told them that you are a Christian?
87	A: Yeah, I am a Christian, I am not a Muslim.
88	Q: Also you told it the organization?
89	A: Yeah, all, it was the same letter, but just changing the names.
90	Q: Yeah.
91	A: Now I told them I am a Christian, I can't go. When I came out of my house I went to the town to buy some stuff there in the supermarket. When I came back to the house, every detail of my book was taken away. It was taken away because I was living in the mission's house. Everything was taken away, all the books, anything that belonged to the mission was taken away. Now in those books all my communication, Christian material and whatever, it was taken away. I was removed from the house. I was told: You can move to somewhere else if you don't want to work with us. From their I didn't know where to go. Because my father there and the community were after my neck. The mission was after my neck. I was not safe even in my own life. So what I did, I went away from that place and rented a small room. I paid three months in advance as I think where to go. Now from their, lucky enough, this friend of mine called and said: "How are you doing?" I told him: "I am in trouble, and don't be surprised if you don't hear from me, because I might be dead." I had never known that person, only through communication.
92	Q: It was not your former neighbour? It was someone who sent you material?
93	A: Yeah, from Nairobi. :- Now he told me, come! I came. He told me, where is your wife? I told him I left my wife in Nakuru. I went and picked her. Then this man gave me accommodation in his house for almost six months. I was there, attending Bible studies at the church, H. We had some Bible studies in between the weeks. And so I received a very, I can say a very strong foundation, that time, from people who told Bible from that early. And from there, you know, my certificates were not, they were only valid in Islamic. So I had to learn some computers, to help me find a job. I lived with this man, he paid my college studies for computers. I lived with his family, and then when I got a job I had to move from his house. I went and rented my own room in the slums.
94	So I lived there for some time but the family was still giving me headaches. I was being tracked down, you know, traced where I am, because a lot of people used to live in that place and they know me, I could be easily be traced down. One time they came and framed me. There was a lady who came and rented a room next to - almost three rooms from us, I and my wife. She said, I grabbed her, I wanted to rape her, and I was taken to the police station. I spent the night there, my friend came and took me out even the police were confused, what kind of a charge is this? You know, she was asked what time was it, and where was he, and who was there? She couldn't say these things, and when the police checked the time she was talking about, I was in college. When they went to college they found that I had attended classes, I did even an exam. And the police asked: "Is there something wrong that this people want from you?" I said: "You can't understand!" That is what I just I told them. And then the lady was asked whether she knows me well. She didn't know me, even me I never knew her. I just saw her as a person, as a neighbour. So I got out after spending a day in the police cell. My wife also gave me another problem, from this problem to another one. Because she was just screaming: "What are you doing?" But I could notice after time and again, as the time moved, she had toned down her voice, and there was no much of spiritual talking in the house.
95	Q: But she knew that you are a Christian?
96	A: Yeah, she knew, because I was moving now, it was open.
97	Q: But she still stayed with you?
98	A: Yeah.
99	Q: Did you have children at that time?
100	A: No. And then we were introduced to another couple who also used to give us some lessons. Now I don't know how it worked out that the lady from that side became very close with my wife. I noticed that. And then that lady, I told her: "Why can't you talk to my wife about these issues, of Christ? Give her some comparisons, you know." She used to give her lessons in a very friendly way. Then after some time my wife became a Christian, she received Christ. This was my luckiest day.
101	Q: This is the same wife you are married to now?
102	A: Yeah! (Both laugh.)
103	Q: This is really great!
104	A: I was very happy that time, it was a lot of celebration, you know. The house was happy. Although I didn't have other people from the village to celebrate with me, because it is predominantly Muslim. So I was very happy.
105	Q: From what background is your wife, from which tribe?
106	A: She is a Luhya also, but different dialect, we speak different dialects.

107	Q: She is a full Luhya?
108	A: She is a full Luhya, both parents are Luhya.
109	Q: And also Muslim family?
110	A: Yeah, Muslim family. -- So after becoming a Christian, now I saw myself as a complete person, complete package. Now from there we used to attend church together. But the community did not give up on us, even to date I can say. There is a lot of problems they cause. (He shares an incident when a former colleague of his, a Muslim, invited him for a talk about his new faith. As he was in the house of that man, he was offered a drink that made him very dizzy and he almost lost consciousness. When he went to a doctor he was told that he had taken a strong drug that could have caused him to pass out for some time, even though it would not have killed him.)
111	So the community is still tracking me down, this strong teachers from Muslim background. Although the danger is somehow reduced, but it is still there. Even my own sisters, you know, they are still hostile to me, very hostile. And whenever something happens, maybe in the family, the community, in our clan, in our house, everybody reflects at me, this is a bad omen to us. But the only person who was sympathetic to me was my mother. You know, she could tell me everything they do, they say, they plan. And she could tell them: "Why are you after my son? Just leave him! God will bring him back if he has to bring him." But all others, my father, is only - we talk nowadays. But I am sure it is because he only has me around. There is nobody around. My sisters are married away. The first born is living in I. (another country) with her husband. Then the second one is married, she lives in J. (a town in Kenya) and then the other one lives in K. (outside Kenya) with her husband. There are three sisters. I lost two brothers. So I am the only one there. So probably this is what pulls him to me.
112	Q: Your father is still in Nakuru?
113	A: No, he retired now. He is in the village. :-
114	Q: So you visit him from time to time?
115	A: Ah, once in a while I go there, I can go there three or four times per year. We still talk. We talk, even we eat together nowadays. But he still believes, one day I will go back to Islam. That is his belief. And he never gives up on me, he is praying always his du'as. I can hear him talking about his du'as and other things. What he normally tells me, I changed a lot. I ask him: "Did I change from bad to worse? Or worse to worst? Or what do you mean?" (Both laugh.) He says: "Not really. Not changing from bad to worse, but your behaviour completely changed. You are a very different person. You used to speak with a very high voice but now your voice is low, you are humbled somehow." And then I asked him: "What do you think of that? What do you think changed me?" And he said: "Aah! I know you want to tell me Jesus! Let's forget about this issue!" (Both laugh.)
116	My father is always with me. But the community, my paternal uncles, we don't see eye to eye. Although I try much, I speak to -- my nephews, we speak, chat, discuss things. Others are not interested in my religion. They are just there, they are not Muslims, they are not Christians. They are just there.
117	Q: Are there many Muslims amongst the Luhyas?
118	A: Luhyas, traditionally were not Muslims. But you know, Arabs came -- from Uganda, traders. And then when they reached within our home area, they found the Luhyas fighting the Nandi, and the Bukusu. Bukusu is also another sub-tribe of Luhya. Now the Arabs came as assistance weapons to our ancestors. They helped them to fight off their enemies, and then they secured the place. They put businesses there, they took children to school. And this is how our great-grand fathers became Muslims.
119	Q: Which area is that?
120	A: Now traditionally we were from Mumias.
121	Q: Mumias is a kind of Islamic centre in Western Kenya?
122	A: Yeah, yeah. A lot of Muslims are there.
123	Q: So your father, which sub-tribe of Luhya is he from? (They talk about various sub-tribes of the Luhyas and their influence by Islam.) Well this was very good, this was very interesting to hear this general story. Now, just a few more questions. Maybe some of them have already been answered, but let's just see. What was your Islamic religious life before conversion?
124	A: Aah! I used to propagate Islam.
125	Q: Very convinced of Islam?
126	A: Yeah, pulling many to Islam, many came. We used to visit these slums, and we induce people, we give money and medical care, such things. We help the poor people, very vulnerable at times.
127	Q: And you yourself, practised the pillars of Islam?
128	A: Sure!
129	Q: Prayers and fasting and everything?
130	A: All!
131	Q: Did you ever go to hajj?
132	A: No, no, I was almost - my father is a hajji.



133	Q: If you think back at this time: What did you like about Islam before your conversion to Christ? What fascinated you in Islam?
134	A: I don't have a specific answer to that. But it is the religion I was brought up in, you know. So I was () into Islam, from the beginning. And now, when Islam talks of one God, if you listen to them, they somehow seem to be convincing. If you think about - trinity, that the Christians speak of, when you don't understand that, it is something very complicated for people to understand. You know, I can say, with Islam it is very easy to grasp, with your mind, you know physical. Islam is very physical things, things you experience and do and see and reason. But in Christianity, these are the things, matters of heart. If you don't have the Spirit then you will not understand. You can't be convinced by physical things in Christianity, it is matters to do with the heart.
135	Q: Was there something specific that you enjoyed doing? Did you like the prayers? Did you like the Ramadan? Or you just did it because it was a duty?
136	A: I can say it is a duty, it is tiresome. You know, you have to keep time always, you know, you keep off najis (unclean things). All these things are very restrictive. And if you have business to do, you know, you have to break in between, go for prayer and come back and whatever. But you know, in Christianity you can pray wherever you are, even sitting here you can pray. Five minutes. If you are in bed, you can pray. If you are in the bathroom, you can pray. You are sitting in the kitchen, cooking, you can pray. They don't have to remove shoes, such things. So that is very good, convincing.
137	Q: Can you tell me a little bit more about your family situation before and at the time of your conversion? Your relationship to the family and wider community?
138	A: My family, you know, they are Muslims, and very hostile to me.
139	Q: No, before, before the conversion first!
140	A: Before?
141	Q: Yeah. Did you have good contact with your father?
142	A: Very excellent, very proud. My father always wanted me to be a big man. It is called a big sheikh, you know. He wanted to educate me in Islamic studies to the highest level. This was his desire to have me as a sheikh, a very learned scholar in Islam. So when I went into this teaching Islam, he saw a chance too, that his dream is being fulfilled. He was happy and when I got scholarship and then he was jumping up and then making --
143	Q: How was it with your mother, brothers and sisters? Did you have a good relationship?
144	A: Very excellent, at that time.
145	Q: Now, you shared already that as they realized that you are becoming a Christian, this changed quite dramatically, yeah?
146	A: Yeah, it changed. They are very hostile to me. They say, you are bringing us shame! My father couldn't even walk in the market. He says, this is shame! I don't have a face to face other people.
147	Q: Did they ever try physically to beat you, or to harm you?
148	A: They tried it, but -- I can say God protected me, and I could get their plans beforehand. You see my mother was the source, I can say she was amongst their plans. So she used to inform me of things that are being planned by the community even without the knowledge of my father.
149	Q: This means that they never managed to actually beat you or do any harm?
150	A: No, they never managed.
151	Q: It was just this one time you were with this man who invited you and gave you the tea, that was the only time you really - someone actually physically tried to do some harm to you?
152	A: Yeah, and then when I was put in a police cell. You know, that is a very serious issue. A case, you can be put behind 25 years, you know.
153	Q: If you are convicted of such a crime.
154	A: If you are convicted of such crime. Or if in Kenya, you know, the wheels of justice are very slow. You can go to the - and that is not aailable offence. Nobody will bail you out. So you will go there, they will put you in remand. The case will drag on for three or four, five years. Then they release you, you have suffered. I think God protected me in a way, a special way.
155	Q: Another question that we also probably have heard already. But what was your position, your role, in society before your conversion?
156	A: Before my conversion I was, they looked at me as the role model of the family and community. As the head, you know, I am the first born and my father's first born boy, and this is more valuable than first born girl. And my father looked at me as somebody who will carry the good name of the family name in the Muslim faith. He regarded me as such. He regarded me as a good example to my siblings. I have led a good example, you know, I have fulfilled - I am there in the line that he wanted me to be as his son, as his inheritor. Now, you can imagine the shock he has, because in Islam, if your father dies, the first born boy has to pay the prayers. Probably your father never prayed. So if your father dies you will do a lot of prayers to cover up, maybe what he missed out. Now, you can imagine the shock he had when I became a

	Christian. Who will recover the prayers? This shocked him. You know, he even lost weight for a long time. Just after a period that he started gaining up. -- He regarded me as the leader of the family. -- Spiritual leader, and adviser to my siblings. An example. And his pride, you know, to the community. To say, look my son now, in the line! -
157	Q: How happy or content were you with your life and religion before conversion? Did you ever have doubts about Islam or about the truth of Islam or?
158	A: Yeah, there are some things that I could not find answers.
159	Q: That is before you started reading this booklet and so on?
160	A: Yeah, yeah, it was before. You know, in Islam you are not sure of your life. -- What will happen to me if I die? This question is always there. You don't know whether God will allow you to his kingdom or not. And then, even in the prayers, when you pray, you are not sure of anything. Did I do it right? Have I failed? Something like Ramadan, you know, when Muslims will meet during Ramadan, you will hear them saying " <i>sawm maqbul</i> ." It is kind of trying to assure you, may your fasting be accepted! It is something you are not sure of, you are doing the right thing or not. And then this issue of doing good and bad, the covering now comes. When you do something bad and you know you have sinned, you have to cover it up, with another good deed. So you are not sure whether this is accepted in the eyes of God, in the eyes of Allah.
161	Q: Did this really bother you?
162	A: Sometimes if comes. Especially, like - you will find some people praying and shaking, you know.
163	Q: I mean you personally.
164	A: Yeah.
165	Q: Did it bother you? Were you worried about these things?
166	A: Yeah! That worry is there!
167	Q: Even though you were a teacher of Islam, propagating Islam, but you still had these worries?
168	A: Yeah. These worries are always there. Especially for life hereafter, you are always not sure of this issue. - And then at the grave side, when you go to bury people, when you go to bury, this is the time you feel the fear. You really don't know. Because you see, when they bury somebody, after that they pour water on his grave. And then they go on praying for the person, for God to remove some of the things that he did. Just to cool the temper of God only now.
169	And then during Ramadan, mostly during Ramadan. In Islam we have somebody called Mu'awiyya. Mu'awiyya was the uncle of Muhammad. And so he never accepted Muhammad as a prophet. What he did, he used to plant thorns in the path where Muhammad used to pass. Then Mohamed was hurt, always. Now during Ramadan you find Muslims cursing him, Mu'awiyya and his wife, because they hurt the prophet. Now that talk you hear, we say: "Now Mu'awiyya is in more trouble as we fast and pray for what he did to the prophet."
170	Now this used to reflect back on me, did I do something wrong to somebody, until one day he will curse me in my grave? And then Allah will increase the punishment? This is the fear that I had always in me. I don't know, that now the fear has been removed by Christ, I never knew. But now I am very comfortable.
171	Q: You mentioned in the beginning that you were interested in this power, spiritual power.
172	A: Yeah.
173	Q: To what extent did you acquire this power?
174	A: I had not gone much deeper. I approached one Sheikh. His name was Sheikh L., he was a Pakistani, but a naturalized Iranian. Now, Sheikh used to teach us simple magic, you know. You start from very, very low, to high. Now there, he teaches you things that you can practically do and work out. For example, you are travelling and you don't have bus fare. There are some things you do with the Qur'an for two, three days. Let me just get to do the (), then nobody will ask you for money.
175	Q: And this worked?
176	A: Sure, it worked!
177	Q: You tried it?
178	A: We tried. You want a certain lady, now it is difficult to get her. Now for this you look where she stepped, you know, with bare feet. It is very hard to get, but if you find it you can make things with the Qur'an and it works. But these things worked different, not always. I noticed, if you do such things and there is a Christian in the car, it will not work. He will ask you for the bus fare. This one I noticed. And you can even feel it. If you meet maybe a Christian lady, a born again lady, and you tried it, it can't. And there is always that, there is a kind of something that puts you off. You change your mind always when you encounter such people. Its is a feeling that you can't succeed. Then you change your mind to something else. (He explains his conviction that God had protected him at that time from deeper involvement in such activities. He also shares how Muslims know that their magical acts do not work on Christians, they can not harm them.)
179	Now for these magical powers, not all Muslims have these things, you know, there is this kind of

	knowledge you are taught, you are taken through. If you want to maintain, you can go. You know, Islam combines few things, even the African tradition way of life, like marrying many wives, Islam agrees to that. There is some (). If you go to these witch doctors, things they do Islam agrees to that, you know. So it is very easily incorporated into that. And people who get that kind of special education, from the basic ones, you find them heading to Tanzania for further, or others go to Pakistan or something like that. Even Iran also have some special sheikhs. There are special books that take you through the process, yeah. But it is not taught in school, you know.
180	Q: Okay, another question. When did you first think seriously about Christianity? What year was that?
181	A: That was 94.
182	Q: And when did you become a believer in Jesus?
183	A: The same year.
184	Q: How much time was there in between, about how many months?
185	A: You know, from back, 1993, there was a lot of discussions going on between me and a Christian, almost the whole of 1993. And then the book came in 1994.
186	Q: In which month about?
187	A: February, 1993. This was when I was reading about -
188	Q: 1994!
189	A: 1993 is the discussion with that guy.
190	Q: And then February 1994?
191	A: No, this is in February 1993, when I talked with this man. Now, seriously about God, Christ, it came in around March, not March, the end of December 1993, almost January.
192	Q: Was this when you got this booklet about -
193	A: Yeah, January now I got the book. Now, after reading in February, in March I became a Christian.
194	Q: In March already?
195	A: Yeah.
196	Q: So it was two months in between.
197	A: Yeah, two months. --
198	Q: So, what triggered this question? When you started thinking about Christianity it was this issue with the -
199	A: Power, the power because in the end it said the power destroyed all. So I wanted that power, which he says at last, Jesus Christ.
200	Q: Okay, that triggered the question.
201	A: Yeah.
202	Q: Now then, as you look back, what was the main reason for you to become a Christian?
203	A: The main reason was - I can say the worry in me. I found assurance - of my life. I found a cover where I can hide -- from fear. So this pulled me towards that. And truly there is assurance, you know, the fear is removed.
204	Q: That was the main issue?
205	A: First you learn something new, you know. You can feel afresh, you know, you feel like as if you have now come, something was covering you, now you can see. It is how I feel, you know. I feel something like we were in darkness, in a dark room, now you have found, now you see the world differently. You look at things differently. This is how I felt, I am from darkness now. I felt relieved, you know, as if something was holding on me, now I am relieved, now I can walk with my shoulders high, you know, the fear is gone.
206	Q: I think the next question we have covered already: How did your family/community react to your conversion? You shared that already.
207	A: Mhm.
208	Q: Maybe the last question for today. What changed in you life as a result of your conversion?
209	A: What changed really? Now, people told me I was harsh, very militant somehow, in approaching issues. I was somehow militant. This is what people tell me now, I did not that -
210	Q: And today you are?
211	A: They told me I have changed. I am a bit - I am humble they say, you know. I am tolerant. Actually this is what people told me.
212	Q: Outwardly, of course, your whole profession, your job, everything has changed since then?
213	A: Everything!
214	Q: Instead of propagating Islam, you are now propagating the Gospel! (Both laugh.)
215	A: Yeah, everything changed, inside, outside, even my dressing (cloths), you know. Everything has changed.
216	Q: Why did you change your dress? Is that more a religious issue, or more a cultural issue, or?
217	A: I can say I did everything, outwardly I changed everything, because -

218	Q: You were wearing a Jellabiya, or?
219	A: Yeah, the <i>kanzu</i> . That one and the robe always appeared, even the cape. I never shaved my hair. But I did that one thing, it was very strange for me to appear in a church in all that -
220	Q: Was this the dress that you used, that your father also uses? Is this in the Luhya tradition that Muslims wear this? Or was it the dress associated with the C. (his former Muslim organization) situation?
221	A: No, it is associated with Islam. But now, you find a difference. If you go to Luhya land, the Muslim women, they go to the farm. You see, and you find them they have removed the scarf and the <i>hijab</i> , maybe just like this, to prevent soil from entering the hair. But when they go to the market place or in public places, they put it on, because of work.
222	Q: What does your father usually wear?
223	A: Now, my father doesn't really work much in the farm -
224	Q: No, I mean what he wears -
225	A: He still wears that long gown.
226	Q: Same as you used to wear?
227	A: Yeah. ()
228	Q: And you didn't feel you could keep this kind of tradition?
229	A: No, I felt as if I am associating myself - to Islam. To confirm that I am a changed man. Also I read about Paul, he changed from Saul to Paul. Although I don't know how he dressed, but this somehow came to my mind: Paul - Saul. So I changed everything.
230	Q: Why did you change your name?
231	A: My name was for security reasons. And secondly, I wanted to sound a Christian, to everybody. To disassociate myself completely with Islam. Now if you go to my home area, people will call me M. (his former Muslim name). I normally tell them, I am N. (not a Muslim name), to replace that. I want to show them, I am no longer the person you used to. I am a different person now, you know. I am a different man, who changed everything. Now this is me. And then I imagined, if I still use M. (his former Muslim name), I still dress the same way, people will not see much difference. But name was also, as I told you, for security reasons, yeah.
232	Q: Okay. I think this is very good for today. This gives a very clear overview of what happened. I think we will stop today and then continue next time for more detailed questions.
233	Second part of interview taken on 22.04.2008 in Nairobi
234	Q: Let me start with the first question straight away, which is question number 21 on my sheet. As you look back at the way you became a follower of Jesus Christ, would you say that there was a development, a process in your conversion experience?
235	A: It, it was a process. And then the process became a development afterwards. How I developed through.
236	Q: Okay. Now in which way was there a process?
237	A: A process was by reading books and then talking to a Christian friend, reading the book, getting convinced, making a decision.
238	Q: Okay. I want to do a little exercise with you. I have some papers here, and I would like you to write. What would you identify as particular stages in this process? Particular stages of the development in your conversion? With just one or two words or a short sentence describe: What were particular - stages, I think, is the best word.
239	A: The stages that -
240	Q: You went through in your process of becoming a follower of Jesus.
241	A: Mhm, you want me to write down?
242	Q: Yeah, please, if you don't mind.
243	A: First it was, let me write it short: Met a friend. -- And then -
244	Q: Just take one, if you have a different stage you take another one. -- Let's go step by step, okay? Met a friend, yeah? And then, is there another different time where you did something specifically, felt something specific?
245	A: From there goes talk, a talk developed --- on spiritual matters.
246	Q: Okay, talk developed on spiritual matters.
247	A: Mhm. Then the friend gave me the book.
248	Q: Okay.
249	A: From here, I read the book.
250	Q: Okay, let's say this belongs to: He gave you a book you read the book. That could be put here on the same.

251	A: Mhm, I read the book.
252	Q: Okay.
253	A: Alright. Then my foundation, I developed thoughts from the book.
254	Q: So this book, reading the book developed thoughts?
255	A: Yeah, I developed positive thoughts about Christ and Christianity.
256	Q: Okay.
257	A: Now these thoughts led to research.
258	Q: Maybe we can put that on another paper then.
259	A: The contents of the book led to more search about highest power, I can say.
260	Q: Yeah, the question of power was an important question for you.
261	A: Yeah. Highest power. Then later - I found the power I needed. Then from here - then after finding the power I wanted to know how I could live. I wanted to know how I could live within that power. I wanted to know the - what do we call it in English? In Arabic we say mashaat - the stages you have to go in to be fully incorporated into that. I wanted to find out the - demands of the power for me to be accepted fully in. ()
262	Q: Demands or conditions?
263	A: Yeah, conditions! I wanted to find the conditions on how to live and please the new-found powers. I requested for more materials about these powers. I needed more material and a bit of enlightening.
264	Q: Yeah.
265	A: I requested for more materials concerning the power. I learned a lot about Christ, which is the powers, about Christ and how to live as a Christian. Because this powers - I found that in Christ it was very attractive, you know, the promises. The promises were very convincing and attractive.
266	Q: Okay, maybe we can put that another -
267	A: The promises. The promises by Christ were attractive to the heart and very convincing. This is what made me, this convincing promises. Like I am new, I am forgiven, I can be sure of my life after - I am sure. I don't have to worry about death when I have Christ with me. Death is just transformation to - eternal life, you see. It was a sure way. It convinced me that it is very sure, that when I have Christ, I don't have to do this and this to please him. But by living in me, by living his way of life, my life is complete. No worries. That is what made the convincing factors. Is what convinced me really the promises of Christ. I am forgiven and I am new, I am a new creation. My eternity is assured, no worry of life hereafter, etc. Many things that followed, that attracted me. Now, later on -
268	Q: Was there another stage then?
269	A: The stage that I took was just to confess.
270	Q: Okay, that was the decision then.
271	A: The decision, after being convinced -
272	Q: You can maybe write it down.
273	A: Yeah. I decided to follow Christ as per his promises. And I was happy to be written in the book of life.
274	Q: Okay.
275	A: I was very happy that Christ knows me by name and my name is written in the book of life. Now from here -
276	Q: Would you identify another stage then, after that?
277	A: After deciding to follow Christ? -- Yeah, I would say. After deciding to follow Christ I was happy to see my own life became very jovial. Now from here, I can say I wanted to tell every one at that particular moment. But the circumstances at that time could not allow.
278	Q: I think that is okay, just leave it there. (He summarizes the stages and puts them in sequence.) Okay. This is very good insight into this. Now, lets move on to the next question. And this is, we want to look at different phases of your journey to Jesus Christ and try to understand them better. So I have phases identified and we will see how that works out in your story. But for each phase I want to ask you to answer four questions. What did you know about Christ and the Christian faith at that particular time? What was your attitude towards Christ and the Christian faith? Did you take any decisions to do something? And how long did it take until you moved to the next phase?
279	So let's go step by step. First of all we want to talk about the time, the phase, the time before you began to think consciously about the Christian faith. You started here off with number one, that you met a friend. But maybe even before that. If you look at the phase, at this time, when you - before you began to think consciously about the Christian faith. Okay, let's answer these questions: What did you know about Christ and the Christian faith at that time?
280	A: Before I became a - ?
281	Q: Before you even started thinking seriously about it.
282	A: Jesus that time to me was just like any other prophet. Because that is how I was encultured from my childhood. He was just a prophet sent by God to the house of Israel. He was not sent to all people, he was

	only sent to the Israelites. So for me at that time, Christ was the prophet of the Israelites. Yeah, not to me.
283	Q: What did you know about the Christian faith?
284	A: Christian faith I knew they worshipped, they called Jesus God. And the way I was taught is that - there is only one God, Allah, and no one or nothing can be compared to him. So Christ, what did you say?
285	Q: What you knew about Christ and the Christian faith.
286	A: I knew Christ as a prophet and Christian faith I knew they worship three gods. They mislead people, they have changed the Bible to suit their way of thinking, and they have done blasphemy like calling Jesus God.
287	Q: Now, what was your attitude at that time towards Christ and the Christian faith? How did you feel about them, think about them? You were talking about what you knew about them, but what was your attitude?
288	A: I was full of hate for Christians. I had -- a very militant -- way of - I had no weapon at that time, and the law in Kenya could not allow you to kill. But if I had that chance that time, whenever I saw somebody preaching on the way, talking about Christ, leading people, I saw him as a person who is misleading people, people who are very innocent, and that person deserves death. That is how I wanted things to go.
289	Q: That is quite clear then! At that time, did you take any decisions to do something?
290	A: Yeah, our decision was to convince the people whom we refer to as the innocent, to see Islam as the only way. Muhammed as their prophet, who was sent to the world, not Christ. We used the Bible to convince people a lot talking about - Jesus being a prophet.
291	Q: Okay. Now that was - how old were you until you started to think about Christ?
292	A: When I started thinking about Jesus Christ was - in 1993 or four - that time. You know I was born in 1969 -- January 69. So up to 94.
293	Q: About 25 years?
294	A: About 25 years, yeah.--
295	Q: Okay. Now lets go to the next phase. And this is the time when you became aware of the Christian faith. Before you did not seriously discuss it, but just when you became aware. Okay, that would - if we go to our papers - here, when you met a friend and a talk developed on spiritual matters, probably these two. At this time, what did you know about Christ and the Christian faith?
296	A: When I started thinking positively?
297	Q: Yeah. What were the thoughts, the information that came that made you start thinking?
298	A: The information that I had was that Christ was above everything. That is how I started thinking. Now, because I was - somehow leaning towards - occultic practices, and wanting to learn about those things that have powers to, magical powers, you know, I was shocked to learn that Jesus is above these things. He can destroy any forces and he is more a way of a super power - although there are some little powers around, but he is now superior. And this got my attention. I am looking for some powers, and this is the highest. Now, let me look for this highest ones. Now this is the Christ.
299	Q: So what was your attitude there towards Christ? How can you describe your attitude?
300	A: You know, my attitude at that time, when I read the book, is that what you mean? You know, this came after completing reading that booklet.
301	Q: I just want to compare your attitude before you started thinking about these issues. You said you were very hateful of Christians and all this. That they are deceiving people. But now you realized, Jesus has power. Did your attitude to Jesus change here already?
302	A: Yeah, it was somehow changing. The ground was - like a house shaking, you know. Because I was brought up to believe that. And now what I found out is something totally different. Now my -- thoughts changed somehow positively. And I started even recalling some things I heard even preached in the radio or on the street or on television, about this, the giver of life. (He shares how his attitude changed and became more positive towards the Christian faith. The hatred was somehow disappearing. But he still didn't know how to act. He began to ask God in prayer to show him the right way. He realized that he should not look at the negative examples of some Christians, but focus on Christ.)
303	Now this time I () now on the person of Christ himself, and looking at people - I brushed that one aside. Now I was dealing with the power, the person of Christ, as himself. Now, this was very convincing to me. Not the deeds of the people.
304	Q: Now that was - I think this is already leading to phase three, when you interacted with these new ideas. So lets move to this phase three, the time when you interacted with the new ideas. What did you know about Christ here and about the Christian faith?
305	A: Now here, I came to know, Christians are worshipping the true God. The most powerful power I can say. The superior power to anybody, I knew Christians now they are worshipping that. And that time I also knew, Christ is above all, everything. And I knew also, Christians at that time now, I understood they are not involved in rituals to please God, but just by heart - they can please - God. Unlike Muslims, you

	know, they have to do certain rituals, to go for prayer, certain times, specific places here and here. Now I could understand when I saw preachers on the way, I understood these people, why they talked about Christ everywhere.
306	Q: And so, what was your attitude towards Christ and the Christian faith?
307	A: At that time the militancy in me came off. It cooled down, it wasn't there. It was eroded. And the hate, the hate I had for them actually changed. And now, this is where it was forcing me to be hungry for more, to know more, so that my old ways of thinking about them could get away from me.
308	Q: How long did it take you until you moved to the next phase? Let's go back to the second phase, when you became aware of the Christian phase. How long, from when you received this Christian booklet first time, how long did it take until you seriously interacted with this and looked for more? It was a very short time, or?
309	A: Yeah, in fact in the first place, I can say I have somehow accepted Christ half-heartedly, that time when I finished reading the book. So now, after reading some books, it took me a process, let me say -- between three and five months around.
310	Q: Okay. (He explains how he needed to correct some of the wrong ideas he had in his mind about the Christian faith. E.g. some of the stories from the Old Testament are told differently in the Qur'an. This change happened mainly by reading books. Through reading he grew in his understanding, also sermons he heard and TV programs.)
311	A: So this kind of correcting my mind, it has never ended.
312	Q: Yeah, okay. Now let's go to this topic more about this phase when you actually decided to follow Jesus. At that time, what did you know about Jesus, when you decided to follow him?
313	A: At that time, when I decided to follow Christ, I knew him as a -- first I knew Jesus is above everything. Now, being above everything, I wanted to associate myself with him. In the process of associating with him and learning more to know him, at that time I knew he is the saviour. And he came to save me and everybody else who agrees to. I understood it as now it was an offer, like a gift. If somebody comes with a gift and gives it to you and you don't take it, it is not yours. He will take it somewhere else. But if you take it, it is a gift, you will take it, it is yours. Now, Jesus I saw him as a person who has brought something for me, it was like a packet that I did not know the contents. Coming from a good person, I can say, I knew let me now get into the - take the gift, open inside and see what is there for me. Having promised life, it clicked in me, the life is inside, the life is how does it go, how does it work.
314	Q: So at that time you decided, you took a decision then, or?
315	A: Yeah, I took a decision to do something new. It was something that is inside, I wanted to unveil it and see what is there. Because it is coming from the Almighty, the Powerful One. Now, coming from that, is something good. If it comes from somebody who talked good of you, it must be something good ().
316	Q: What was your attitude towards Jesus at that time?
317	A: It was changing now from -- a prophet - now to God, to be admired.
318	Q: So you admired him?
319	A: Yeah, I admired him, I liked him, I adored him.
320	Q: Aha. -- Was this a longer process or was this something that came suddenly and you said, now I want to! After you have interacted with all this, you then said, now I want to take this?
321	A: Yeah it took -- in fact I told you in the beginning, I decided half-heartedly that I am going this way, let me know more. Now, as I continued to know more, I was pulled towards going that way. Now that took a process, it took some -- I was convinced, as I read I was convinced on a daily basis, everything I read, from the Christian books I read and the Bible, I took in, and then it took - almost three to five months about that time.
322	Q: And then the decision came, that you decided and you did it, in a short time or you struggled a few days or a few weeks with this decision?
323	A: It was a struggle of few days, because I remember I was so much scared, after knowing Christ. I was somehow shaken and - I told you earlier sometime, I took the Qur'an and the Bible. I felt - I took the Bible on the right hand of the bed and the Qur'an on the left hand and I slept in between. You know, I felt as if two forces are fighting me. One wants to remove the other. But I was still clutching to it, because this was my life, you know, from childhood. So the two forces were fighting within me. The forces I can say now, it was the force of Christ and the force of Islam. Now, the two forces, I can say now, Christ overcame the other force. Then he took the centre stage in my heart.
324	Q: Was this something Christ did, or that you did, you wanted?
325	A: You know, I was convinced with these stories that I was reading and his power, his promises, and I found myself going that way, leaning towards Christ, more than Islam. -- So eventually I got absorbed into that. I could no longer think positively of Islam at that time. The first question that I asked myself was: "God, now I am a Christian, I am becoming a Christian. Then why did you make me in Muslim?"

	Make me waste all my years there, my relatives, my sisters, all die as Muslims.” You know, I started even feeling - somehow bitter about God that he did not tell me these things. I did not know these things earlier.
326	I found myself as if I had wasted a lot of time. And I began asking myself: Supposing I died like that, what could have happened? I thought of those who died, the loved ones, where they are. Can I pray for them? No, the chapter is closed. The decision is in God’s hand. Now, I admired everybody who knows these things. I wanted even to call my father, just take him. But no. You know, it is completely something new. Something like - I felt as if it was dark, darkness, now light has come. Something good.
327	Q: This intense struggle, how long did it take?
328	A: The intense struggle - I am talking about when I made the decision. These things that I was recalling now - why didn’t it happen earlier. But living in Islam, even after becoming a Christian, I stayed there for one and a half years. Because I was trying to find ways to come out, then to denounce to everybody. It took me one and half years. You know, I married under Islamic law, but I was a Christian in my heart. Because I didn’t know what to do, what steps do I do. Now these things were disturbing me always, you know, I didn’t have peace, spending sleepless nights.
329	Q: Your marriage was already after your decision?
330	A: Yeah, my wedding was after the decision. But I didn’t know what to do.
331	Q: Okay, this leads us to the fifth phase, the phase after your decision, or since you had began to follow Jesus. Lets briefly look at this. What did you know about Christ here? Anything new that came up after you decided to follow Christ? Did you learn anything new since, in the time after?
332	A: Yeah, the first thing that came to me was that there were promises that God made years earlier concerning Christ, which I never knew. That is like, I find in the reading of my book, for example the linking between God making animal skin to cover the nakedness of Adam and Eve. Now, this I learned later. He made a sacrifice probably, because the skin belongs to an animal. Then there are promises God made to Isaac, ah to Abraham concerning Isaac. Even to Abraham he said, you will be the father of all nations. He is linking to Christ. I read about, in Isaiah it says, unto us a son is born. His name shall be Immanuel, means God with us. It was being linked to Christ.
333	Q: By the way, in terms of sin, did you have an understanding of sin when you became a believer in Jesus or did that come later?
334	A: When I became a Christian, that was the first thing, in fact. I knew, I was a sinner, that is why I came to Christ. It opened my mind, I have sinned against God. When I was a Muslim there was nothing like that. If you sin you do something good or you make a sacrifice to cover the sin that you have committed. And then you do some rituals like you pray a hundred times during Ramadan or do such things to please God. But now, here God is saying, come to me the way you are. Now these are the things that convinced me. If God wants me to go to him the way I am and he makes me new, he has told me that if I confess he will forgive me and he will see me as a new person. My sins will just be wiped out at that time.
335	Q: You understood already when you accepted Christ?
336	A: Yeah, there is no tomorrow. It is now, and the chance is now. Tomorrow you might die without if you don’t accept now.
337	Q: Did your attitude towards Christ or the Christian faith change after you decided to follow Jesus?
338	A: It changed drastically!
339	Q: Can you give an example how it changed?
340	A: The first thing, I stopped attacking Christianity and the Bible. Because when I met a friend, when he talks about Christ, I would bash him with a lot of controversies. That one I stopped completely. I told you -- the hating was gone, the militancy in me was gone, and I developed () friendship, you know, some kind of. I can say, I became humbled at that time.
341	Q: You had also fellowship with other Christians then?
342	A: When I came to town. But I didn’t talk to anybody, you know. When I came to town I could go to the church.
343	Q: When you came to Nairobi, I mean. (He describes how he sometimes visited a church service when he came to Nakuru from the village he was stationed in. He felt uncomfortable because he did not know how to behave in church. He also talked to some pastors but they did not understand him properly and so were not a help for him. Only one pastor understood him and helped him to get in contact with others in Nairobi.) How long did it take about from your decision to Christ until you had good fellowship with other Christians?
344	A: One and a half years.
345	Q: One and a half years, okay.
346	A: Until I made it open. --
347	Q: One question just to clarify. Where did you live when you started to develop this contact with Christians and read Christian books. Was this in Nakuru, or in the village outside?



348	A: No, it was in Nakuru, but it is 47km from Nakuru town.
349	Q: It was a village?
350	A: No, it is not really a village. It is almost like a small town, a very small town. Although people do farming there. But it is not far from Nakuru. It is about 30 minutes drive or so.
351	Q: Okay. Now, lets move to another question, this is number 24. Is there a point in your journey to Christ from which you considered yourself as a follower of Jesus Christ?
352	A: Yeah.
353	Q: It was a definite point?
354	A: Yeah. I decided from that time.
355	Q: And what was the point? Can you just briefly describe this again?
356	A: The point was where - I had received a scholarship to study - more of Islam. And when I reached there I made a decision now, I am not going. Let me leave, whatever the outcome. Whatever the consequences. And - somehow I can say, prayer helped me. It gave me - I was really energized somehow, I felt somehow bold after -
357	Q: From that point did you considered yourself, secretly at least, a follower of Jesus?
358	A: No, I am telling you about when I left and said: No! I am leaving. Secret follower of Christ, I was living there one and half years I was living there.
359	Q: Okay! Now this was the open -
360	A: Open!
361	Q: To come to the open.
362	A: Yeah.
363	Q: Okay. But from what point do you consider yourself, did you consider yourself a follower of Jesus? Personally in your heart.
364	A: I can say, after reading the book, five, six months around, three to six months. There is the time I decided, you know, I decided I am a Christian, inside myself without nobody knowing.
365	Q: So that moment, when you decided to become a follower of Jesus, that was which year about?
366	A: This was in 19-- was it 1992? ----It was -- I think around 1994. No, 1993, the whole of 1993.
367	Q: 1993?
368	A: No, it was in 1992 at the end, around November.
369	Q: You said last time that since 1993 you had discussions?
370	A: Yeah.
371	Q: In January 1994 you received the booklet?
372	A: Yeah.
373	Q: And the conversion was in March 1994?
374	A: Yeah, March 1994 I decided. That is the time I came out, I made a public announcement, I can say. () Because if I came March, it was one and half years I know exactly, before I stepped out. Now - - was it towards the end of 1992? I lived as a Christian the whole of 1993, in my heart, not outwardly. Now March 1994 is when I became open. But the whole of 1993 I lived as a Christian in my heart, so it was probably towards the end of 1992.
375	Q: Okay, and 1994 was then the time when you came to the open?
376	A: Yeah, to the open.
377	Q: Okay. Good. Now, we want to look at another question. We want to look at what factors contributed to your conversion. So we will go over the five phases again and I want you to answer the following questions: What helped you to learn this? What caused the change towards this attitude? And what made you willing to act? So we have phase 1. No, there is no need because nothing happened there. So we start with phase 2, when you had the first encounter. - Phase 2 is the time when you became aware of the Christian faith. So I want to know, what helped you to learn, what helped you there to get started, thinking about the Christian faith?
378	A: It was the material that I was receiving, I can say the books.
379	Q: So these were books, literature.
380	A: Yeah.
381	Q: Main thing, nothing else.
382	A: Mhm.
383	Q: And what caused the change towards a different attitude? Also the books?
384	A: You know, now the books, they worry now. When I read the books I knew - now more. Now something that changed me, it was the worry I had, the fear.
385	Q: The books, the information, caused worry?
386	A: Yeah, and fear.
387	Q: And this changed the attitude?
388	A: Yeah.

389	Q: Aha. Okay. Then on the next phase, this was the time when you started to think seriously, to interact with these new ideas. What was important at that time?
390	A: I am not getting your question.
391	Q: Okay. We said earlier, at phase three, your attitude, your information about, your knowledge about the Christian faith, about Jesus, changed. You realized, Christians are worshipping the true God, that Christ is above everything. So what brought this change in your understanding of Christ and the Christian faith?
392	A: The change was -- now you see, I was comparing things. The change came about comparing things. You see, like the worry, in Christianity there is no worry, I was comparing now my life as a Muslim.
393	Q: And the factors that brought you to this understanding was your reading?
394	A: Yeah, reading.
395	Q: Was it also other things, like listening to tapes, radio programs, television or whatever?
396	A: Yeah, there was the - reading, and then this friend of mine also came along. Although he did not know much, I could see.
397	Q: But you talked with him?
398	A: Yeah, I talked with him. He was giving me - some help, I could say. However, it was little. But however I did not understand much, the little from him, it helped. And there we also talked about listening to radio.
399	Q: Radio also?
400	A: Yeah, in -- I was listening to radio sometimes, but I abandoned, because I was getting somehow confused. Because I could listen to -- Catholics - and then I listen to - I can say now, protestants. Now this was causing some - I can say some - kind of confusion. I could listen to Catholics, now they say: "Pray for us, Mary, the Mother of God!" To me, I understood them praying to Mary, now to take their prayers. Now, the other ones, they are praying directly to - to Jesus. So between, I could see now, between the Catholics and God or Christ, there was now another mediator in-between. Now this was confusing me. And then they could say about Saint who, pray for us sinners now and the day we die. And then I would say, it resembles somehow the Muslims, because they have mediators in-between them, like the saints, Ali and other things. Now, I abandoned, I said radio will confuse me.
401	Q: So you read yourself books?
402	A: Yeah.
403	Q: You read also the Bible?
404	A: Yeah.
405	Q: Did you read the Koran at that time again?
406	A: No.
407	Q: No, just Bible and Christian books?
408	A: Yeah.
409	Q: Radio programs, any other, talking with the Christians?
410	A: Yeah.
411	Q: Any other, any thing else that came in, as media, literature -
412	A: I attended some crusades, just to listen.
413	Q: Aha, Christian meetings. You went to that.
414	A: Yes, when they are in public, you know, there are a lot of people coming there. I could go there, sit and listen.
415	Q: And was there anything that affected your attitude towards Christians besides these things? I mean you had the information that you read there, and when you talked and listened to radio, and so on. But was there anything else that affected you? Did you have dreams? Or a vision? Or did you experience an answer to prayer, or a miracle or something?
416	A: Ah, you know, I never experienced dreams. But - ah - prayer. I wanted God to act at that time in a very supernatural way. But I could not see. (He shares how he was told to fast and pray, asking God specifically for something. This was a new experience for him. He experienced how God gave him peace. As he was wondering how to get out of Islam, an expatriate offered him to stay in his house. Even the way his mother protected him from attacks of the family, he saw this as an answer to prayer and as God protecting him.)
417	Q: But with your mom, this came only later when you had declared that you are a Christian?
418	A: Yeah, this one came later.
419	Q: Yeah.
420	A: But I could say, at that moment, I felt at peace. You know, my prayer, God help me, I am worried. I don't know what to do. Show me a way. I was peaceful.
421	Q: Now, when we think of the time when you in your heart decided to follow Jesus, what made you take this decision?
422	A: Now, the decision was, because in Islam there is uncertainty. You know, following Christ came out of

	comparing Islam with Christianity. Now, uncertainty in Islam, the worry, the fear - of life, sin. You know, that sin, being sure that the sins that I have committed are now -- removed from me. Now I know what is sin. I know now what does it mean, the contents of the sin, the impact and the - I can say the consequences of sins are terrible before the eyes of God.
423	Q: And you saw that?
424	A: Yeah.
425	Q: And that made you decide that you will do that?
426	A: Yeah. Now, if God can forgive me and he assured me, this is the consequence. Now, to get away from this, you need to do this, you need to confess, ask for forgiveness. The consequences of sin are removed, now I am free. Now, to be free you have to follow Jesus, and make that decision, because living in sin, the consequences are terrible. The penalty is to -- I don't think I have words to explain this. The penalty is very -- I can say very big, very bad, and something like that, yeah.
427	Q: Now, when you think of the time after -- you had decided to follow Jesus. Then you said you were one and half years in-between before you openly spoke about it. What was the factor that made you be willing to now speak openly about it?
428	A: One, I felt that it was something good that everybody should know. Everybody that time, I thought in terms of Muslims. It is something good that all the Muslims should know, that this is life, there is life here.
429	Q: So you wanted them to know, to make a similar experience like you?
430	A: Yeah, to know. Secondly, I wanted to live that life towards that. To live it for everybody to see.
431	Q: Yeah, okay. Now, lets look at this issue of the factors that influenced you from a different point of view. I have a list here. I want to show you, may be you can just help me. This is now question 26. There are some points, some factors, that can in some cases help people in their walk, on their road to conversion. And there are things listed like reading literature, reading Bible, TV, and so on. Now I want you to make a tick, whether this helped you some, or much, or not at all. Can you just go over the list? Reading literature did that help?
432	A: It was very much. :-
433	Q: Bible correspondence course, you did correspondence course?
434	A: Yeah, with L. (he mentions the organization). A lot. This was in fact the first ones, the first courses.
435	Q: Did you do M. (the name of a course)?
436	A: Yeah, I started from there. :-
437	A: Dialogue with Christians and others – (He explains that he did not find arguments of Christians convincing. He debated with Christians, but found that they knew little about their faith.)
438	Q: Yeah, that is fine. Okay! Any other things that would fit here, that really had an influence? -- The Bible correspondence course, when did you do that? Was that after you had become a believer already?
439	A: After making a decision.
440	Q: Secretly, or?
441	A: Yeah.
442	Q: After secret decision?
443	A: Yeah, I was receiving these materials when I was still teaching Islam. Because this person I told you about, Q., this is the person who understood me somehow. So he gave me addresses. And then these addresses, they landed in somebody's hand, my letter. And then this person, R., started sending me more of his correspondence things, this is what helped me.
444	Q: Now here in the next question, 27, there are a few other things listed that maybe influenced more the attitude. So lets see, attractive life-style of Christians?
445	A: This was ah - this - I came now to differentiate between the Christians and the nominal. So the life-style also, I can say, "much", because I knew, and I also lived with them. So their lifestyle, the way they prayed, you know, the way they come with the family on the table, the way they sing, and have that short prayer, the relationship with the children, and the relationship with other kinds of people - this I can say "very much." After living and knowing the differences. So, sure! :- Healing from illness? Yeah, this one I could say, yeah, some, after praying. I could say, it was positive to me. Answered prayer? Yeah. You see, in Islam, about prayer, we were asking our scholars, our teachers, why do Christians sometimes pray for somebody and then he heals? And then he said: "Du'a is du'a! Prayer is prayer! God can hear even an unbeliever," they said. So they said prayer, it is okay, it is true.
446	Q: Aha! That is an interesting answer!
447	A: Miracles or observing the power of Christ in a certain situation? Miracles -
448	Q: That you observed miracles?
449	A: Instantly I never had - instantly - because of learning the power of Christ in a certain situation. Let me say something, because - observing the power of Christ in a certain situation - like in prayer. Christians would pray for somebody and then he get healed. These are positive things to me. Let me say "some."

	“Dissatisfaction with practice of Islam,” and “others.” This is “much.” Dissatisfaction was after getting convinced. But - I was dissatisfied even before. :-
450	Q: “Others,” any other things?
451	A: Others? Christians did -- I can say -- yeah, others! Do you want me to write some things here?
452	Q: If you can, yeah then write something.
453	A: Others, I could say they seem genuine in their relation to others. You see there is genuinity in their relationship. I can say no back stabbing.
454	Q: Okay, good. Let’s move to the next question. This is, how has your perception of God changed during the process of conversion?
455	A: Yeah, perception of God, it has only changed much. I have seen God as a friendly person, as a friendly being. God does not hate, he loves even the -- everybody. He loves - everybody, but he hates the sin probably we do. -- And God has always - he has good intentions. He does not want anybody to stray or perish. And the other thing I have learned about God is, let me use our human terms, God is very democratic. He gives you a choice. He doesn’t force, he gives you a choice between this and this. And then he informs you of the consequences ahead of your choice. Whether you want to choose life or you want to choose death, God doesn’t force you to do things against your will. It is ().
456	Q: Yeah. And all these things you did not see before? You had a different idea of God?
457	A: Yeah. I never saw them, because Allah is - I can say unreachable God. You can not reach Allah. You have to go through a lot of means, and even though you will not be sure of whether he is there. You know, you want to pray, you have to go to do this, do this, rituals, perform these things.
458	Q: Now, is this a different God you believe in now than the one you believed before?
459	A: Yeah, totally different! These are different beings, different personalities, I can say. Totally different! Allah is a dictator! How do you say if he says, kill - non-believers? Non-believers means non-Muslims. (He compares the commands of the God of the Bible to love, to love even enemies, with the attitude in Islam to kill enemies, not to teach them about God. For him Allah is a dictator, an unreachable God. But the God of the Bible is personal, one can talk to him.)
460	Q: Okay, final question. Actually two parts here. In your process of conversion, what do you consider was the role of God to move you towards a decision for Christ? And the other question is, what was the role of other Christians to move you towards a decision for Christ? So, first of all, what was the role of God? What would you see was the role of God?
461	A: I can see God coming through that friend, that person - we had some discussion. God came through there. In that process God brought that book. In the same process, God brought a lot of books from there. And also he continued to provide for another friend who took me in when I was in trouble.
462	Q: God was working behind all these things?
463	A: Yeah. I can see God now bringing me these things.
464	Q: And what was the role of Christians?
465	A: Christians -- working towards accepting Christ, is that what you mean, or?
466	Q: Yeah, that moved you towards a decision for Christ, yeah, accepting Christ.
467	A: I can see their concern, through this friend. You see, this concern about me, after even arguing with him a lot about Jesus Christ, and maybe he saw he is not going anywhere, he decided to use another means. Now another means the booklet. This was his concern towards me. And his concern paid off, you see. And then, Christians -- providing a home, a home for me. I could see myself, I was homeless. And then they provided a home and comfort that I was really in need. You can see them fulfilling, I can see them coming to risk. Like when you are drowning, I can see them coming, to risk me, even giving me a home, comfort and warmth, to grow up to my feet again.
468	Q: Okay, good. Well, I think this covers most of the things. Thank you very much, N., for the time you took, and the efforts to explain and answer the questions. Thanks!
469	A: Yeah! Welcome!

## 15.5 Interview M5

1	<b>Interview M5</b>
2	First part of interview taken on 09.06.2008 in Mombasa
3	(The person who made the contact with the interviewee was present as well. He is indicated with a C.)
4	Q: Now in my research I also look at the background of people where they come from, and I want to see, is there a difference between people who come from a more poorer background, or from a more richer family, or from somewhere in the middle. So, how would you classify the family in which you grew up? Was it a very rich family, or very poor, or somewhere in the middle?
5	A: In the middle. :-

6	Q: And also education is something I want to look at. So what level of education have you completed?
7	A: Up to form four.
8	Q: Form four, that is secondary school?
9	A: Yeah, secondary school.
10	Q: You didn't do any university degree?
11	A: No.
12	Q: But you completed secondary school?
13	A: Yes, I completed secondary school, then I did some other courses apart from - just professional courses.
14	Q: And what is your work at the moment? -:-
15	A: Oh, my job, I am a communication senior technician.
16	Q: So you work in this job?
17	A: Ah, I work in this job. I am on contract, I am not on permanent basis, because I am full time -
18	Q: So the pastorate you do besides that?
19	A: Yeah.
20	Q: So what do you call that, communication - ?
21	A: Communications, maritime. -:- (He explains what exactly he is doing, it is a highly technical work.)
22	Q: (He laughs.) Good. Okay. So in the first part of the interview we want to do today, our main goal is that I just get an idea of the general story, how it happened that you became a follower of Jesus. So my question is, and this is the main question for today, can you tell me how it happened that you decided to follow Jesus Christ as your Saviour and Lord? You can take as much time as you want, so this is the main question for this afternoon.
23	A: It is going to be, if I really explain, it might take long. Because as I said, I was born a Muslim. I got - my father is the chairman of the Muslim Association in my home area. My eldest brother who is now - he died a few years ago -
24	Q: Just - where did you grow up?
25	A: Ah, I grew up in Mombasa. -:-
26	Q: Okay, just continue.
27	A: So my eldest brother who is dead now, built two mosques in my home area, that is A. in Luhya land. My second brother now is retired, he is actually building mosques there. I have got some brothers and sisters who are still Muslims, and some of them are already converted to Christianity, after I got conversion to Christianity. It was actually a big problem, but Jesus is so great.
28	And the way how I came to know the Lord, that's a fairly long story, because nobody preached to me, nobody preached to me. That was in the year 1987 in the month of April. It was 28th, 29th and 30th of April 1987. -:-
29	Q: You remember the dates exactly!
30	A: Very well!
31	Q: So that must have been something very important!
32	A: Here I must state first that I got married to a Christian woman in 1983. - She was, I will first give her testimony, she was first a Catholic. - She used to go to the Catholic Church, and I was a Muslim, I just allowed her to do whatever she wanted. And then one day she got converted, because she saw in the Catholic Church leaders fighting, and she really felt sad about it. She even cried, according to her testimony. That was before I got converted and I was just running my own errands as a Muslim.
33	But later she joined Pentecostal church, and there she received Jesus Christ. She knew exactly, just being a Catholic is just not receiving Jesus, but in Pentecostal church then she learned how to receive Jesus Christ. So she received Jesus Christ as her saviour. And then from there she learned (he speaks slowly) also about fasting and praying for the needs that one needs, and she later knew that whatever she - if you pray anything in the name of the Lord Jesus then definitely the Lord will be ready to answer.
34	She was very good in fasting, but I was still a Muslim. I didn't know - that was according to her testimony to me - she changed the mothers ministry. And then she was very polite, I thank God for her, she is still polite, even right now. So she really wanted me to be saved from Islam to Christianity, and she was fasting. She told me she fasted for two years, not daily, but at least maybe two, three days in a week. And that continued for a period of two years. Fasting just for me to get saved.
35	So then one day, where I was working, in fact I was not all that good, I was not that polite, I was a drunkard and you know, I could not take care of the family. So I was working one day, just left the work at around 4:00 o'clock, went to my home, and I had made some appointments with some other fellows that we go out for a drinking spree. That was on the 28th of April. So by the time I reached my home, I had a child who was the third born, his name is B. So all over sudden he fell sick. And my Misses had to rush him to the hospital. So I was left alone in the house, that was around 5:00 o'clock.
36	Q: Your wife went to the hospital?

37	A: With that child, the third-born. I was left alone in the house. So she didn't come very fast. So when - I had to take showers. After I had taken showers, I had my brother there who is also a Muslim, who was a Muslim by then, and I was caring for him. --- Actually it is a long testimony, I will try to shorten it up.
38	Q: It's okay, we have time. Whatever is important I would like to hear.
39	A: So I went to take showers and my brother, I left my brother in the sitting room, his name is C. -: I went to take showers. After I had taken showers, when I was still with my towel on, I went to my bedroom. When I went to my bedroom, I sat on my bed and just in the bedroom is when I heard a voice. I heard a voice calling me by my name: "D.!" (His name.) "D.!" And that was around now 6:00 o'clock in the evening and my brother was still alone in the sitting room. :-
40	So I heard that voice calling me in the bedroom, and it called me loud, I could not believe it. Then I went out in the sitting room to ask my brother: "Are you calling me?" He said: "No, I am not calling you." Then I did not ask him any other thing. I went back to the bedroom and I heard again the same voice, calling me twice this time: "D.! D.!" And then I went back to the sitting room to ask, to inquire from my brother: "Are you calling me?" I was still in my towel. He said: "No, I am not calling you." Then I asked him: "But somebody is calling me! I heard that somebody is calling me in my bedroom! He has called me the first time I came, now he has called me twice." He said: "No, I have not called."
41	I went back to the bedroom. The third time again: "D.! D.! I am calling you!" I went outside again to the sitting room, to ask my brother because I didn't know, something was wrong with me. So in the sitting room I asked my brother: "Are you sure you are not calling me?" He said: "No, I am not calling you." "You have not called me at all?" So we had to go to the veranda. I told him: "No, lets go to the veranda and see if there is somebody near my bedroom." So we went outside the veranda to see if at all there is somebody near the window.
42	I told him, I asked him: "Do you see anything wrong with me so far?" He told me: "No, you are not - nothing wrong." "But are you not calling me?" He said: "No, I'm not calling you." So I went back to the bedroom, this time very slowly, and the voice told me: "I am calling you and don't call and ask your brother again. It's me calling you." I went back to the sitting room. I told my brother: "You must be joking with me! Now I hear the voice telling me that I should not come and tell you that you are calling me." He said: "But what is wrong?" So what I did, I went to the mirror. I went to the bathroom mirror. I checked myself from the mirror. I checked myself: "Really, there is something wrong with me!"
43	Then I asked - I went back to the sitting room and I asked my brother: "Tell me really, tell me, what you are seeing in me! Are you seeing that there is something going wrong with me?" He said: "No!" Then I went back to the bathroom again to the mirror and I found that I was okay. Then I asked him: "But there is still somebody calling me." Now when I went now, this was the fifth time, the voice still called me: "D.! D.! D.! I am calling you now! Don't go outside and talk to your brother in the sitting room! I want to talk to you - now!"
44	You know, the way I was, because I was not a Christian, I had to go again to my brother. "The voice still tells me, he wants to speak to me and that I should not come to you." So I went back inside. When I went back inside I sat on my bed, still in the towel. The voice told me: "You are going to listen to me now!" Then I accepted. You know, I tried to find out from where the voice was coming from, it was just coming from the whole room. Once I could hear it on my left, on my right, you know, in front of me, backwards.
45	So that is how it started. That was the first day of the 28th, that was the first day. It was actually very horrific to me. So I accepted and sat on my bed, still in a towel, then the voice started talking to me. And on the first day it was the whole night without sleeping. I was awake the whole night, the voice came to me, all my sins (emphasis), all my sins that I have done. I was so surprised. Everything, that even I did the previous day, the voice was telling me. Then the voice said: "I am going to teach you how to pray." I told the voice: "I am not a Christian. I have never held a Bible." The voice said: "I am the one to teach you."
46	But incidentally, I never asked the voice: "Who are you?" I never did that, until even the third day, I did not ask the voice. But there was a lot of - transactions in talking, that the voice went even to the extent of telling me: "You are now, I am now going to teach you how to pray and you will teach the rest of the people." So the voice told me: "Will you kneel down?" I knelt down. I became so polite.
47	And then the voice said: "Whatever I tell you from now, just say amen." I accepted and it was a lot, I tell you, it was until morning, for three days I never slept. That was the year 1987, that was the first day. And then from that first day, the voice taught me who Jesus is, the voice told me, and how to pray, told me - because I had never held a Bible, but that was my first time now to hear how to accept the Lord. He said: "I am the Alpha and the Omega," and he taught me a lot of things, you know, how to cast away the demons, that particular night.
48	But incidentally, those who were around me, my brother who was around me, could hear whatever, whatever answers I was giving to the voice. But he could not hear what the voice was talking to me. Then I came, I started talking very loud, and remember, now it was coming to the night. When it was

	coming to the night, even the neighbours, when I was being taught now what to say, I had to say it very loud. And all my neighbours were very much surprised at what I was saying, because they all knew me, who I was and how drunkard I was.
49	So they were surprised to hear me talking a lot about Jesus Christ, and yet they knew I was a Muslim. And they were so surprised, it was until morning. Now the following morning, the same thing happened, I never walked outside, I never ate anything, it went on, it went on, - to cut short - until the third day.
50	Now the third day, remember, my Misses had taken my child, the third-born, to the hospital. She never turned up, until the last day. And when she turned up, the child was not even treated in the hospital. The child was found to be having no disease at all. She came, she was so surprised to hear that I am really changed and I am talking things which she could not believe. I was talking just about Jesus Christ. That was the third day, because I told you, it is a long story. If I could tell you exactly the second day, the third day, it was no sleep.
51	So I was taught how to cast out the demons, you know, and to love. I was really told to have love to everyone, that love should be upon me. So it was a lot. So on the third day, when my Misses came, I became as if - by now my brothers were called, and the other brother called the other brothers, saying that I had gone crazy and things like that. But I told them: "I am not crazy at all! I am not crazy! What I am talking, I am talking to somebody." And they told me I was not violent, I was polite. But the only thing they could not hear, that voice, but they could hear me talking, about Jesus Christ, all answers.
52	It's a lot that I was shown! I was shown Jesus Christ being taken to the cross, to be crucified. And here is the point now. I was told, now, I was the next to go and be crucified! And I was shown the fire that I was going to - to be put into that fire. I saw it! Everything that I am saying, not that I was asleep, just the way I am talking to you, that is how I was! (He talks excited.) Not that I slept and dreamed, no!
53	So I saw the fire and I was going to burn in that fire. First I was shown all, all, all the grievances Jesus had before he was crucified. And I was now shown the fire that you are now going to be crucified like Jesus and then be taken to that fire. And I was seeing it life. That was the greatest point that I really felt that now, something is wrong with me. And then, before I was taken to that fire, there was some place where I was to be - charged. And then there was - something like a goat, you know? There was - where, you know, people have gathered, the personalities have gathered, and there was somebody to come and judge me and that was God.
54	Now before God came to judge me, these people were talking a lot of things against Jesus Christ, and yet they were Christians! That was still a vision -:- that was on the third day. So they were talking against Jesus Christ, and they were talking on how I was going to be crucified and how I will be taken to the fire. Whatever they were talking, I was answering them about Jesus Christ. ()
55	There were thousands and thousands of people around me! Not really people like you now. -:- The people that I was seeing, the thousand people that I was seeing, who were going to crucify me and take me to the fire, were not small small, just the way I am seeing you, the way I am seeing him, they were taking me to the fire.
56	So my brother, my second born, his name is E., he is still alive, they decided to take me to the hospital. But before they take me to the hospital, they have to take me - to a witch doctor. Now, at that point of the witch doctor, that is when now I was seeing different things (). I saw the witch doctor take a cross, I saw him taking nails, and I was there just quiet, whatever the witch doctor was doing, I was seeing different. But my brothers were seeing that he was going to treat me. But I was seeing different. I was seeing the witchdoctor taking a cross, I was seeing him taking nails, I was seeing taking the hammer, and I was there quiet.
57	And then they gave me something to drink. I took, I drunk and then I was taken to the hospital, F. Hospital. When I reached the hospital - I am just taking the matter short - and when I reached the F. Hospital, I was taken - for blood test. It was on the first floor. Now when the nurse came to take the blood test, I told the nurses: "You must know that I am not ill, I am not ill at all. There is no illness in me." That is what I told the nurses. And you know, after they had taken the blood test, what happens at F. Hospital, you sit on the line to wait for the results.
58	But still sitting on the line, I was still seeing these people, because that was on the first floor, I was seeing the thousand people waiting for me, and I was still seeing the fire which is ahead of me. And these people were talking a lot, waiting for me. So what I decided now (he laughs), what I decided to do - my brother was seated here, () was seated somewhere like that, and another somebody here, and I was in the middle, waiting for blood sample now, for that result to come.
59	So what I said to myself without these people knowing, I said: "I am not ready to go and face those people downstairs, the thousands of people who want to crucify me, () to that fire. So what I will do, is for me to jump from this hospital downstairs, so that I am dead completely, then I am going to die, to die head first, so that I hit first on the floor, so that no doctor can treat me." And I was not rough, I was very polite that even my brothers knew, now I actually am okay.

60	So what I did, we were seated like that and the pavement was there, I juggled a little bit, I left them immediately, I went and jumped (emphasis) with my head first! You know the swimmers, I dived! What happened, my brother came rushing, hold my legs, my whole legs were upstairs like that, my head was down, what my brother did, he just got hold of my right hand shoe, and he remained with it because all my body, including my head was down. () So he remained with my right foot and my right shoe. Because I had dived. And I heard him cry: "Oh my brother is dead!"
61	Before I reached to the floor, now that was real, now that was not a vision, it was real, because I never wanted to go and be crucified, not even the fire. Now that was real, it is a record at the F. Hospital that I jumped. So before I reached down there on the pavement with my head, a voice again, the voice which I was hearing, told me: "There is nobody who can save you, even your brother who is trying to save you cannot, except me."
62	You know, the nurses came rushing, I had to land with all my body down. It was a big bang (emphasis) at the F. Hospital, even the other people who were sick came to see what was happening, and the doctors came with a lot of - with you know, to come and treat me. When they arrived down there on the pavement, I told them: "Don't treat me anywhere, because I am not hurt!" They were so surprised. Now that was my beginning of salvation. So surprised, and that record is at F. Hospital. I was not hurt anywhere, except here, you see this one? It is a mark that Jesus just gave me. There was a stone which only entered here.
63	Those people were surprised, the nurses on duty were surprised when they came down to see, to come to pick a dead person, I told them: "Don't treat me on anything because I am not ill! I am not hurt at all." They could not believe it, they went and actually did a lot of tests to me, and I was still talking to them that I am okay. That was now the last day. From there -
64	Q: The one thousand people were still waiting for you?
65	A: The one thousand people? No, I could not see them. I could not see them. Immediately when I fell down, "There is nobody who can save you, even your brother who is trying to hold you there could not save you, except me."
66	C: Your brother never supported you, he was just holding your shoe?
67	A: He was just left with a shoe, and that brother is there, he is alive, he can come and testify this. He just remained with my right-hand shoe because I dived. So you know, we were seated, so when I dived, you know, he came rushing and all he saw was he just got hold of that shoe. That is how I got salvation from 1987.
68	Q: He didn't hold you?
69	A: No, no, he didn't hold me -
70	Q: He just held the shoe?
71	A: Yeah, you know what happened, the way I tried and he came rushing because I was on the pavement, so when he came he got hold of the shoe but now all my body -
72	Q: You fell down.
73	A: Yeah, my whole body was down.
74	Q: How high was it?
75	A: First floor.
76	Q: And you landed -
77	A: I landed down. Nobody understood.
78	Q: And how were you prayed for now?
79	A: Now, to be prayed for, you know, as I told you, my Misses, she was a Christian. So when she came back, in fact she had a problem with my brothers because they started telling her that she is the one who is killing me, she is trying to do a lot of witchcraft for me to be killed. My wife just knew that the Lord is doing something. But previously, my wife told me, a week before, she dreamed. She dreamed that she had seen me in white robe. She did not tell me this before, before my salvation.
80	After the incident she told me: "A week before I had seen you in a white robe and you were actually preaching in the church, and there were so many people listening to you. So when your brothers were telling me that I am doing witchcraft, I want to kill you, I just kept it quiet. I was talking to the Lord, that you do your need." So she went and called a pastor, her pastor, and the pastor came to the hospital and prayed for me. And the pastor, you know him, Pastor G., he can come and testify that. He came to the hospital, he is always talking about my testimony, he came to the hospital, and when he came he prayed for me, and he said: "The Lord showed that you are going to be a man of God!" That was the third day.
81	Then I was in the hospital for one day, and then came back home. Now, immediately when I came home, there was nothing that I wanted to do, except do the work of the Lord. I did not believe, whenever they were telling me, now, go to the front of the church and be prayed for salvation, I was completely against it. I said: "No! The voice which I heard, I have already received salvation."
82	But when I read the book of Matthew, and Jesus after baptism, you know, and things like that, that is



	when I accepted now to go in front of the church and say that I need to receive salvation. But I had believed that the voice which talked to me for the last three days was actually the voice of God and I should not go before men that I need salvation. But after I read now the book of Matthew, Luke, then I knew now the steps of Jesus Christ, then I said to myself: "I have to do so."
83	So I went to the, in front of the church, and they prayed for me, I received salvation. So that is when I started actually serving the Lord. Remember it was 1987, day and night I have been serving the Lord. And from that time, where I was at my place of work, they were giving me overtime. From that time, 1987, no overtime was I given. I was on call at my place of work, no time, any time that I was called that they want me on duty, from 1987.
84	I have been serving the Lord, I have actually been testifying to my brothers who are Muslims. Some of them, especially the brother who was in the room when all this was happening, is already a Christian. One of my sisters, H., she still keeps the Islamic name H., she is now a preacher. And one of my sisters, also another one known as I., she is also a Christian. And most of my brothers, and I have got two brothers who were sheikhs, they are actually preachers in mosques.
85	So I always share with them and you know. :- From 1987 I have been serving the Lord up to this day. And I actually testify to Muslims because they know me, they know me very well, I testify to them. This is a good way of approach if you want Muslims to be saved you know, because my way is different, the way how I know the Lord as you have seen.
86	Q: That can not be repeated easily! (Both laugh.)
87	A: My way is very different! Believe me, from 1987, I have never fallen sick, my family has never fallen sick, my children have never fallen sick.
88	Q: Praise the Lord for that!
89	A: I thank God for it. They believe they are healed. If they have small, small like flue we have never gone to the hospital, except my children only go to the hospital when they are going for circumcision, which according to the book is not necessary for them to be circumcised, but you know, they just go to the hospital to be circumcised, that is all. Otherwise, so I thank God for that.
90	Q: Well, thank you very much for this story, this is quiet extraordinary! Let me ask a few questions, to clarify a few points, and to get a better idea of what really happened. What was your Islamic religious life before your conversion? How strongly or how were you practising Islam?
91	A: No, I was not a strong - practising strongly. You know, I was with my father Mr. J., he is still alive, and I just used to go to the mosque, fasting in the month of Ramadan, going to the mosque you know, usually in the Islamic - you just go and pray: "Bishmillahi ar-rahman ar-rahim :-" and a lot of others. Yeah, that is normal just, it is a tradition.
92	Q: But some of your brothers are very religious, they donate money for mosques and so on?
93	A: Yeah, they donate money for mosques!
94	Q: But you were not very strong?
95	A: No, no, I was not, I was not.
96	Q: Okay. What did you like about Islam before you became a follower of Jesus?
97	A: Islam - you know, the good thing with Muslims, to me they are actually better in one way or another than Christians, in terms of helping one another. Muslims are ready to help one another, very much, especially when it comes to planting of mosques. When Muslims know that Christians are going to plant a church here, they will make sure they organize themselves to come, to put up a mosque there. But with Christians, they just, they are not living as the first church, whereby everyone sold whatever he had to give, you know.
98	I am learning a lot, I have learned a lot, and I am really learning a lot about comparing Islam and Christianity. Christianity, we are the ones who have been blessed, very much blessed. But we forget, we don't go into the principles of what the Lord wants for us. And that is why Jesus said, if we cant see the Pharisees what they are doing and become better than them, we shall never see the kingdom of heaven! And I can see it in Christianity, we don't take one another, you see? Muslims are ready to help one another.
99	When Muslims fast on Fridays, you find that during the month of Ramadan every Friday, you find some Muslims actually taking food to the people in the streets! Christians, whenever we fast, our fast as Christians is not like Islamic. What happens, what I believe in the fasting of Christians, because we have to fast. Before I was a Muslim, I never knew that Christians fast. But now I am a Christian. I know, Christians fast more than Muslims. Because you find Christians, like in my church, we fast maybe twice or thrice a week, so you keep the number of days in a year, we fast more than the Muslims!
100	Now with Muslims, when they were fasting, it was just a change of meals time. But in Christianity it is not a change of meals time. When I want to fast tomorrow, then today whatever after I have taken supper, I don't have to take any other thing. The whole day, no water, nothing. Christians fast very much. But if they know the principles why they are fasting, this is how I come to see that Christians fail about

	fasting. Because the book of Isaiah says, or the book of Matthew, when you fast, you shall go and give the food to the poor. Ask how many Christians when they fast, the money which they should have used for breakfast, and the money which they should have used for lunch, that money, I have been going round just to do research myself, there is no Christian who gives to the poor!
101	And that is completely a very big challenge to us as Christians. Because if I do the fast, it means the money that I could have bought the breakfast today and the money that I could have used with my family for lunch, I should put that money together and give it to a poor Christian, and that is what Isaiah says. Isaiah 58, if you read from verse six.
102	Q: And Muslims do that?
103	A: Muslims, once they fast they make sure they take food to the poor! We don't!
104	Q: Okay. Were there other things that you liked in Islam?
105	A: In Islam, another thing is also books, you know, they try to give out pamphlets. They like to give out - sharing, they like actually going deep into the Qur'an. Christians, we don't go deeply into our Bible. There is something wrong. Muslims get deep into the Qur'an, they even want to study the Bible. So, why we are actually, why Christians are failing to win Muslims? But we thank God, the Holy Spirit is working now.
106	Why we are failing to win Muslims - we just study the Bible. We don't want to look in what the Muslims think. (He explains that Muslims quote the Bible in order to discredit it. Christians should use the Bible more intensely, particularly the OT. At the same time they should know the Qur'an well. Then he shares about a trip he made to Alexandria, Egypt, for studies in 1998. When the employees in the hotel discovered that he was a former Muslim, they wanted to talk to him. They made a party for him to bring him back to Islam. He was afraid, but then shared freely his testimony. They offered him money if he would start preaching the Qur'an, but he refused. They let him go. For him this was an experience of God's protection.)
107	Q: Okay. Let's come back to your conversion. What I would also like to ask is about your family situation. Before you became a believer in Jesus. Did you have a good relationship with your brothers and father?
108	A: Yeah, very good, before I received salvation. Yeah, it was a very good relationship.
109	Q: Did that change then?
110	A: Ah, it changed then, my father was not happy with me, he was not happy with me at all. Because remember, he was the chairman of the Muslim Association in our home area and here his son is now a Christian.
111	Q: Did they persecute you or beat you? Or do any bad things to you?
112	A: No, no, they did not. Why I believe they did, I believe the Lord was working with me and the Lord was protecting me. That much I believe. Because my father was furious about it. He was telling me, now, your fellow brothers are building mosques here and now - blah, blah. Now I am not going to give you this -
113	Q: It was a big shame for him!
114	A: Yeah, I am not going to give you land, you just do now whatever you want. I don't want you to do anything. And it is true, that is what he did. But that did not bother me.
115	Q: What kind of place did you have in society? Were you - you said you were a drunkard sometimes?
116	A: Yeah, I was.
117	Q: Not very well respected in the society?
118	A: I was not very respected because of the drunkardness, I was not. I thank God for whatever he has done. So it is, now it depends on your questions maybe -
119	Q: I have a few more that I just want to ask you. How happy or content have you been with your life and your religion before the conversion?
120	A: It was terrible, it was horrible, it was not good.
121	Q: Did you feel that way or is it just as you look back now?
122	A: No, no I am telling you - I was very happy, the life that I had -
123	Q: Yeah, that is what I want to know. Were you happy and content with your life?
124	A: Oh, very much! No, before?
125	Q: Before, yes.
126	A: Before I was not.
127	C: When you were a Muslim.
128	A: When I was a Muslim I was not contented, I was not, no no no. I was not happy with life, it was not good, it was very horrible, horrifying you know. That is why I was doing a lot of horrible things on this earth - because there was nothing in me to guide me. There was nothing to guide me that this is wrong and this is bad. I thank God for his Holy Spirit now!
129	Q: Now when did you first think seriously about the Christian faith?

130	A: Immediately when I received the salvation, after the third day.
131	Q: Before that you had never bothered about the Christian faith?
132	A: No, no in fact, I was really accusing them. I was really abusing them, calling them names, they did not know what they were doing, why they were calling Jesus Christ a God. I was really abusive to them, you know? (He laughs.) The way Muslim are. Telling them how come God said we should only pray to one God and you are saying Jesus Christ? I was so abusive.
133	Q: As you look back today, what would you say was the main reason why you became a follower of Jesus?
134	A: The main reason as I would say, Jesus saw the cries of my Misses. Because if I was good on anything, I could not be saved. But I was so bad that Jesus saw the cries of my Misses. And I always tell my Misses to give teachings to other mothers in the church. They should believe in the Lord and wait for him, even if their husbands are drunkards, if their husbands, you know, are people who like women and things like that, they should just believe and wait for the Lord in prayer and fasting. So I believe, my salvation came, was an answer of prayers by my Misses. So that gives me a lot of faith in prayers. Anything we pray for, for the glory of God, then Jesus really answers. That much. Because I am also a testimony of that and my Misses is a testimony.
135	Q: Yeah.
136	A: Prayer, prayer, prayer is very wonderful and it works.
137	Q: Have you been baptised since you became a follower of Christ?
138	A: Oh, why not? (He laughs.) That is the first thing, in the water, I believe. I am a pastor.
139	Q: Who told you that you should be baptised?
140	A: As I said before, when I read, I did not want to go before the church and tell them, I want to receive salvation. Because I had believed the voice which I had heard was from God and that was already salvation. Because I was still new in the first () few weeks in the Bible. When I went through the book of Matthew, Mark and the book of Luke, especially Matthew and Luke, it talks much about Jesus Christ, you know, the way he went to the Jordan and, you know, the dove came and you know, I felt that I should be baptised. I should follow exactly what Jesus did.
141	So I was baptised by Pastor G. in the Indian Ocean, in the name of the Father, the Son, and the Holy Ghost, the Holy Spirit. I was baptised in the Trinity. And I believe in miracles, I believe in baptism, and I believe in works of the Lord. And that is why the church that I am pastoring has the name K. (he explains the name). There is a lot you know, for Christians, what Christians now believe, most of them believe in miracles, other than the Word. (He shares his conviction that Christians should be taught not to depend on miracles, but on the Word of God.)
142	C: You said you believe in miracles?
143	A: I believe in miracles, yeah. I believe in miracles, like the first miracle I am telling you, I have never been sick, that is a miracle to me, I have never been sick.
144	C: You don't believe in those circus, showing miracles?
145	A: No, some of them are fake, even some of the -
146	C: But in your church you pray for miracles?
147	A: Yeah, I pray. I tell them the word of God and whoever believes, that is a miracle. The Word of God is a miracle, this book, the Word of God is great. It is the answer to everything! That is what I believe. It is an answer to everything. If I don't stick to the - Jesus' principles, then I will not - Jesus says, you know, we like preaching the -
148	C: And you emphasize the word first?
149	A: I emphasize the word. It is the word that will bring the miracles here. First I emphasize the word for somebody to get salvation. After somebody has got salvation, then I have to teach him on how he is going to receive his miracles. The first miracle is salvation.
150	Q: I think I need to leave you pastors talking this over another time! (All laugh.) We come back to your baptism. Was that a public service?
151	A: Yeah it was public.
152	Q: So it was not secret or something?
153	A: No, no, it was public! In fact, there were about, on that day there were about one thousand people who were baptised.
154	Q: Wow!
155	A: Southern - you know, L. (a beach area in Mombasa).
156	Q: One thousand people?
157	A: About 1000 people on that day were baptised.
158	Q: From which church was that?
159	A: M. Church with Pastor G. :-
160	Q: Great. Okay. The last question of this first part is: What changed in your life as a result of your

	conversion?
161	A: I am telling you, I have really changed! A lot has changed! I have seen a lot of change in my life.
162	Q: Can you give a few examples where it will be very obvious, the changes that took place?
163	A: I am peaceful with my children, before I was not. Now I am at peace with my children, I am at peace with my wife, I am at peace with my brothers and sisters who previously did not accept my salvation. Now I am at peace with them, because of actually fasting and praying for them. I am at peace because I see, with prayers a lot of things are happening. When I pray and the family we pray, I am at peace.
164	And with my children, we make sure before we sleep, we have to have fellowship together. I believe in the Word, and why I believe in the Word, because I know, what the Muslims think of Christianity. So I have to go deep into the Word. And always, even the place where I am working, I always talk to the Muslims and they have accepted me! They are ready to listen to me! Really, Muslims, even today I take you there tomorrow in the morning, everyday I make sure, that any Muslim around me, I have to tell him about Jesus Christ.
165	But you don't just go straight away telling him, Jesus Christ loves you, you have to find a way of putting Jesus. You have to quote some of the, you know, Qur'an and things like that. You have to know some of the verses. Now, from those verses of the Muslims, you now bring and tell them, this is what Jesus meant. When it was said like this in Deuteronomy, when it was said like this in Psalms, when David said like this, he was actually referring to Jesus. So, you have you know, tell them, and that is what I do. That is what I do everyday, even today in the morning, even yesterday, and tomorrow I will do it.
166	Q: Okay, I think this brings us already to the end of the first part. So we will stop here and talk how we continue. Thank you very much.
167	Second part of interview taken on 09.06.2008 in Mombasa
168	Q: Pastor D., as you look back at the way you became a follower of Jesus Christ, would you say there was a development, a progress in your conversion or it just happen at once?
169	A: Mmh, I would say, I don't know. I can put it this way, it must have been a progression of Jesus Christ. Because, why I am saying so, there are some miracles that happened before my salvation and without my knowing. I have gone to, one of them is -
170	Q: Okay, just a moment, let's just note here quickly. Okay, there was a progression!
171	A: There was a progression.
172	Q: Now, that's what we want to find out, the steps that were there.
173	A: That progression of my salvation is rather technical and spiritual, because I did not know, but later I happened to think that it was a progression. The progression of my salvation was from the Lord, because in 1981, I had gone to Israel for studies.
174	Q: Now, just a moment. Let's do it - I want to do a little exercise with you. I have some papers here. And I just want to write down the main stages in this journey to Jesus. So if we start, let's say the first one is when you grew up as a Muslim, "Life as a Muslim" and you were "married to a Christian." Let's start there, that will be the first one. We are trying to find out - what we want to do now in this part of the interview is analyse a little bit, reflect about some of the things that happened.
175	A: The first one, "married to a catholic Christian."
176	Q: A nominal Christian?
177	A: Mmh, no there is difference between a catholic Christian and a pentecostal Christian, before -
178	Q: That means she was a nominal Christian.
179	A: A nominal Christian. Then she later changed to pentecostal, after she had received Jesus Christ. So that is where part of the progression of my salvation -
180	Q: Would that be that your wife became a believer in Jesus?
181	A: Yes.
182	Q: We could then say that's the second one?
183	A: Yes.
184	Q: Then we would say number two would be "the wife becomes a true believer," yeah?
185	A: Of Jesus Christ, she accepted Jesus Christ as the Lord and Saviour. That is very important. For it is one thing to be a catholic and one thing to be -
186	Q: Okay. That would be the second one then. Okay, where do you see the next step?
187	A: The next step? Salvation, is my wife of prayer.
188	Q: Okay, she was, your wife was praying?
189	A: Mmh, she was praying and fasting so that I may receive -
190	Q: Two years?
191	A: Yes, for two years.
192	Q: "Praying and fasting," that will be the next then.

193	A: But remember, the two years, not that she was fasting everyday, no.
194	Q: Yeah.
195	A: She was fasting and waited for two years, then the Lord answered her prayer.
196	Q: Okay, what could be the next? Was there anything before that voice came, anything before, between?
197	A: Mmh, as I said, I was not really a good Muslim follower who goes to, you know? But I was just going to the mosque and I was fasting. I was fasting the thirty days just like the Muslims do, because my father also was a Muslim and things like that and the rest of the family.
198	Q: You said, just as we started, you said there were some miracles happening before?
199	A: Mmh.
200	Q: What miracles were that?
201	A: That was, before I accepted salvation. Now that progression is rather, as I said, rather technical or spiritual-technical. Because I have gone to Israel in 1981 for studies, I was still a Muslim. -:- I went to Israel for studies and I was still a Muslim. I was there for about four months and I visited all these places where Jesus was born. I visited this place where Jesus changed the bread to five loafs and all this. And I was still, I was still a Muslim, even until when I left Israel, I was still a Muslim.
202	And I even went to, I visited Jesus' tomb. I went there, I still have a photograph of Jesus' tomb. I was still a Muslim and you know, I was so, it was some sort of - disturbance, you know, when I am talking about Jesus, it was disturbance. So I even entered that tomb of Jesus Christ when I was in Israel. And I entered with fellow friends, two Kenyans, one of them was a Muslim, N., he has not changed, and another one was a Christian, he has now received salvation, but before he had not. So we entered all that. And then I visited all these - I even went to Black Sea, I went, I visited where Lot, you know the wife of Lot had to look back and you know the, how she turned to be salt, I visited those sights.
203	C: The salt is still there?
204	A: Yeah, it is still there.
205	Q: At the Dead Sea?
206	A: Yeah, the Dead Sea. It is still there. So I visited all these places. And surprising, when I came from Israel, from Jordan, when I went to river Jordan where Jesus - I took a bottle like this, and field it with water, and you know, and sieved it. Because I believed, though I was still a Muslim, I believed -:- So I took that water where Jesus was baptised, I put that water into just a bottle like that and I came with it to Kenya. And I was still a Muslim. So I kept it in the house.
207	And if some people were coming to visit me, I told them: "Oh, here is holy water!" Then, you know, jokingly spray with them. Suddenly when that water got finished I was not happy. I believed that my water, holy water from Holy Land of, you know, I still call him a Messiah, a prophet, Prophet Isa, during those days when I was still a Muslim. So it got finished. So I thought that was part of the progression of my salvation. Now when that water got finished, to me, when I think, when I sit and concentrate about it, I think it was actually the progression of the Lord for my salvation.
208	Q: Now in which sense?
209	A: You can find the way how water was doing blah, blah, blah, so like going to the tomb of Jesus Christ, coming out with that water, and right in my senses I believed that this water is holy. I was still a Muslim, somebody comes to my house I would sprinkle him. -:- You know, I was happy to tell him that this water is from Israel and they were happy, even including Muslims.
210	Q: So it made you somehow sympathetic to Christ and for his work?
211	A: Yes. And then another miracle which I thought it was also progression. When I left Israel, I knew, going to an Arab land, if they know that you have come from Israel, they will not allow you to go to Arab lands, especially when they see that your passport reads that you have been in Israel. So I asked, I was just telling friends, you know, now it will be impossible for me with my passport to go to an Arab land, because my passport reads Israel. So I just kept quiet and you know, I never thought any more about it.
212	So surprisingly, when I joined the place of my work, the same month that my passport expired, I had received a letter from the government that I was going to Egypt, the same, same month that my passport had expired! So they gave me a new passport without the Israel stamp. Do you understand what I am saying? If you could recall the progression, how I look at it, how the Lord was trying to work out with me even in spite me not knowing him. I don't know if you understand what I am saying?
213	Q: Yes I can see that. With an Israeli visa stamp in your passport you cannot travel to an Arab country.
214	A: But just the last month when that visa expired, out of no where, I received a letter that I am supposed to go to Egypt for marine communications. So you see the progression! Now that time I had already received the Lord. When I went to Egypt I was already in salvation.
215	Q: Now when was that trip to Israel, before your wife became a believer in Jesus?
216	A: No, no, yeah, before she -
217	Q: It was before?
218	A: I married my wife in 1983, I went to Israel before I married my wife.

219	Q: Okay. So we do have to put these two before, and then comes this with your wife.
220	A: Mhm.
221	Q: From then, when your wife was praying and fasting, then comes the incident with the voice?
222	A: Yeah. That one I believe with prayer and fasting, miracle will happen, that much I believe, with prayer and fasting a miracle will happen. It is just not a matter of, you know, a simple thing like that.
223	Q: If we look at these three days a bit more in details. You started "hearing this voice?"
224	A: Yes.
225	Q: And you were very disturbed?
226	A: Mhm.
227	Q: There was this incident with your sins, the fire and the judgement, so you were "disturbed and you were afraid," can we say it that way?
228	A: Mhm (sounds uncertain).
229	Q: In the beginning of -
230	A: In the beginning, in the beginning, yeah.
231	Q: Now, when did you realize that this must be the voice of God?
232	A: When the voice told me, than now, after the fifth time, the fifth time when I told my brother, the voice is telling me that I should not come and contact you. So after the fifth time is when, it was, I did not realize it was the voice of God. Remember, I was still a Muslim! So it is not that I realized it was the voice of God. You know, something within me had the power to make me sit and listen to it. Otherwise, if it was my power I could not have - (he laughs) - remember, as the voice was telling me not to go and tell my brother, but I had to go and tell him the same thing that the voice is telling me, not to come to you, until the last minute the voice told me, now, you should not go and tell your brother, I have something to tell you. Now that is when I just sat on the bed and then listened to the voice. But not that I was scared and, you know, the hair was running, not that way. So that is what I believe, if the Holy Spirit works, it is not for scaring people.
233	Q: And then they took you to hospital, and that is when you jumped?
234	A: Yeah, that is when I jumped, yeah.
235	Q: So there was this "attempt to suicide in hospital."
236	A: And remember why I wanted to commit suicide. Because what I was seeing around me is the crucification that Jesus had, and I was the next to be crucified and put in fire. And I was seeing the cross and as well as the fire and the thousands and thousands of people who were going to crucify me and later burn me in that fire. That was why I had to jump, you have to put this history.
237	Q: Yeah, that's the reason. And then in the hospital came the pastor?
238	A: After I had jumped, after -
239	Q: Still in the hospital?
240	A: Yeah, I was still in the hospital. The following day my Misses went and called the pastor: "Can you come and pray for my husband?" Because the pastor knew also that the, she was pregnant.
241	Q: And what happened when the pastor came, then you gave your life to Christ?
242	A: When the pastor came he prayed for me.
243	Q: Did you also pray?
244	A: Yeah, I prayed! And he said: "The Lord has called you to work with me!" That is what he said, I remember very well.
245	Q: So at that time "you prayed."
246	A: Mhm.
247	Q: You "gave your life to Christ." --- Was there another step after that? Was that when you decided to come forward in the church?
248	A: Yeah.
249	Q: He baptised you?
250	A: Yes.
251	Q: How much longer was that?
252	A: It was after - one month, just one month. Because the Spirit was really working fast.
253	Q: Okay. Now we can see there is quiet development.
254	A: Yeah.
255	Q: Now we should just number them again. (They discuss the numbering.)
256	A: And you know, one thing. I am not scared of this testimony, you can even put my name in the videos and things like that, I am not scared! (Both laugh.)
257	Q: If you just share it with people, that is very good. Now, we want to look a little bit at this development and see, what did you know about Christ at that time and how did things go? So if we look first at the time when you were a Muslim -- maybe just this time, the first time. What did you know about Christ and the Christian faith at that time, before you got involved in all these things?

258	A: I knew that they were, that they were praying to the wrong God, they were not praying to the true God. That was when I was a Muslim. I believed Islam was the only (he chuckles) true religion, because they pray to only one God. and I knew that God does not have a son. That is what I knew, just like the other Muslims and, you know.
259	Q: Now what was your attitude towards Christians and Christ?
260	A: My attitude it was not -
261	Q: Did you like them, did you hate them?
262	A: Actually liking, liking Christians, I wouldn't say I was liking them or hating them. Because we lived together with them. So it was just the way we are living together with them.
263	Q: You had a normal relationship with them?
264	A: Yeah, and that is why I married a Christian! (He chuckles.) So that was part of the progression. God was working, he was preparing for his own miracle.
265	Q: Now, if we look at the next phase, this is when you got more aware of the Christian faith. You can take the second one, your trip to Israel, and then this event with the passport, and then -
266	A: In Israel, don't forget I was visiting these places, holy places.
267	Q: Yeah.
268	A: And also the water from river, where Jesus was baptised, I carried that water and -
269	Q: Now at that time, were you learning anything new about the Christian faith?
270	A: No, no, no, not at all, not at all! (He chuckles.)
271	Q: You just saw these historical places?
272	A: Yeah, that's all. I was not learning, not that I really wanted to know about Christian faith, no. Just visiting holy places, that's all.
273	C: Maybe if I may ask, who took you there? Is it your interest as you were coming you wanted to see what ()?
274	A: No, no, it was not my interest, it was part of the arrangement. Whenever you go to Israel as a group, it is some sort of, yeah, you have to visit those places, they make arrangements for you.
275	Q: For you then it was from the business, from the job?
276	A: Yeah. So not that I had arranged that I am going to visit these places, but it was arranged by the - some of them, not all of them. But later during my own free time, I had to go visit these places.
277	Q: Okay. Now we come to the time when your wife became a believer in Jesus Christ and was praying and fasting every week. Was there any change in regard to you, what you knew about Christ or what you felt about Christians?
278	A: There was no change. The only change came after my salvation, there was no change. In fact, people were coming into my house to fellowship and I remember chasing one of the pastors with a knife. Why is he bringing Christianity into my home? And that pastor is still here in Mombasa, and he can testify that. (He laughs.)
279	C: Pastor?
280	A: Ah, O., he is with P. Church. I chased him with a knife for doing fellowship in my house. I really chased him! I chased all the believers! (He chuckles.) Ask O., he will tell you!
281	Q: So you chased him from your home?
282	A: Not him alone, together with the other believers who he came with, I chased him with a knife, that why are you bringing Christianity into my home? I am glad he is here in Mombasa, he can testify, Pastor G. can testify.
283	Q: Okay. We come to the phase where the voice came, the experience of the voice, and then you listened to the voice, and then the attempt to commit suicide.
284	A: And you have to explain why I had that attempt to commit suicide.
285	Q: Yes.
286	A: You have to, not just put a matter of committing suicide because I wanted to commit suicide, why ---
287	Q: What new things did you learn here? What did you learn new in these three days, about Christ, about God, about the Christian faith?
288	A: What I learned during the three days, new things. That Jesus is the only saviour - who can save and he can pardon the sins, because remember, the first day the voice told me all the sins, all the serious sins that I had done on this earth, up to that day, up to that particular day on the 28th of April, the voice told me all the sins. And it told me that it is only Jesus who can pardon me those sins. And then the voice also told me, I learned about the works of Jesus, I learned about love, because the voice mentioned about love very much, that you don't love, you don't have love towards your people, towards your neighbours, you should have love. And I am glad, I am glad that that one works today, it is in me.
289	Q: Then we come to the point where you finally gave your life to Christ. What new things did you learn as the pastor was talking with you?
290	A: When I was still in the hospital?

291	Q: Aha.
292	A: I just learned about salvation, and that we were going to work together. Because I was still thinking of the voice, what the voice had to tell me, I was still thinking, remember, it was the forth day, he came the forth day. So when I was in hospital I was still thinking of the voice, whatever I was being told.
293	C: Excuse me, you said that that voice reminded you about the bad things you did. During this time you did not learn about forgiveness of sins?
294	A: Yeah, forgiveness. The first day, remember, that voice of my sins was only the first day, the second day and third day, the third day was crucification of Christ, and me being crucified like him. But I was taken into steps, you see, how Jesus suffered and then all this, and then the cross. But now I was going to be taken to the cross and then there was fire next to me. You can imagine! (He chuckles.) That is what made me jump because I could not persevere and really tolerate what Jesus had gone through. I did not have the, you know, I could not persevere the sufferings of Jesus. And that is what I wanted to kill myself, that was the main thing.
295	Q: So that is interesting. On the first day the voice, it was about sin, showing you the sin.
296	A: Yes.
297	Q: On the second day -
298	A: The second day about the works.
299	Q: That your works will not be enough or what?
300	A: No, the works of the Lord.
301	Q: Oh!
302	A: Yeah, the works of the Lord, for example love.
303	Q: And then the third day?
304	A: The third day was now crucification.
305	Q: Judgement, crucification.
306	A: Yeah, judgement and crucification, and later fire. Oh, it was bad! It was terrible! It was a situation! (He chuckles.)
307	Q: And then on the forth day the pastor came and he talked about salvation?
308	A: He talked about salvation, that now the Lord has talked with you, has spoken to you, and you are going to work, you are going to work for him. That is what he said in the hospital. -:-
309	Q: Now, I have a list here, where I want to just go over these phases again and look at the - there are some statements, and I want to see whether this applies to you or not. So for instance when we talk about the first phase, the time before you were thinking about the Christian faith. Were you indifferent towards Christianity, that means you didn't care?
310	A: Yeah.
311	Q: Would you say that?
312	A: Yes.
313	Q: You were not interested, didn't care?
314	A: No, I knew that they were praying to the wrong God.
315	Q: Yeah, but you were not interested in?
316	A: Yeah. -:-
317	Q: Were you hostile towards Christians, that you hated them?
318	A: No.
319	Q: Okay. Now in the second phase, this is when you -
320	A: And here, as a Muslim, I must tell you that I still knew, because it is in the Qur'an, that during the last days, during the judgement day, even the Qur'an states that, it is Jesus that will come to judge the earth. It is stated in the Qur'an. So that much I knew, that Jesus will only come and save Muslims and not Christians. This is what even Muslims believe today. They believe that there is judgement day, Jesus is coming for the second time. All Muslims believe that! And they believe he is coming to judge those who were praying the right God. This is what I was believing in, just like them. (He chuckles.)
321	Q: Now, how did you get a positive attitude towards Christianity? Was it through a personal contact with Christians? You were married to a Christian wife, and she became a believer in Jesus. Did that make you feel more positive about the Christian faith?
322	A: Before I got salvation?
323	Q: Yeah.
324	A: No, not at all.
325	Q: And you didn't hear about Christianity through media or in radio?
326	A: No, I was not interested in hearing about Christianity. Right now it is only the Spirit of God that has been teaching me about Christianity and the Bible and his Words.
327	Q: Okay. Then we come to the next phase, when your wife became a believer in Jesus now. And she was praying and fasting for you. But at that time you didn't have any understanding about the gospel?



328	A: No, not at all. I just knew the verses to hit Christians, I knew the verses from the Bible to go against Christ.
329	Q: Now when you had this, this experience with the voice, did you at that time realize that Jesus is more than a prophet?
330	A: Yes, but that time - because of the experience that I have, I knew Jesus was so powerful that he can change somebody. Because even right today, as I am talking, I know if it is not Jesus, the year 87 I could not be on this earth. I know right now, right now we are talking, I know my life is in the hands of Jesus Christ. That much is in me.
331	Q: Did you at that time, when you heard this voice, did you see Jesus as attractive? That Jesus was something good that you would want to have? Or not at that time?
332	A: Here, as I said before, during when I was hearing the voice, when I accepted to sit down and listen to the voice, there was nothing in me that scared me. So there was some spirit in me which made me accept to listen to that voice, and that spirit was very polite.
333	Q: Okay. Did you understand anything about the gospel at that time?
334	A: When I was hearing the voice?
335	Q: Yeah.
336	A: Yes, about saving, because --
337	Q: Through this voice, yeah?
338	A: Mhm.
339	Q: But you did not know anything about the - how you can get the gospel?
340	A: No I did not, I did not.
341	Q: Now, then when you accepted Jesus, when the pastor prayed for you and you accepted Jesus, and then a month later you went forward, did you experience joy as a new believer?
342	A: Very great, very great.
343	Q: Right there in the hospital?
344	A: Yes, very great. And it changed me completely, it changed my mind the same same day, after the pastor prayed. It changed my mind completely.
345	Q: Did you realize that you are a sinner and did you confess your sins?
346	A: Yes, I realized. Especially when I was told all the sins from a voice which knows everything that I had done wrong, I had to confess, because it said, it told me all my sins, even the previous day, just the day before!
347	Q: So you realized that you cannot save yourself?
348	A: No. :-
349	Q: Did you express your faith in Jesus?
350	A: Before or after?
351	Q: At that time, when the pastor was praying for you?
352	A: I accepted the Lord.
353	Q: You accepted the Lord, you said you believe in him?
354	A: Mhm. You know, accepting the Lord, as we pray these days, this is just according to me, when somebody comes and accepts the Lord, then what follows is teachings. Teaching is very important. Because accepting the Lord is one thing and believing in the Lord is another thing. You can accept the Lord, and if you don't stay in the teachings, if somebody does not, you know, if you don't reach - faith as we are told in Romans, Romans I think 1:17, faith comes by hearing the word of God, hearing nothing but the Word of God -
355	Q: Were you sure that you had salvation, you had assurance?
356	A: Ah! (He laughs.) That one, hundred percent! More than hundred percent! :-
357	Q: Did you get in fellowship then?
358	A: Hey! From that time! From that time until today! Even right now in the evening, I am going for a fellowship! (He laughs.) Tomorrow I will be in the fellowship!
359	Q: Did you realize that real submission to God is through Jesus?
360	A: It is through Jesus. That much.
361	Q: Okay, then we come to the time since your conversion. Or after, after you accepted Christ. Did you evaluate your decision? May be think about what happened? What did I do? Why did I do it?
362	A: I still evaluate until today. That's why that memory of three days, I still have it today. And if I want to do something - it will never come out of me! Imagine how many years now, from 1987. That will never come out of me!
363	Q: Was there pressure from the community or family?
364	A: Family, especially the father. :-
365	Q: Did you have doubts about your decision?
366	A: You know, I had no doubts! Otherwise I could be scared when I went to Egypt. I had no doubts and I

	was, I just told them -
367	Q: But the pressure, the pressure that was there, you remained faithful?
368	A: I remained faithful. In Egypt I remained faithful to the Lord. Remember, they just wanted to give me money to come and actually preach the Qur'an! And as you know, we Africans, we love money very much! I could have accepted, say yes. But I said no! I said there is no way. And I still stand by that!
369	Q: And I guess from what I hear, you are growing in the understanding of the Word of God?
370	A: Yes.
371	Q: You are growing as a disciple of Christ?
372	A: I am telling you, it is wonderful! :-
373	Q: Now, from which moment did you consider yourself to be a follower of Jesus?
374	A: From that time when the pastor prayed.
375	Q: In the hospital?
376	A: In the hospital.
377	Q: And that was the fourth day of this experience?
378	A: Yeah. - Because the first, the second and third day, the voice was still talking to me. So the fourth day when pastor prayed. Actually, the Lord uses people. He can use any pastor to bring somebody to Jesus Christ. The Lord uses anybody and he has got a lot of ways of saving. This is one way. You know, he said, you people are looking for miracles, but you will get the miracle of Jonah! So this is one of them. I always preach to the people that they should not wait for this miracle, it is so, it is an experience which is actually - the Lord - I know, Muslims - that the Lord has - actually they have received salvation through testimonies and the Word of God.
379	Q: Okay, now. I have here another list. I want to find out, what contributed to your conversion? What were the factors that somehow helped that you came close to Christ? So let's just, there are a lot of things and I want to either tick "this helped somehow," "this helped much," or "this did not help at all."
380	A: Okay.
381	Q: Reading literature. Did that help in any way that you - ?
382	A: No. :-
383	Q: Listening to radio broadcasts?
384	A: No.
385	Q: All these things that usually help people did not work you in your case! (He laughs.) You are special!
386	A: No, not at all. :-
387	Q: What about personal witness by Christians?
388	A: Personal witness?
389	Q: Yeah.
390	A: Which means witnessing to people?
391	Q: No, other people witnessing to you.
392	A: No.
393	Q: Was your wife sharing the gospel with you?
394	A: Ah! She could not - dare share that gospel to me!
395	Q: She didn't? You didn't allow her?
396	A: I did not allow her. She could not. I was a Muslim and I could not - she could not - she even feared sharing that to me. So she took to the prayer. (He chuckles.)
397	C: Were you hostile?
398	A: Very hostile! Very hostile to her. I wish she is here, she could tell you that - :-
399	Q: Okay. Now here we have some other things. Did any of these factors influence your decision for Christ? The attractive life style of Christians?
400	A: No. :-
401	Q: Dreams or visions?
402	A: Maybe vision.
403	Q: Well, I think that's, that would classify! (They laugh.) This voice, I think we have to classify under dream or vision.
404	A: Yeah.
405	Q: So that was basically all, that was the main thing?
406	A: Yeah. Otherwise if it was not for that voice, I could not have accepted the Lord. :-
407	Q: Miracles or observing the power of Christ in a certain situation?
408	A: That miracle worked because of the prayer of the Misses, but before -
409	Q: When you jumped down there, you were miraculously saved, so I think we can tick that as well. These are the two things mainly. :- Okay, now we are almost done. This goes very quick if you say "da, da, da, da!" (He laughs.)
410	A: There are a lot of Muslims who have received salvation, but not through the way -

411	Q: Yeah, your way seems to be unique.
412	A: Yeah. There was another -
413	Q: That's okay! I mean, God uses many different ways.
414	A: There is another Muslim that I know, but I don't know where he is these days, just next there is a mosque here up in Q., he was praying, you know, the evening prayer. And in that mosque, when he was praying to call people to come, you know, the way they shout, he started shouting: "Jesus Christ! Jesus Christ! Jesus Christ!" And it was hell in that mosque! So you see how the Spirit of God works.
415	Q: Okay. We need to stay with your story! (Both laugh.) Something I want to know is, how has your perception of God changed during the process of conversion? In other words, what did you think about God before and what do you think about God now?
416	A: Before I could not - I was not seriously thinking about God. I just knew God exists. But right now, there is more to that. There is more to that (emphasis) completely! The Lord is alive, he exists, he is the Alpha and Omega, and he cares for humans. He wants, he doesn't want people to go to hell. He really wants human beings to know him, to know him as the only God. He is the creator. So that has really changed me, to know that God exists! So in whatever I do, I put him first. I know without him, just the way Jesus says in John 15, that without me you can hardly do anything. And it is true. But these days, what people do, they think it is them, they think when people go to the moon, when people discover computers, they think it is their brains, but it is actually the Lord.
417	Q: Is it the same God you believe in, that the one you believed in as a Muslim?
418	A: Jesus Christ -
419	Q: No! When you believed in God as a Muslim, is this the same God that you believe in now?
420	A: But remember, I was not believing in God the way I believe right now. Right now I believe in real God, the Father, the Son and the Holy Spirit.
421	C: So that Muslim God you believed in is different?
422	A: If you go deep into Muslims, what they believe is (he chuckles) devilish.
423	Q: Okay, so for you it is a different God?
424	A: Exactly, it's a different God. Their God is completely different. If you go deep into them there is a lot they don't want to hear you talk about.
425	Q: Okay. Now the last question is, I think that is also very obvious. What do you consider was the role of God to move you towards a decision for Christ? And what was the role of Christians? What did God do to bring you to Christ?
426	A: He wants me to witness, like the way I am doing, that he is alive.
427	Q: No, what did he do that you became a Christian?
428	A: He sent me!
429	Q: How did he do it, what - as you look at your story, what was the work of God and what was the work of human beings?
430	A: He cared. (The contact person tries to explain the question in Kiswahili.) I didn't get your question properly.
431	Q: Well, what I want to find out is just a bit, ah, if a person becomes a believer, we can often see that some other Christians are involved, like when you share the gospel with Muslims. God uses you to bring that person to an understanding of the gospel. But there are also other things, where God works directly in the life of the person, without any human beings. Where God works directly. So I am trying to find out in your case, I think I know the answer already. What was God's work without any human beings? And where did the human beings somehow also come in?
432	A: The human beings came in through prayer.
433	Q: The prayer of your wife?
434	A: The prayer, that one is so, that is so great! With prayer and fasting, not only praying, actually prayer and fasting, so that is how God intervenes.
435	Q: And then there was the pastor also, who came and shared.
436	A: Yes, exactly! So the pastors and whoever has received salvation should not stop -
437	C: What about God?
438	A: God is our creator! (He chuckles.)
439	C: How did he participate in your - ?
440	A: Without him, changing my wife to Christianity, because you know, we are not saved by our own powers! God works miraculously by changing, first taking my Misses who used to be a catholic -
441	C: The voice, that voice was not from your wife, it was not from your pastor.
442	A: Yes, exactly. It is true. I can now say, even my wife contributed towards that voice coming. So it is God working, he still working on this earth today. He can still do something today to whoever he wants. Because if at all he could not, he was working through my wife -
443	C: Hold on, God saved your wife and then she was praying for you to get saved.

444	A: Yes, exactly. (They talk about the role of his wife and the role of God.) God started talking to my Misses about my salvation.
445	Q: It started already longer.
446	A: Yes. I wouldn't say, I always even testify to the church whenever I am doing evangelism, that it is through my prayer, it is through my wife's prayer, that the Lord answered her prayer. Though the Lord knew me, the Lord knows everybody. He knew me, and that's why he knew my sins and mentioned them. But now he has to use a point of contact, a point of contact here was my Misses. So my Misses became a catholic and then the Lord again changed her to a pentecostal, now to be a believer in Jesus Christ, and through there, the Lord was working! So that I receive salvation through the prayers of my Misses. That is how - God has got so many ways of changing people!
447	Q: But then at the end he spoke directly to you?
448	A: Yes, exactly.
449	Q: Yeah. So I think we are through. I want to thank you very much Pastor D. for coming, for sharing all this, and this is really a very interesting story! Amazing to see how God works in the life of people. And we can just give praise to him! Thank you very much

## 15.6 Interview M6

1	<b>Interview M6</b>
2	First part of interview taken on 10.06.2008 in Mombasa
3	(The person who made the contact with the interviewee was present as well. He is indicated with a C.)
4	Q: In my research, I also want to look at the background of the people, the social level, economic level and also educational level, so that I see if there is some difference. The family you grew up in, would you say this was a very rich family, or a poor family or somewhere in the middle?
5	A: Actually it is not a rich family, I come from a single mother, and it is not a rich family.
6	Q: Were you very poor? Living in a slum area, very poor, or?
7	A: We were not really in slum area, but we were in a remote area whereby resources were not abundant.
8	Q: So you struggled?
9	A: We struggled, economically we struggled.
10	Q: Often with a single mother it is also a particular challenge -
11	A: Yeah.
12	Q: - to support the family. In terms of your education, how far have you gone with your education?
13	A: Okay, I have finished form four. I have gone up to form four. (He finished secondary) :-
14	Q: Did you go higher later on, university, college?
15	A: No, I didn't go to college after that. May be the college I have gone is for theology.
16	Q: What did you do?
17	A: In theology, I did Christian doctrine.
18	Q: Did you do certificate, or a diploma?
19	A: It is a diploma course.
20	Q: Diploma -- in theology. Which school was that?
21	A: It is called A. :-
22	Q: Where are you working right now?
23	A: Right now I am working with a missionary organization in Mombasa.
24	Q: So you work as a missionary?
25	A: As a volunteer staff.
26	Q: Which organization is that?
27	A: It is called B. :- (They talk about this organization which the interviewer also knows.)
28	Q: The focus of the interview today, in this first part, is, that I just want to listen to your general story, how it happened that you became a follower of Jesus. This is the main question for today. So you can take a lot of time. If you can tell me the story by giving all the details that are necessary to understand. Why did you from a Muslim background become a follower of Jesus? So that I somehow get an idea. So the question simply is: Can you tell me how it happened that you decided to follow Jesus Christ as your Saviour and Lord?
29	A: Amen. I can say, what happened to me is, that despite all that I was passing through, that did not make me come to Christ. But one of the most important things that came to me, that made me to come and decide to follow Jesus is, that I was not satisfied by the doctrine in Islam. And I really had so many questions to ask, but there was nobody actually to really bring me to light. And I consulted so many people, the sheikhs, and many people who have really learned the Islamic doctrine, but they could not really give me what I really wanted.

30	So upon this, I decided to look for more - resources that would satisfy what I feel. I remember sometimes back when I started myself personally reading the Bible, from Genesis to Revelation, although I did not understand it better. So in that kind of perspective is like God also helped me to have the will to pursue more. So I got the breakthrough that I can go to a church although I was a Muslim, and out of there, there is conviction that came into my life. And with time that conviction became more and more, and I remember very well, before I came to Christianity, I said I will not go to the mosque and I spent almost three years and I was not going to the mosque. My brothers were wondering what has happened to me.
31	So along the way is when the conviction came so strongly and I felt that my future or - I am not in the right place, because I feel that the Christians have something that we Muslims we don't have. And it is not gotten by going to pray five times, it is not gotten by reading the Qur'an, it is not gotten by being devoted to Islam, but I find the Christians have something that we don't have.
32	And so, at that point is when my mind changed. I was working in C. (a place at the coast), in the hotel industry, but that one made me just to resign and say, I am going to Mombasa. I didn't know what I was coming to Mombasa. So I resigned and I came to Mombasa. And with time, as far as the wave of the Gospel in Mombasa is so intense, in one way or the other, the conviction came so - strongly and I say, nobody just told me to go and get saved. I decided myself and I went to the church. And even the pastor told me I needed to be born again. I followed the pastor and I told him, I needed to be born again.
33	So actually what made me to be born again is through conviction. And there is a point when I realized - it came so strongly to me - that I am a sinner and there is nothing that can save me. I cannot save myself. Neither, nobody, no human being in the world can save me. And so, with that, I resorted to go and receive Jesus, because I find, everybody that is coming to Christ, he has a different kind of life that he is living. So I needed that newness, but I could not get it in the kind of set-up, so I decided to shift my faith to Christianity.
34	So after that is when now I did not tell anybody, because I knew there will be challenges. So I did not consult anybody. So I just went myself and they realized later, after I had already converted. So actually nobody preached to me. Although people preached to me, but I did not get saved at the time they were preaching. It took through conviction, and to realize that I am a sinner and I cannot save myself, or nobody can save me. That is when I crossed over and took the initiative.
35	Before that time is when I had problems, because as I was asking the sheikhs, that if they believe the Bible and Jesus is mentioned in the Qur'an, I have never seen them actually standing and preaching about Jesus. They just mention him outside there. But really they are not preaching him. And so this one brought me a lot of chaos, like: "You are saying that you believe in Jesus, but I have never heard you actually saying about Jesus." So one way or the other, I had doubts. And also the main main part that really made me to come out of Islam, is the involvement, the occultism that is involved in Islam. This is one of the things that made me shift, because I found all the people in Islam are like covering themselves with their religion, but underground they are doing a lot of things. And at the same time they are leading the people in the mosque.
36	So this kind of hypocrisy, that people want to claim they are Muslims, but inwardly they are doing a lot of occultism, made me also to shift my faith. And I remember asking one, I said: "How can the Qur'an be involved in such kind of evil practices?" Such as, you know, the demons - when they recite the Qur'an, the demons respond. I say: "What type of truth, of wisdom is this?" And actually people say: "No, you don't have to scrutinize it more than that!" And that is one of the things that made me say no, I have to look twice. So actually, it is the issue of the Qur'an or the faith of Islam being involved in so many kind of occultism, and people don't want to bring that one into light. And two, also my life personally, I felt that I am not - myself. I need to get - ((Interruption of interview.))
37	Q: You just started to explain that there were two things that made you be worried. Can you just continue from there? The first was the faith of Islam and the involvement with occultism, that really made you question.
38	A: Yeah, it made me to have a lot of questions. Because now I wondered what type of a God they are serving, as far as he is both evil and both good. So that is one thing that made me to have a lot of questions. And nobody could answer me. The big people who could have answered me - big in terms of they've gone, they've learned the Qur'an so much - they could not answer me. In fact, they are the people that are really doing it, you know. So, that is one thing that made me, my faith to shift.
39	And the other one is that, the conviction inside me was so strong that there was a need for me to change. And from some experiences where God himself intervened in my life, is when I realized that I need to, to, to shift my, my faith. Generally I can say, I was not satisfied with Islam. So, that is why I now changed to Christianity. And now I'm getting exactly what I felt I supposed to, to, to, to feel. So, I believe I am in the right place, and I'm really changed.
40	Even my brothers, my mother who are still in Muslim right now, they are really seeing the difference. And even them they are saying, that you are in the right place! I know they are here, they are around

	Mombasa here, and they know that there is a difference when somebody comes to Christianity. So it is something that is like I've gone ahead, just to prepare a way for them and I believe God is going to also touch them to come to Christianity.
41	Q: Okay, thank you very much. Now, let me just ask a few questions to get a little bit more of the story. Can you share a little bit about where you grew up and how you grew up? -:-
42	A: So, where I grew up, initially we were born in D., at the outskirts of Mombasa, but before we were so grown up, we were taken - (they discuss where this area is). After we were not so grown up we were taken to E. now in the rural area where we grew up with our mother. And it so happened that our mother had no good marriage, so we stayed with her a single mother. And so the biggest challenge was, that in our traditional way, a daughter of a family has no right to inherit things from the father, it's only the boy's (). That was a very big challenge because we were denied access to have a good life there. So even as we were growing, nobody was willing to take us to school. So actually our staying was not that comfortable, in fact -
43	Q: May I just ask, how many siblings do you have, brothers and sisters?
44	A: Okay, we are, we are five brothers and we are, we had one sister but she passed away. She was the last born, so now we are remaining five brothers. -:- So we are, five brothers, I'm the third born. Ahead of me there are two, and behind me there are also two, so I'm in the middle. So our growing up was not so easy, the fact of settlement was not so easy, and also even our education, our primary education in fact, it was the initiative of our mother who said, my kids will go to school. She stood strong, and in that kind of aspect we managed to get the primary education. So the little we could raise that is what managed us to, made us to, to manage the primary education. And God gave us the grace to most of us, I can say all of us passed.
45	(He shares how the first-born couldn't continue with secondary school because of lack of finances. The second found support and attended F. Secondary, near G. College in Mombasa. The interviewee also managed to get support, as did the fifth. The fourth one also did not get support and couldn't do secondary school.)
46	After that is when now we saw the burden, the home burden is so big that we cannot continue with further education, so we looked for a way to now stand in the family and support the family, support the mother. And that is when we divided ourselves. And I personally, I was in the hotel industry, that is 1995, when I was through with secondary school.
47	So I involved myself in the hotel industry, and I worked for almost four years, to 1999, when I left the hotel industry and now I came to, to be born again. So, up to now, my brothers are still Muslims, and my mother also is still a Muslim. One thing that I've really personally liked is to treat them as eh, eh as my friend, as brothers, and really to have influence in them, such that they would like to, I like, personally I would like them to, to get the faith of Christianity, how Christianity is.
48	And so, there has, God has enabled me to, to manage that the relationship is still - but I know I'm a Christian and they know I cannot go to them as Muslims and I know, just go to them because they are my brothers, and I would like to share that love of brotherhood. The aim behind it is just to influence them. The first born is still in C. right now, but the four of us we are here in Mombasa Island. (He explains where they live.)
49	That one happened, because after I was born again, we separated because we were staying with our uncle in G. (a college in Mombasa), he was a lecturer and he was a Muslim. He said, that eh, "I don't want to stay with Christians here, so you go to church, you stay in the church if possible, do everything there." So after I moved is when actually we separated with them. But we were living with them in one place from then. -:-
50	Q: So when you became a follower of Jesus, you had to leave the house of the uncle?
51	A: Yeah, I had to leave the uncle's house and now I went to live in the church.
52	Q: So you live in a church compound right now, or?
53	A: No, now I'm not living in the church compound. I lived when I was young in salvation, that was when I was living in the church compound.
54	Q: Oh! At that time?
55	A: That time, that is around the year two thousand.
56	Q: Okay. Maybe just here we can ask one question: What was your Islamic religious life before your conversion like? How strong were you practising Islam?
57	A: Okay, actually we were, we were strong in such a way that ah, our first born was teaching us in the <i>madrassa</i> .
58	Q: Aha, your brother?
59	A: Eh, the first born. So he was the one who was teaching us our <i>madrassa</i> . And I personally had the zeal to know the Qur'an more, so it's like after knowing how to read and to write the Qur'an, I personally took the initiative to read the Qur'an personally. And I could read, I could read even chapters that my teacher

	has not taken me there, and liked to know what is happening inside there. So in fact, I looked for a translated Qur'an where there is English and Arabic, so that I can really get what the word - not only in Arabic, but I wanted to get what is happening in those scriptures.
60	Q: Did you learn Arabic?
61	A: Yeah, I learned Arabic, yeah.
62	Q: So you had a copy of Arabic-English translation?
63	A: I had one, a bigger volume, I borrowed it from my brother.
64	Q: But then you mentioned, ah - that sometime - there were three years where you did not go to mosque?
65	A: Mmh.
66	Q: So, when you grew up you had strong interest in learning more about Islam? When you studied, you even did extra studies?
67	A: Yeah, personal.
68	Q: Borrowing Qur'an, Arabic and - you went really deep.
69	A: Yeah.
70	Q: Okay, now from there to the point where you, for three years, were not interested. What was in between?
71	A: Yeah that one, it came about when - now the truth that I wanted to get, now is not coming my way. So, and now, I consult people that I think they can be of great help to me, to enhance my faith now. But I think they are not giving me what I have. And when I go deep, I find some things inside there which are really contrary to what I want to believe. Like the, the involvement of the Amada Association of the Qur'an with the occult. So, those are the things that have made me to make a stop now, to think twice.
72	Q: Okay, when was that? Was it starting in school? (They confirm: He started to ask questions after secondary school. During school he was a good Muslim.)
73	A: So, I can say it was around 2000, ah, the year 1996 to 1999, those three years is where I was not going to the mosque. And during the Ramadan I used not to fast. So people started now saying: "Something is wrong with this man!"
74	Q: Okay.
75	A: It is true, because they were not really telling me the truth, they were not explaining to me the truth.
76	Q: Okay, that's very good to know that. Maybe from there we just take the story a little bit further. So it was three years you did not go - involve yourself?
77	A: Mhm, Mhm.
78	Q: You also didn't fast during these three years?
79	A: Yeah, I didn't fast.
80	Q: Okay, what happened next then?
81	A: Okay, so what happened is that eh, after - the three years back, is like now, it's like the grip of Islam, is like, was loosing much in me. I found myself, some things could not bound me like, you don't eat this, you don't, you are not supposed to do this as a Muslim, you know? It is like the cords were, were loosened.
82	Q: Yes.
83	A: And this came when I was working, I was working with a German couple I know. So, with the interaction, they had some little knowledge about the Bible. (He explains that he met these people in C., a place at the coast. He was working for them.) So, with the interaction of them, they had a little knowledge about the Bible and so, it's like - as far as the grip of Islam is not so strong in me, like the eating of pork to me was not an issue. I used to eat the sausages and whatever. And so they were really wondering what type of a Muslim I was. But to me, I saw nothing wrong with eating that. So actually, some of these things came up as a result that - I don't see the things can bind me, not having the freedom that I need to have, yeah. So, during those three years is when - is like there was something that was really being changed inside.
84	Q: And in 1999, that was the time you moved to Mombasa?
85	A: Yeah, is the time when I was moving to Mombasa. I didn't know what I was coming to do in Mombasa, but I got the conviction that I have to leave C. now and come to Mombasa.
86	Q: Had this something to do with your search for truth?
87	A: Okay, it was not that, but I really saw like my life or my future was no longer in C., so I saw like I need to move, to change the atmosphere.
88	Q: Okay.
89	A: And so, I even told my brothers that I'm going to, to leave my things with them, I'm going away. But I did not share what I feel inside me. But one of them said: "We have been seeing you reading the Bible, and we have seen all the tapes inside here. Now you have changed, I think you, you're going to get saved." So they sensed, because I changed all my tapes that I was listening in the house, those were bad, I just brought gospel tapes inside.

90	Q: When was that?
91	A: During the three years now. :-
92	Q: You started to read the Bible and listened to Christian tapes?
93	A: Yeah, eh tapes. And then as they come inside to me, I'm reading the Bible, they are saying: "If you are not born again, then you are not far away from being born again."
94	Q: Okay. :- So then you came to Mombasa?
95	A: Mhm.
96	Q: And what happened next to your - ?
97	A: So, when I came to Mombasa, as far as I was involved much in hoteliering, I was a cook by then, so I came to Mombasa, I was looking for a job first. But when I got a job, I got the job in H., an outskirts of this city, so when I was working there, one day I heard somebody was praying in a room. And he was praying in tongues. I was really moved in that room and I wanted to see this person and talk to him. But when I went there, the guard locked himself and I did not get any access.
98	And now I was feeling like, I need to be in that kind of (). So I went, I went back to the job but I told those people, I feel still, that my heart, is not in this job. So that is now the year 99 when it is going almost to the end. So I left that job, then I came just right to live with my uncle now. So after leaving that job now is when I came to live with my uncle in G. (a college in Mombasa). So I spent with him some time there, but it did not take long before I received Christ. --
99	Q: So how did that happen?
100	A: Ah, I was in the house, but I had made up my mind before, that this, this year will not end before I get saved! But I was looking how I'm going to make it, because I looked how I'm going to live after that, how would be the reaction of the people I'm living with? But I didn't know the day, I just decided that I'm going, whatever will happen, it will happen. So it came to one evening when ah, I just decided, and I went straight to the church. And the pastor had already finished preaching and people were really going out. This is when I talked to, to him and I said: "I come from a Muslim background but I need to get saved." He is Pastor I. who really prayed for me. :- So, I talked to him, that I need to get saved and he prayed for me and I received Christ, that was 19th October 2000 now. That is where I came to Christ.
101	C: You went there yourself?
102	A: Yeah, I went to Pastor I. myself.
103	Q: Did you know that church already before or why did you just go to that church?
104	A: Yeah, there was a neighbour in where we were staying, a sister who was going to that church. So by that time, when the idea came, I said: "I've known where this sister goes, so should I not go just there where - because she is my neighbour, she will help me." So I went to the church.
105	Q: And before, you had never been to a church? (He explains that during the past three years when he was still a Muslim he went to churches and crusades occasionally.) So, you also had an idea of this talk of getting saved?
106	A: Yeah, the idea of getting saved.
107	Q: Okay.
108	A: So, many times people say: "Should we pray for you to get saved?" I say: "No, no, no, just leave me."
109	Q: Okay.
110	A: So, there are some ways whereby I've rejected, rejected, and I know for you to come to Christ you need to confess your sins and eh - it's only the taking of the step I had not -
111	Q: Okay. Now, what did you like about Islam, before you became a follower of Jesus? :-
112	A: Okay, one thing I liked about Islam is the hospitality, their hospitality. They are really, ah - I remember when I was in the school, you know, some of the fund that I used to get for my education, it was from Muslim friends, they are just, they go tell their father about my situation and they just come, tomorrow they are bringing me some money and we continue. So I really was comfortable there. And no, there is no much disturbance of - once you pray the five times a day, you see you are done, you feel like you are alright with God. So you don't want to seek more about God, and see, that is one thing that I really liked. And also the way, the way they are devoted, the way you feel they are zealous about what they are pursuing.
113	Q: So the devotion?
114	A: The devotion.
115	Q: Anything else that you liked?
116	A: Okay, eh, maybe the other one that I really liked is the, the way - I thought before I came to realise more things, when you put on the white - like the issue of purity. I considered ourselves to be more pure because we wash with water, we used to wash with water and wearing the white robe, is like to me it was like climax of purity.
117	Q: So the washing with water on the toilet?
118	A: The toilet, also before you go to mosque. And you see, you cannot touch the Qur'an if you have not



	washed, you have made yourself pure with water. So that is one of the things that I was so proud of and I thought, that is the climax of purity and there is nothing more I can really go beyond.
119	Q: Okay. Maybe you can share a little bit again about you're family's situation? You shared already the difficulties when you grew up, the challenges, the brothers had all to work together. But it seems you managed quite well despite the challenges. (He confirms this, three brothers finished secondary, and the others found good jobs.) Did you have a good relationship in the family?
120	A: As brothers?
121	Q: As brothers and with your mother?
122	A: Actually, up till now, we have maintained a very strong relationship. And you know, as we were, we were growing, I know we have uncles, who are working, who are capable, but you know, their kids did not perform very well, actually, they did not go past primary school. So there was tension in our surrounding.
123	Q: Aha.
124	A: So there was pressure, you know. So, all that, apart from all the things that happened in us, up to now, we are still very strong, united and we are coordinating towards the home, and our mother, we are still in good terms, we have never quarrelled with - Okay, some things happen, but there is a way we solve them out, so maybe people would see now we are going to quarrel, because something has happened inside us, but you find there is a way that we come up and we get a solution and we move ahead.
125	Q: And after you accepted Jesus, did that change, this relationship with your brothers and your mother?
126	A: Okay, after salvation, is when we separated for about a period of six years. We were not together because, ah, when I sat in the church for a long time, ah, for a few time, then, my Bishop said you are going to stay with me in my house, you are going to work in my house. So, that is from 2000 to 2006. So within that time frame, I was not really in fellowship with my brothers, they were there -
127	Q: But you did not sometimes see each other?
128	A: Sometimes I used to see them.
129	Q: Yeah.
130	A: But with my mother, I did not see her for six years.
131	C: Because you hated each other or you did not have time?
132	A: We had no time now. -- And so, at home there, the people were saying, your son has gone to Christianity, now look, this is the sixth year you have not seen him. You have lost the child. So, they were bringing tension, tension into my, into my mother so that there may be a rift in between the relationship. But I don't know, but I think is like -- The brothers who are Muslims took the initiative and said: "Even if he's there, leave him alone, he still belongs to this house." So they dissolved that thing that was coming up, and I found myself - when I went back after the six years, I still could cope. ---
133	Q: Mhm. What was your position in the society, before you became a follower of Jesus?
134	A: Okay. In the society, in fact in my youth age, I liked so much to mobilise the youth and do something, as far as we were from the same school and the same village. I remember, I was the team leader, I managed to come up with a football team, and I was the one that was managing, raising funds to buy balls and to allocate a place where we play. So in terms of the village position, I was in charge, I was much involved with the youth.
135	Q: As a leader!
136	A: I wanted the youth to begin somewhere, apart from staying at home idle, we wanted to come up with a group that will be having our own football club, and we managed to raise funds and got a ball and have a ninio, a field that we used to play. So before I came to be serious with secondary education, there was that football club I had started. But it did not go forth, because after I went, the people could not take the responsibility so strong.
137	Q: And then later, in the years when you were working, how well were you integrated in the community?
138	A: Okay, when I was working also I was instrumental, because, the only thing as I was working, the only thing - first I was to - to make our home stable. That was my first priority. Stable in terms of maybe housing, and food and education. So when I was working, the last born, the last born brother who was in school by then, he was one of my primary focus. And so - in the society, actually, people saw that it was a time of famine. And now, although it was famine, but the boy was going to school, and at home there things were also right. So actually people saw us so instrumental. The other brothers had no good jobs, I was the only one maybe had a good job by then.
139	Q: Okay, so the people in the village and the community respected you also, because you took good care of your brother?
140	A: Yeah, yeah. And you know, they believed young people when they get good salaries in their early age, they become irresponsible, is just like they like fun and whatever, nobody likes to take that initiative for home and sacrifice to bring a change. And so, I think that maybe God has given me grace to be different. So I used to put myself in that position.

141	Q: Now, how happy and content with your religious life had you been before you accepted Jesus?
142	A: Okay, I can say I was content to a certain extent, ah, as far as I had not gone to seek more, there was a place where I was content. And in fact, when I was in C. (a place at the coast) before, I ceased to go to the mosque. There was a time I had really come back and I was really devoted. In fact, I wanted all my friends to be praying. And I told, now I'll not be going to pubs, I will not be going to whatever, I'll be going to mosque and I will be keeping myself pure from any uncleanness. And so, I wanted them also, I wanted them to be influenced also to come to, to, eh, Islam. So I was content in such a way that I believed there is nothing right more than that, it was enough.
143	Q: Mhm. But then when you came to that period where you, for three years you did not participate in Islam, you were no longer content?
144	A: Yeah, I was not content.
145	Q: Can you share a bit about that?
146	A: Yeah. So, that one is eh, you know, as I was devoted now is like, I was far away from the truth, in terms of Islam now. Now I have full come to Islam, now I need to know fully about Islam. So when I came full to, to Islam, and ah, I wanted to know more about it, now, it came I, it came that it is not giving me what I wanted. Now there comes again now, is like, I thought I was coming fully - would satisfy what I want, but now I'm finding that there are so many faulty things inside here. So I started to, to disintegrate again. Then now, I thought maybe this would be my climax, but now it seems as if I have to make up my mind again. So now I started to move, ah, to move out. ---
147	Q: Now, if you realised that there is something in Islam that you don't get, you ask questions and you don't get the answers or you find difficult things, why did you then start seeking in Christianity? Why didn't you say, then forget about religion all together?
148	A: And stay here -
149	Q: I don't need religion! If religion is not giving me the answer, just forget it!
150	A: I can live without!
151	Q: Yes.
152	A: Okay, the thing is that eh, the interaction I had in secondary school and whatever, is like, what was in me is like to seek to know God. So I tried all the ways. So when - because I knew my background was Islam, so I thought, in Islam I'll get what God is all about. So the reason why I did not stand in a neutral ground, saying: "Ahm, I don't want Christianity, I don't want Islam," is because, in my neutral ground there was no God. I knew in me that I wanted to know God. And as far as I had interacted with people who are Christians and whatever, I said: "If the Qur'an is saying that it is agreeing with the Bible, why don't they agree with the Bible? What is wrong here that they don't want to accept?"
153	So it is like, let me risk, go and find this truth that you don't want to accept. You are saying there is truth there, but you don't want to go there. So, that's why I said, no, let me look what these people - is like now, I'm crossing over from the Qur'an now, to seek the truth that is not there. You are saying it is in the Bible, but I've never heard you preaching. So, it made me now to (), to know more about. And as far as I interacted, so I did not decide to stay in a neutral ground, because that would still not answer my, my, my question. ---
154	Q: Okay. -- Just finish your tea before it gets cold. (Short break.) Okay. The next question would be: When did you first think seriously about the Christian faith?
155	A: Okay, coming to the year 1999 up to 2000 there, it is when the issue of Christianity was so strong in me. And the experience that I had, is like now, I think that is where I was now really out to, to Christianity, because in any crusade I would go, I would listen and even give an offering and then I go away. And may be if it is a Sunday that I am off duty, I go to church, but I don't want people to say: "Do you want to be born again?" I just want to go there and listen and then I come out, so -
156	Q: When did you start reading the Bible?
157	A: I started reading the Bible, ah, nine eh, this last 1998, the last end of -
158	Q: End of 1998?
159	A: Eh, 98 is when I started reading. In fact, the whole of New Testament, I read it before I came to Christianity. So I was really, I wanted to see the deeds of Jesus, how he did, how he spoke. I was, I was reading the New Testament. I had that King James, that small Bible of King James. That one I was there. So I took that one and I was reading that one.
160	Q: So when you gave up practising Islam in 1997, in 96, first you did not read the Bible? (He explains that during the three years he was neutral. In the end of 1998 / beginning of 1999 he began to read the Bible, listening to tapes and going to crusades.) Okay. Again, what triggered this question? Why did you at that time start reading the Bible? -:- I think you answered it already before. You still had these questions?
161	A: Yeah. That is what - I had these questions. Like now in my - in the three years that I was not going to the mosque and I was not a Christian, it was like, I think it was a time that I was making up my mind. It

	is like, I think in me there is a change that is supposed to come in me, but, I'm looking forward, how am I going to undertake this change? Because I feel it's not a sin to read the Bible, but now, what repercussion I was supposed to undertake? So I think it was a time to adjust, I'm making up my mind.
162	Q: Okay. Yeah, this is very clear. What was the main, now as you look back today, what was the main reason why you became a follower of Jesus? What would you say? :-
163	A: Okay, yeah. I can really trace it. Concerning, in fact, my mother, when she gave birth to me, although she was a Muslim, but she gave me the name J. (a Christian name). So, by then, in the Islamic set up, that name was not supposed to be called. And because I was young, I did not emphasize in that, and I forgot it all the way from young age until I finished school. I did not even register it in my certificate, it is not there, in my ID it is not there. But I remember, they used to call me J., sometimes back. So, it is after I got born again, it came to my mind, I said, my mother called me J., now, why did she call me J.? And ah, I went back to her, and I asked her: "Why did you call me J.?" She said: "That name just came to me, that I need to call you J."
164	And so, after that, it came to me now, is like God was trying to remind me, he said: "Why did she call you before you came to Christianity? Did she know you are coming to Christianity?" So when I am in prayer, and eh, looking for what was happening, I see it is like God wants to bring, wants to use me as an instrument of change in my family and the society in general. And so, that is what, and as far as I am, I'm going deep to, to search myself in God, that is one of the things that comes to me, that is like God is saying: "I am preparing you, that you'll be instrumental to the society you are coming from. So I think that is the main purpose.
165	Q: So as you look back you would say, already at your birth, God had a plan for you?
166	A: Yeah. Because all the things that I've passed through, there were things that could have killed me and there are so many calamities that have fallen me down, in fact some people called me dead before, but I did not die. And so when I look about these incidences - (He shares an incident when he fell from a roof in G. college in Mombasa and was unconscious, he broke several bones. People thought he would be dead.) So, when I look on these kind of incidences, I feel I could have died before. But it is like, God was not through with me then, so he could not let death come my way, until I come to Christ. So, I feel that God had a purpose from, from my childbirth and up till now.
167	Q: God had a purpose since your childhood.
168	A: Yeah.
169	Q: Aah, but now, this is as you look back now. But when you think of the time when you accepted Jesus. What was the main reason why you did it at that time? Why did you go to that church and say, I need salvation?
170	A: Okay, the reason why I went to that church, first I've said is because, there is somebody already I knew, the sister that was going there. And two, is like, I went to that church. When I went to that church for the first time, the first impression is like, you are in the right place. So, my conviction inside me is like, I am now, I have started, to take the right path, in the right place. So, when I was in the church, I felt the peace in me that you are in the right place. Don't move again, don't think that another thing will take you away from here. So you are in the right place, just settle down.
171	Q: And you came to the church, what did you tell the pastor?
172	A: I told the pastor: "Pray for me, I need salvation!"
173	Q: So you, you wanted to have salvation?
174	A: Yeah, I wanted to have salvation.
175	Q: Okay, so that means you realised that there were something wrong with you and you need salvation.
176	A: Yeah, I need salvation. :-
177	Q: Okay, we are almost finished for the first part. The next question you have shared already, a little bit, but just to ask again, how did your family and the community react to your conversion?
178	A: The early years of my salvation, I had no closer interaction with them because I was living away. But after the six years I went back then, and you know, so many things had happened at home when I was not there. So, the approach I used, is the one that made me to be accepted in the society. First, you know, I went there and with an approach of asking if anybody has any grudge against me, or he has something holding against me. Maybe my salvation, or, anything. So I called a sort of a meeting at home.
179	Q: With your family?
180	A: With my family, with even my uncles that -
181	Q: The extended family?
182	A: The extended family together. So I asked them in general: "Among you, who has something that he is holding against me? In my six years that I have been away and I am a Christian, in fact right now I am trained as a pastor. So, who really has something to hold against me? He speaks it outwardly."
183	Q: Mhm.
184	A: So I interviewed one by one, and I found that there was nobody who was eh - they said: "Even if it

	has happened, then we like to start a new beginning. So, we want to accept you as a brother with your faith, and we will not interfere with you.”
185	Q: That was after the first six years?
186	A: Yeah, the first six years. So, with that kind of approach, is like now, we can, although he is a Christian, but eh, we can still interact with him.
187	Q: Okay. :- Your community, your tribe, the Duruma. They are not completely Muslim, or? (They clarify that the Duruma are not completely Muslim like the Digo. But his family are all Muslim.) Have you been baptised?
188	A: Yeah.
189	Q: When was that?
190	A: It was eh, early - two thousand and, 2001 -- 2000! I think February.
191	Q: Why did you do that?
192	A: Okay, that one I did because after I got saved and then the pastor said you are going to be baptised, after we have -
193	Q: So the church was teaching you?
194	A: Yeah, yeah.
195	Q: And was that in a public service?
196	A: Yeah, it was, eh, around here in K., there is a beach where we went for the baptism.
197	Q: Okay. Final question for today. What changed after your conversion?
198	A: There are so many changes that I actually normally say, as I talk to my brothers. I say: “If I can give you one change that has happened to me, if there is a possibility that I can give you one change, you can say you look for another, leave us with this one, because there are so many changes.” First, there is, I believe, there is a lot of potential in me. In terms of capacity building to others.
199	And the only thing that I would like to thank God, is that, I used not to be in a position to really express myself. And two, there was a lot of oppression. So I feel so much liberated, like I’m no longer staying in a heaviness in my life, I feel so much liberated. And two, there were, ah, is like, when you look at me and you look at the way my family is, there is a big difference. They are still controlled by things of the ancestral, whatever. But you find those things don’t come to me again, it is like, I am different.
200	So, and also, the way I’m now operating, is like a very different way. In fact, normally they say, my brothers: “These six years you were out of our family, you were really out to do the right thing in your life, and you got it.” So, that is a remark that I normally carry on, because they have a testimony of what I am right now. In fact, when I came back, and I started, because the families were colliding at home, one thing I focused is to harmonize them. So, after I took that initiative, and I went ahead and, right now the people are living in unity! He said, the family was missing a very important element. Now, you come back. So, they really know the changes that are in Christianity. And even my elder brother who is here, he likes more advice from me.
201	Q: He asks you for advice?
202	A: Yeah, he asks me for advice.
203	Q: That is interesting. Okay, now, I think this is enough for today. Thank you very much for this first part of the interview.
204	A: Thank you.
205	Second part of interview taken on 12.06.2008 in Mombasa
206	Q: Brother L., thank you very much for coming again for this interview. And as I have just explained, we want to explore a little bit more what happened in your life and why it happened and how.
207	A: Yeah.
208	Q: So, to get us started I want to ask you: As you look back at the way you became a follower of Jesus, would you say there was a development, a kind of process, that you moved step by step closer to Jesus? Or did it happen all at once?
209	A: I think it is a process that, maybe I didn’t know but with time -
210	Q: As you look back now.
211	A: Yes, as I look back now, I see is like God was really working for my salvation.
212	Q: Okay can you just briefly explain how this - why you think there is a process?
213	A: Okay, one is, all my friends, most of my friends that I have interacted with in secondary school, they have been Christians. And the time that I interacted with them is more than the way I have interacting with my fellow Muslims. Also I see that I was a Muslim but also I could have the liberty to go to a church. So that heart is not in any Muslim as far as I know. So unless God is working, when I look back into such kind of events, I know God was working for my salvation.
214	Q: Okay, let me just write that down. -- Now, in order to help us to understand this a little bit more, I

	have some papers here and I want to do a little exercise with you. Nothing difficult! On each paper I would like to write down an important stage in your life. For instance, we start with the first one, when you were born in a Muslim family, you grew up in a Muslim environment, you had shared the difficulties that were there, the parents separated and economic problems. But in general you grew up in a Muslim family.
215	A: Yeah, in a Muslim family.
216	Q: So, this would be the first one where we start. From there we will see how it developed. So we just write "growing up in a Muslim family."
217	A: Mhm.
218	Q: So that would be number one, yeah?
219	A: Yeah.
220	Q: Then we see. Now, remember, we want to look at the things that were important, that brought you closer to Christ. At the end we will have to point then where we say, this is when you gave your life to Jesus.
221	A: Yeah.
222	Q: So now we want to see, what were the stages in between? From the time you grew up as a Muslim, and I think you mentioned once that you really were strongly involved in Islam, you liked to study the Qur'an and so on. -- May be we can write that down, "strong Muslim." Would that be correct, strong Muslim?
223	A: Yeah.
224	Q: From that time, what would be the next step? Where you said, something happened, something changed, then eventually it brought me closer to Jesus? Okay, what would you say?
225	A: Mhm, my next step I say, as I had the zeal to be stronger in God, by then I didn't know about Christ, but my passion was to know God more.
226	Q: Okay, that is "passion to know God more."
227	A: Yeah.
228	Q: Okay, when was that? Was that during your secondary school or after school or before?
229	A: That one was in my secondary school. Of course that is where now I was exposed to, to -- the school that I was in fact was a Muslim school. So I thought that it was one way that I will go deep to -
230	Q: Okay, so we see already here there is a strong interest growing - to get to know God better.
231	A: Mhm.
232	Q: Okay. What would be the next step then?
233	A: The next step, as passion was in me and I pursued all the - the doings that would really get me to where I want to reach, eventually I did not get what I wanted. And there were so many questions that came around that the Qur'an or the faith could not answer me. This is when now I said: "No, I have to change my mind here, because I don't get what I am - my passion is leading me to."
234	Q: So could we say "disappointment?" Because you didn't get the answers? You were disappointed or frustrated or?
235	A: Yeah, disappointment and also - this issue of - like I saw a lot of hypocrisy inside, nobody could keep me clear in that. And so, as far as I didn't get any, there is no satisfaction in other words, dissatisfaction on my passion. So it made me to change my mind.
236	Q: So maybe if we write "dissatisfaction, disappointment" -
237	A: Yeah.
238	Q: "No answers?"
239	A: No answers, yeah. --
240	Q: Was that also still in secondary school, during the secondary school?
241	A: Ah now, this one is in secondary school, towards my finishing.
242	Q: So the end of secondary.
243	A: And you see, also maybe there is like, that is the time when most of my friends now were changed, is like now, my interaction with Muslim friends was getting smaller and smaller, and most of my friends were Christians.
244	Q: So you had more Christian friends?
245	A: Yeah.
246	Q: Yeah, that is interesting, we need to insert that. And then, what would be the next development?
247	A: So after I was now - this is the end after finishing, that I can say is maybe 1995, I am already out of school.
248	Q: So that was around 1995?
249	A: Yeah, this ended 1995, yeah at the end of 1995. So after 1995, I was now completely - like my mind was not - was not in Islam again. But now I was not decided to go to Christianity. So that is what I termed last time like the neutral ground where -

250	Q: It was this neutral -
251	A: - neutral ground.
252	Q: Neutral, may be we just write it like that, "neutral time, no involvement with Islam."
253	A: No involvement with Islam, that is 96, 97, there was no involvement.
254	Q: That was 96 to 99 or?
255	A: Yeah, that was the two years where I was -
256	Q: Okay.
257	A: So that one was followed by - now, Christianity now is like it was coming in. So it brought the passion now to read the Bible. To read the Bible and seek to know more, I asked people. In fact, it brought the issue of I changed all my tapes that I was listening in my house, and I started using gospel music and reading the Bible.
258	Q: How did this change come about, that from doing nothing in religion and then coming to the point where you started reading the Bible?
259	A: Okay, this one I can say, as far as I knew this side of faith, you know, it's like now I am in a neutral ground. And what I need is, I need to know God. And this faith is telling me that even the belief in Jesus, the other side of faith, now is like I have already known this side now. But why don't you allow me also to test the other side? So it brought me to say, if you really believe the Bible and you believe Jesus is also one of God's messengers as they believe, then I saw no reason why I should not read the Bible and know about how Christianity is, apart from the way they are fighting and saying, it is a religion that passes on time. So I overlooked all those kind of claims and I entered to reading the Bible.
260	Q: Okay, that was this passion then. And from there, what would be the next step?
261	A: After that came - after the reading and knowing the little I knew about Christ, I remember telling you last time, I used to attend crusades, although I am a Muslim, I don't want people to pray for me for salvation, so that one brought greater conviction that I am now really taking the right path. So the conviction came in. I am really now taking the right path! This is when now the questions were coming: "How will I live? How am I going to cope up? How will my people say?" But the conviction was already in me. It's only a step of faith that I had not taken.
262	Q: So "the conviction that this is the right path." And this came by "studying the Bible?"
263	A: Studying the Bible, and sometimes I sneaked to crusades and churches. Although I don't take long time, but I go.
264	Q: Yeah. And then?
265	A: And then, after that, after getting the conviction, the real issue that I was looking for is, how do I take the step of faith. Because it has come to reality that I need salvation. Now, so many things came to me, but the main issue was that, how am I going to embrace Christianity in an environment where there were no Christians at all?
266	Q: How am I going to embrace - ?
267	A: - embrace Christianity - in an environment where there has never been a Christian at all.
268	Q: Yeah, okay, that is the next step then.
269	A: So, with time I got the confidence, you know, I was born - alone, and will die alone, and anything that I will do I am alone. The fact that we are born in one womb does not mean that I can not take - so I got the courage that you go ahead and - everybody has his own life. Let nobody just control you in any way. That one made me to be bold and go ahead and talk to the pastor and tell the pastor that I need to be born again.
270	And also, if we can add on that, is like, the things that I had done before, that were wrong, is like, now they were condemning, saying, you did bad! You did! Such things made me now to say: "Oh, I need to surrender!" So, may be the Holy Spirit was telling me that you need salvation. It's like, I could no longer declare myself () even if I wash the way - I feel that is not enough. There is more to be done for you to be satisfied, as far as purity is concerned. So that one made me now to say: "I will not listen to anybody, and I will go." Although I didn't tell anybody that I am going to get saved, but I had purposed in my mind that whatever the case, whatever will come, I will undertake it, but I am going.
271	Q: So how could we summarize that? The "decision to do something, to act, or?"
272	A: Yeah, so I took my decision personally. My personal decision to go and receive Jesus.
273	Q: And then you went to the pastor in the church you said you want to receive Christ and you received him?
274	A: Yeah, and also maybe I can add on -
275	Q: Aha.
276	A: There was a sickness I got after that, before that, that made me to waste a lot of money. But nobody helped me, nobody gave me even a shilling to go and treat myself that kind of sickness. So in that kind of a case, God reminded me that, "Remember when you were sick, nobody gave you even a coin. So you are alone, so if you are not going to take your own decision - you are saying you don't know how people

	will take it, remember you are alone! You underwent this time of disease and nobody gave you even a shilling. Now you are waiting for other people to make a decision for you.”
277	So, that one now gave me the boldness. I said, even if they approach me I can, there is a place I can confront them. I say, if you let me alone when I was sick and I finished my money, I was about to die, and now I am okay! That means I am alone. So you are coming when I am okay, but when I am about to die, you are not there. So leave me alone. So that gave me the boldness now to carry on.
278	Q: Yeah, yeah. What would we then say was the next step?
279	A: So, the next step is that I just, I just, eh, made one day and it was a revival meeting and I went to the church, although it was late, they were about to finish, in fact, they had already finished.
280	Q: I put that already together, “a decision to act and then you accepted Christ.” -:- What other steps could we say afterwards then? (He explains the question more in details.)
281	A: Yeah, yeah, yeah. What took next is that as far as my commitment is, like the same commitment or the same zeal I had when I was in Christian, ah when I was in Muslim, now came when I was in Christian. And so I liked much to go to the church, I do so many things in the church, although I was young in salvation, but my commitment was so high. And then the uncle that I was staying with here in G. (a college in Mombasa), he said: “I don’t want to live with Christians here. So you go to church, live in the church, do everything in the church, but not in my house.” So that was the next step that took place.
282	Q: So we put it like “zeal for Christian faith, commitment, identify with the Christians?”
283	A: Mhm.
284	Q: Yeah, then from there then you continued and developed?
285	A: Yeah, I continued and developed.
286	Q: Okay. You have explained that very clearly, this is very logical, how this follows (he chuckles). Lets just try to put a few dates down. We have some dates here already. The passion to know God, when did that start? (They discuss the dates: The passion to know God began towards the end of primary school, around 1990. Towards the end of secondary school began the dissatisfaction with Islam. From 1996-1999 was no involvement in Islam. The passion to read the Bible began in 1999 and went on for a year, till 2000. The conviction that this is the right path came in 2000, the same year he got saved. In the same year he also struggled with the question how to embrace the Christian faith. The final decision to act was on the 19th October 2000.)
287	Okay, yeah. Just to have some ideas. Good! Now, I want to divide this development here a little bit into different phases and ask a few questions about each phase. For instance, if we take the first phase, the time before you began to think consciously about the Christian faith, that would be probably this one, and this. At this time you still didn’t think about the Christian faith, is that right?
288	A: Yeah, this one I have not.
289	Q: What about during this neutral time, no involvement with Islam. Was there also no thought about the Christian faith?
290	A: This was, this was one can say the turning point. Yes, it was far from here but it was near.
291	Q: Okay, then we take this as the first one. So during this time here, when you were not thinking anything about the Christian faith, what did you know about Christians and about Christ, about the Christian faith and about Christ at that time?
292	A: Okay. What I knew about Christians and their faith, according to the way we were being taught, is like they were the ones that are wrong and we were right. And they were, in fact, is like I was not able to take the Bible and read it. I saw it is like, they are just word of men. So I regarded a Qur’an to be, to be the real thing.
293	Q: What did you know about Christ? What did you think about him?
294	A: Okay, at that time I knew very little. Actually I knew that - what I knew about him is that he came, he did good works. But his time, his time was like is now over. It was not, it was a time for Muhammad now to take over. So is like his phase was gone now. No matter how good he has been, but his time now is over. So we should not embrace his teachings or whatever.
295	Q: So what was your attitude towards Christ and the Christian faith?
296	A: It was not, it was negative. My attitude was not right. In fact, associating with them was not easy because, I remember I told you, that I was somehow influential. So the Muslim brothers used to give me responsibilities. So I played key roles in the Islamic whatever. So there is no way I can just turn in a day and say: “I believe in this Jesus!” So I was like tied up in a position whereby I could not -
297	Q: Did you hate Christians?
298	A: Not really, not really. But I just, I spared them like they are doing something that is old fashioned.
299	Q: Okay, but you were not really hating them?
300	A: Yeah, I was not really hating them. In fact they liked me, and because in class I was not all that bad, I used to like teaching people and the subjects they are not (). So I did not hate them as such.
301	Q: You also sometimes helped Christians?

302	A: Yeah, as I said I used to help Christians.
303	Q: Okay. So when did you start thinking about them, the Christian faith? Or let's see. At that time you were aware of Christianity? (Interviewee affirmed, he had Christian as colleagues in school.) Okay. Then let's look at the time when you started interacting with these ideas, Christianity. Was this when you, during this neutral time?
304	A: Yeah, between neutral time and this passion to read the Bible.
305	Q: And then the conviction that this is the right path?
306	A: Yeah, I think these three can go.
307	Q: What about this one, how am I going to embrace Christianity? Maybe that fits more with the decision part, or?
308	A: Yeah.
309	Q: Okay. Let me take this one. At this time, what did you know or learn about Christ and the Christian faith?
310	A: Okay, the thing that I learned is, that as far as I was now sometimes reading the Bible, I hear people are forgiven their sins, Jesus is casting out devils, and then he really preached against Satan. So in, now I was like making a comparison by that time. It is like, such kind of things about Satan, they are not really strongly preaching against in Islam whatever. They did not strongly emphasize and teach against - maybe wickedness or whatever. But I find as I read that Jesus strongly confronted the issues of wickedness and sinful ways. He really confronted them clearly.
311	But you find, where my faith was, those things are like overshadowed, they are not clearly put outside, you know. That one now gave me a zeal. This is the man that we are supposed to stand with! Because he declared the truth, you know. And now we are not teaching about him in our mosques. We only say we believe in him, but we don't preach him. So at that point then I said: "Hapana (no), let me learn more about this Jesus, before I will get saved, let me learn more about it."
312	So, that's when I was reading the New Testament. In fact, the issue of casting out devils, because I know, the Qur'an says, that Allah did not (should probably be "did create") create a man and demons is only to worship him. So I said, how can this be? That the demons, they all worship the same, same God? And so I said, here I see Jesus casting out devils. Now, how again do you say, you and these people are worshipping the same thing?
313	So that kind of question that came to me, now really made me to go ahead. If I get somebody who can answer me now, then I would be satisfied. But nobody answered me that. And in fact, people said: "I think you have deviated from the truth!" And so telling me that was like, they are releasing me. Because I have known the truth, but the doctrine does not confront that.
314	Q: So your attitude was very much, you want to know more about?
315	A: Yeah.
316	Q: And you decided to study the Bible, and you attended some meetings?
317	A: Yeah.
318	Q: Then we come to this phase when you actually decided to follow this Jesus. What did you know about Jesus and about the Christian faith at this point?
319	A: Okay, one thing I knew is that when I looked at most, my example were most - it is like God gave me the Christian friends for me to pinpoint some things that are peculiar in them. So I looked at them and I found, they don't have the troubles that I face. It is like they are people who are really knowing what they are doing, they are knowing their God properly, and they are here for a purpose.
320	So I looked at that and the way I have been reading the Bible, and the issue of forgiveness was sin, is very different. If somebody is claiming to have been forgiven his sin, you find his life has got, there is a difference, So those are some of the things that I looked around and I said no, I am in the wrong place! I am in the wrong place. I need to make a decision, no matter how it will cost me, but I have to make a decision.
321	Q: Yeah. Okay. Now, I want to look at these different phases from a little bit different point of view also. I have a number of statements here for each phase. And I want to see whether or not this statements somehow fits your situation. For instance, at the time before you started thinking about the Christian faith. Was there a time you were indifferent towards Christianity? That means you did not care about, you were not interested?
322	A: Yeah there was.
323	Q: So I just make a tick then. :- Was there a time when you did not long for a deeper experience in religious matters? (They discuss this question. He had a desire to know God from childhood.) Okay, so this does not apply to you. No knowledge of the gospel of Jesus Christ. Was there a time like that? When you had no knowledge about the message, the gospel?
324	A: No, I used to, I used to have, but it is only to respond. But I did not embrace it, no matter how I hear it. So I knew it.



325	Q: But you had some understanding?
326	A: Yeah, I had.
327	Q: So this one also doesn't apply. :- Then we come to this time here, when you interacted, when you started to think about the Christian faith. Did you realize that Jesus is more than a prophet?
328	A: Yeah, yeah that one I realized.
329	Q: It was during this time.
330	A: Yeah.
331	Q: When this conviction grew.
332	A: Yeah. That I learned because as I read scriptures and saw him casting demons, and he did things that no prophet did, so I said this is different. :-
333	Q: Jesus is seen as attractive. Were you attracted to Jesus? You saw that Jesus is very good, I want him.
334	A: Yeah, yeah. His remarks, they are not sending you back, they like to embrace you, they can take you from any position he gets you. So he loves you the way you are. So that one, even me, God can love. :-
335	Q: Awareness of the fundamentals of the gospel through reading the Bible? That you were studying the Bible and you understood what the gospel means?
336	A: Okay, I did not understand them fully, like the way I understand them now. But at least I came out with some truth that can really support me. :-
337	Q: Then we come to this time here when you decided to follow Jesus. Did you experience joy as a new believer?
338	A: Yeah. In fact, the day I was filled with the Holy Spirit was wonderful. I said: "Where was this?" :-
339	Q: Did you realize that real salvation to God is through Jesus?
340	A: Yeah, yeah. After I got saved it is when I realized, that it is only through Jesus.
341	Q: Okay. Then the time afterwards. Was there, after you accepted Jesus, was there a time when you evaluated the decision and said: "Now, what have I done? Why did I do this? Was that right, was it wrong and so on? Was there anything like that?"
342	A: Okay, that came after, after I had moved from my uncles' house and now I was a new believer, and I knew very little people in the church. And now I didn't have a job in Mombasa. Now things were not right. So I said: "Did I really make a good decision?" But when that thoughts came in me, immediately I find there is a joy that springs up in me that surpasses that and I say: "I decided and I will never go back!"
343	Q: Some doubts came sometimes?
344	A: Yeah, sometimes.
345	Q: And then you overcame them.
346	A: Yeah, I overcame them.
347	Q: And there was also pressure from the community? That people were angry with you and tried to bring you back to Islam?
348	A: No. Even my classmates that I have met who knew that I was a Muslim then and now I am a Christian, although they were still Muslims, but they didn't have that pressure. Or even my brothers didn't say, you come back to us, you have gone astray. No, they didn't have that. So they let go and said: "Everybody has got his own decision. If you saw that there is the best, stay there." :-
349	Q: Now as you look at this development, when did you begin to consider yourself a follower of Jesus? From which time did you say, okay, now I am a Christian, a follower of Jesus?
350	A: It's a time one year after, after that year 2000 when I got saved, the next year, the next year 2001, I really changed and I saw that I am now really a follower of Jesus.
351	Q: Now at that time, when you accepted Jesus, you did not think of yourself, now I am a follower of Jesus?
352	A: That time, what happened is that, I accepted Jesus. But you know, as far as I know little about - things of salvation, like I could not really focus, maybe I could say this is how my life will be. But in some times of teachings and whatever, it's now I know that now I am in Christianity and I am born again.
353	Q: But at that time already, after the time your uncle said you should go to the Christians -
354	A: Yeah, after salvation, I got saved on October. But in December, I think January already, he said no, I cannot stay. So I stayed with him maybe three months.
355	Q: And at that time, did you think of yourself you are a Christian or not yet?
356	A: Already I thought of myself as a Christian.
357	Q: So we could really say from this point on you knew that, you looked at yourself as a Christian?
358	A: Yes.
359	Q: Although you didn't understand everything.
360	A: Yeah, although I didn't understand but I -
361	Q: But you looked at yourself as a Christian?
362	A: Yeah, yes. -- Even I could not eat food before I pray, I could not sleep without reading the word or

	praying, although I knew little about prayer.
363	Q: Okay. Now, as we look at these different phases, could you maybe just summarize a bit, what helped you most at these particular phases to move closer to Jesus? So if you look at the time, the earlier time, before you really thought about Christianity. What would you say moved you here? Was there anything that moved you here closer?
364	A: Okay, what I can say, as far as I know that God was working in me, but there are some elements in life that really pushed me to a point whereby I have to make a radical decision. Like from the first phase to the second phase, is like as far as I want to establish myself in this religion, but I find I am not satisfied. So the need to establish myself in faith, as far as I am not satisfied, it pushes or it exposes me to seek more, to seek more truth.
365	So in all these is like there has been a push that is inside me, that all along it has been pushing me and it makes me to be in a situation whereby I have to make a radical decision. --- A place where I make a radical decision in life. And that is how I am going to live. So like when I noticed that I was dissatisfied by so many issues in the Islamic faith, I had to make a strong decision that I am planning to come out here, and I am ready to undertake all the consequences. The thing that has been helping me is that there has been a push in me that is moving me from one level to another and all along.
366	Q: So in this phase then, when you were interacting a lot, what would you say helped you most here to move forward?
367	A: Okay. The thing that helped me so much to move forward is that eh, as far as I had the call, I was having the passion and I was reading the Bible, I had a little conviction about my life, so it is like, the thing that helped me so much is that, it is that I was not under - what can I say - you know, some people can be under somebody, whereby he is not able to make his own personal decision. So what helped me around here is that, I was having my personal decision, that I can decide anything that I want to undertake.
368	Q: You had freedom.
369	A: I had freedom to choose.
370	Q: And from where did you get the input? From where did you get the new ideas, new thoughts?
371	A: Okay, I can say God really worked in me, because as I was going to church, there was nobody who used to sit down with me and say: "Look, follow this, follow that!" But when I come back home, is like now the conviction comes and says: "You are now about to taste the real thing! But you have not taken it." So is like ideas come in me that speak to me very clearly. And I believe is God who has really been working in that kind of a phase. Because I go there, maybe it is a crusade, I go there listen, even I give offering. But at the end of the day I come home this way and feel, now, you were just about to get a real thing, but you have not accepted. So it comes in me and I believe that it was God that was helping me.
372	Q: But from outside it was more the attending meetings?
373	A: Yeah, attending meetings.
374	Q: And reading the Bible?
375	A: And reading the Bible. ---
376	Q: Now, what gave you the final push to take a decision?
377	A: Okay. So there is, there is one that I have already told you, which maybe it is God who initiated it. I had the sickness first, and I asked for my friends who are close to me to help me, they did not help me. So I used all my money that I had until the sickness was over. So when the conviction now was in me and I was to take a decision, is like now I could not hesitate to take a decision, because I have seen how friends can go with you, how far they can go with you. So is like, and everybody knew that I was going to die because that sickness was very serious. And now I stand and say, even my brothers today I tell them about that sickness, they cannot hold me, because by then they did not help me. So I think that disease came just to show me that - you make your own personal decision, you are not supposed to wait for other people.
378	Q: Now here I have also a list of a few things and I want to see, did any of the following help for your conversion, or contribute to your conversion? And then I want to indicate "some," "much" or "not at all."
379	A: Okay.
380	Q: For instance, reading Christian literature. Did that contribute to your conversion? Christian literature, not the Bible, the Bible is separate.
381	A: Eh, no, not much.
382	Q: Did it help some or not at all?
383	A: It helped some. :-
384	Q: Then a few other factors, have they influenced the decision for Christ? Attractive lifestyle of Christians?
385	A: Yeah.
386	Q: Some or much?

387	A: Yeah, much. :-
388	Q: Educational programs, schools or anything?
389	A: Yeah, schools, and also I remember there was a Chemistry teacher, a madam who used to teach in town, she volunteered to tuition me free of charge, almost the whole year. So these are some of the things that really -
390	Q: Some or?
391	A: Some.
392	Q: Dreams or visions?
393	A: Yeah, I had -
394	Q: That helped?
395	A: Yeah, in fact that is one of the greatest nini (things).
396	Q: Can you just briefly explain that?
397	A: Yeah. This madam that I told you used to tuition me, when I was in C. (a place at the coast) by then, I used to dream that she comes with two men. She used to go to M. (a church in Mombasa). I used to dream that she comes with two men, in my dreams. And then she finds me and says, she is the first one to say: "L. (his name), can you receive Jesus? Can you come to Christ?" And when she says that, I feel the other people have more power, and I don't want them to even talk to me.
398	So when she says that and I said: "No, there are some things I am doing, I have to finish them first before I come to Christianity." So she said: "But can I allow my () to pray for you?" I said: "Yeah, they can pray." When they raise their hands to pray for me, I don't want the experience that I normally experience. Normally I run away, or if they pray for me then I will fall down like I am dead. And when I wake up I don't want that experience that I normally experience that time. So it happened to me almost three times. And it came in fact the fourth time, I was about to reject it, like I don't want this, I have seen it for a very long time, so let it go.
399	So those are some of the experiences that I come and I feel it is like God was moving me to Christianity. And so, when I wake up in such kind of experience, I find myself like I am changed inside. I think, I don't see myself having the same mood of a Muslim. I am changed. My confession is like I can even deny the - so by the way, because I was in Islam, I didn't want that kind of experience, or I didn't explain it to anybody. So I kept it to myself, I just kept it to myself.
400	Q: So that helped a lot?
401	A: It helped me a lot.
402	Q: Healing from illness?
403	A: Yes, also.
404	Q: That you felt that God was healing you and this helped?
405	A: Yeah. The disease that I told you, these eh, all these nails that you see, they were all gone. So although the disease was already cured, but I had no, not any - but when I came to Christ, I was prayed for and with time, they just grew. All these are new nails.
406	Q: Yeah, but that happened afterwards?
407	A: Yeah, it happened afterwards.
408	Q: It was not something that helped you to find Christ?
409	A: It is not something that helped me to find Christ.
410	Q: Okay, then we leave it just. Otherwise you had not experienced the healing before that time?
411	A: No.
412	Q: Okay.
413	A: Although I believed in healing.
414	Q: Yeah, but the question is whether this has helped you to move forward. An answer to prayer? That this has moved you forward to come to Christ?
415	A: Yeah, there was a time. There was a time when I prayed something, but I didn't pray in the name of Jesus. I believed that just God can answer prayer, God is a God of miracles. And I also believed that if you give, you shall be given. So I wanted - there is some money that I wanted, but I didn't know how I was to get that. Then I had only fifty shillings.
416	Then I went to a crusade. So I gave that one. And he said: "Those who have given, let me pray for them. Anything they need, they are going to get!" So after prayer and then I went home and I was there, I don't know, now I have given even the fifty shillings, I don't know where I am going to get money again. So somebody came who had my money that I had given him before! So he just gave me, he said: "I am in a hurry, I just came to give you this money and I am going." So at least in me I said: "Ah, this God is real, he answers prayer!"
417	Q: Did that help a lot, a little or?
418	A: It helped much.
419	Q: Miracles or observing the power of Christ in a certain situation?

420	A: Yes.
421	Q: Before you became a believer?
422	A: Yes, there are times. I remember Pastor N., when he was preaching in D. (a place at the outskirts of Mombasa), he was healing of diseases and some miracles happened, I went there with my brother, with another friend of mine who was a Christian. And that really helped me. And in fact, I had gone there to look how the miracles happen. So that one helped me so much. :-
423	Q: Okay, we are almost through! How has your understanding of God changed during the process of conversion? As you came closer to Christ, did you look at God in a different way?
424	A: As I moved away from Islam and now I am embracing the other faith, I used to see God in a different way. In the other faith I used to see God like, God is just out to punish me. Is like you do something, he is not forgiving you. Is like, you do something, you have to be punished. So is like, I believe that all the things that are passing through in life, is because I have wronged God. And God, he has to punish me. To me God is like, he is out to punish me in any way. So after coming to Christ now is when I saw God is a God of love and that was a different aspect to me.
425	Q: Would you say it is the same God, but you knew something different about him now? Or is it a different God?
426	A: I can say that he is a different God. Because if I can say he is the same same God, it is only the perspective, is like he cannot be of two, two sides. So is like I am now experiencing a different kind of a God, a total different kind of a God.
427	Q: Now, the final question is: "In your process of conversion what would you say was the role of God to move you closer to Christ? And what was the role of Christians? What was God's work to bring you to Christ and what was the work of Christians that they moved you?"
428	A: I think the role of God was to divinely connect me to men and women that he had assigned at an appointed time. That was the role of God. It is like to shut this door and open this one until I have reached where he wants. And I think the role of men, as far as the men that I have come across with in Christianity, they had a role to play. Some came just to teach me, some to stand with me, to support me because I am new in faith and I know little about how to live in Christianity, and some just came to cover me, spiritually, like I have a cover. So every Christian that has come into my life has a purpose.
429	Q: And in the time before, before you even became a Christian, what was the role of the Christians there?
430	A: Okay, the role of the Christians that I have seen is like, they were much, before I came to Christianity, is like they portrayed, they portrayed the image of Christ. Is like, even now if I can look back, how they used to treat me, is like they were used to come and demonstrate the love of God to me so much. I have my auntie, I have even my neighbour, I have even that teacher who used to teach me, so this one shows me different kind of people that I feel, in Christianity there is a different kind of ().
431	Q: L. (his name), I think we are through!
432	A: Thank you.
433	Q: Thank you very much for this interview! So we will close here.

## 15.7 Interview M7

1	<b>Interview M7</b>
2	First part of interview taken on 13.06.2008 in Mombasa
3	Q: Now, in my research I also want to look at the background of people, the social and economic level, where they come from. So, would you say the family in which you grew up was a very rich family, or very poor, or somewhere in the middle?
4	A: Very poor family. ---
5	Q: And your educational background? Primary school, secondary, university or college?
6	A: Am doing part two ACCA.
7	Q: So you finished secondary?
8	A: Aha, now I am in my college.
9	Q: You are still working and studying at the same time? -- So studying in college. Good. And what are you working right now? :-
10	A: Accounts. ---
11	Q: Good. Now, the focus of the first part of the interview is to - just that I get the general background of your story, the general overview of your story, and in the second part we want to reflect about certain issues that are a little bit deeper. So, in order to get us started, and this is the main important question for the first part, so you can take time to share whatever is necessary. Can you tell me how it happened that you decided to follow Jesus Christ as your saviour? And may be we will not have enough time to share your whole life, as exciting as that might be. (Both laugh.) So try to concentrate on those elements that

	you think were somehow important and relevant, and had something to do with your conversion later on, so that I get somehow the development of the events. Just take your time to share it. I will make a few notes as you speak but most of it will be recorded, so that I can go back to it later on.
12	A: I start from my background as a kid. I grew up in a place called A., and in A. there is a lot of emphasis on religious education. So I started my my <i>madrasa</i> studies at the age of three. I started my formal schooling, this other type of school, at the age of seven. Somewhere at around eight, nine, when I was standard two, three, the Catholic Church that is in A. helped me buy my school uniform. So that was like my first encounter with a church. And around that time, ah - on those days, I remember some two wazungus (expatriates) coming to our place and they gave us books that had Jesus photos inside, those things. At that moment I didn't even know that those were Jesus photos or it was Jesus' story. That was around Christmas. So that was like my first formal encounter with Christians.
13	Then we shifted from A. to Mombasa. At around 1996 in Kenya there was ah - there was what we call a wave of Muslims of Tanzania using the Bible to convert Christians to becoming Muslims. So the main theme was ah - "Let the Bible speak!" The whole thing got my attention and I started reading the books that these guys were printing out. Of "Let the Bible speak" and all these things. So they will give - they would try to show prophecies in the Bible that were talking about Muhammad, and they would ask questions like, why are all these Christians still Christians when the Bible they are holding speaks about Muhammad, and all that.
14	So I got into the thing, I started reading the books and I started talking to the Christian friends that I had. People have no reasons to be Christians when the Qur'an says, Jesus himself talked about Muhammad and your Bible says so. Then in one of the arguments somebody told me: "Show me from the Bible!" So I went through the books and I saw - the prophecies they lean on, ah - like the people went to John and asked him: "Who are you? Are you that prophet? Are you Elijah?" So one of the names he mentioned like, are you that prophet, the Muslims were saying, that prophet means Muhammad. And somewhere in the Old Testament where it talks about a person who will rule by the sword, they say ah - those are prophecies about Muhammad.
15	So I went back to the Qur'an, yeah. In the Qur'an I found specifically it said ah - Jesus said that there will be a prophet that will come after me, his name is Ahmad. So I was looking for the name Ahmad in the Bible. When I couldn't find it, I decided, well, it is not working. Its not just an argument to win. So that, that somehow died.
16	Around 2003 I joined - 2004! I joined a library. Its called B. To me it was more like a social place where young people just go and meet to play games. But once in a while a person would come and he would share from the Bible and all that. So at the library in 2005 or late 2003, late 2004, I joined a Bible study. But when I was joining it I wasn't told that this was a Bible study. I was told this is more like a wisdom group, where the few people that are in it will help run the library, keep the library and all that, will be like the youth leaders in the library.
17	So we started reading Proverbs. In my stay in the library I got to encounter very very many Christians. And from they way they were living it - ah, somehow raised questions in me, like these guys are, I used to believe, ah, these guys are - lost! These guys don't know God. Yeah? How come they can live such life? Why are they doing all these things for us? So basically in my encounter with Christians, with the Christian environment and all that, somehow raised - it raised my standard as a Muslim. It gave me somehow like a sort of a challenge. If these non-believers can live this way, why can't I live this way?
18	So around - like after I cleared my high school, ah - in 2005 I joined a group called core group. It's where young people who cleared school in the same year, they meet in a church every Sunday afternoon and we just play games together. We just have a good time together. And you have a talk of like 30 minutes, you share about how we can live upright lives out there. As much as I wanted to break that cycle, as much as I wanted to break the type or group of people I used to hang around with, yeah, somehow I used to come back to the same group every time I decided not to walk with them, not to attend the Bible study, not to go to the core group.
19	So this lasted for one year. The thing that really really got my attention was, core group is people of the same age, young people that have one thing in common. They just cleared their O-levels in the same year, so they did the same exam and all that.
20	Q: They graduated from high school?
21	A: Yeah. And it's a mixture of boys and girls. All along as a Muslim I was taught that boys and girls should not be mixed at any time, yeah? Cause the consequences are far great. So in core group, I got to mix, ah, I somehow got to mingle with boys and girls. And the whole issue of girls being the focus of attention did not arise. And that really really was a challenge to me as a Muslim. How can these people, how can these people succeed in doing this? So core group was sort of a highlight.
22	Around the same year the C. ship (a ship of a Christian organization) came to Mombasa and our library got the privilege of hosting some of them. So I got to mingle with -

23	Q: That was also 2004?
24	A: Ah, 2005. :- So when ah, they used to come to the library and I got to mingle with quite a bunch of the people who were on top of the C. One of the guys we had quite some nice talks with was - his name was D., he is from Sudan. So this guy looks every bit a Muslim. Actually he looks more like a Somali, yeah, and used to wear a <i>kanzu</i> . So he used to wear like an imam and all these things. And he knew the Qur'an off-head. In his laptop he had the <i>hadith</i> Sahih Bukhari and Muslim.
25	So one day we had a talk and I asked him: "D., knowing the truth, knowing everything you know, how come you are a Christian?" And D. told me: "I know about the Qur'an, I know about the <i>hadith</i> , and yet I chose to be a Christian. You only know the Qur'an, when did you choose to be a Muslim?" So that was more of a rhetoric question. So I could give him all the answers like, I was born Muslim, everyone is born a Muslim, and all those things. But the question stayed in my brain, yeah? It stayed in my mind. "When did I choose to be a Muslim?"
26	So then in our talk with D., he told me: "I can show you some things in the Qur'an, but I hope they will not offend you. I can show you some of the reasons why I do not believe in it. And I hope it won't offend you." So I told him: "No problem, you show me!" So D. showed me a verse when Maryam was seen pregnant by her people. They asked her: "Oh sister of Harun, how can you do this?" Or something like that. So D. asked me: "Are you trying to tell me that Maryam and Harun were brother and sister? Was Moses an uncle to Jesus?" I was like, "I don't know."
27	So I went back and I looked at the verse, I looked at it in the context, why did the verse come as it was? So I went to a book called bulugh al-maram and another book called sabab an-nuzul, it gives reasons why the verses came. So in the explanation - the explanation was something to the effect like, around those times there was a guy called Harun, and when they said: "Oh sister of Harun!" they were trying to resemble Mary to the piety of this guy. And one thing about this guy is that when he died, 40,000 people, all named Harun, attended his burial.
28	So to me that was a very very funny story! Like, excuse me, 40,000 people all named the same name, all buried one person. That will be recorded somewhere in history! Cause that is something very unique! So anyway. Then D. showed me three, four, five things in the Qur'an, in the <i>hadith</i> , and told me: "This is one of the reason why I will not believe in the Qur'an."
29	So I went ahead and did my research. To me it was, it raised a question like: "How come I do not scrutinize the Qur'an the same way I scrutinize the Bible? The same way I look for faults in the Bible, why can't I subject the Qur'an to the same standards?" So I started doing that. Around that time is when I purposely decided to read the Qur'an and get the meaning out of it, and not just read it. Because by reading it you get (). So in my doing so, ah, in Surat Al-Imran, verse 55, I came across this verse: "Oh Isa, I am causing you to die and I raise you up to me."
30	So I came across this verse and was like, "Excuse me, what does this verse say?" I am at an advantage that I can read the Qur'an and get the meaning out of it without looking at the translation, without seeking a book that translates it. So the verse basically says, when God says to Isa: "I will kill you and then I will raise you. Then I will make the people who follow you above the people who reject to follow you." So I tried to look at it from the language sense, which comes first. The dying part or the raising part. And as much as I tried to twist the meaning of the verse, it still came out like, the death comes first!
31	So then I asked an Imam like: "What does this verse exactly mean?" So the Imam gave me an answer to the effect that, we do not ask such questions! So that was like, ah - that was one of the major verses that made me - that ah - sort of made me like - why didn't anyone tell me this before? So I asked somebody: "Did Jesus die?" I asked one of the Imams: "Did Jesus die?" The Imam showed me a verse like, they did not crucify him, they did not kill him, but somebody was placed there in his resemblance, and all that.
32	But that did not answer my question. My question was, did he die? Not, was he crucified? So I asked the Imam: "No, I did not ask, was he crucified? That is beside the point." The verse is trying to prove that they did not crucify him, that they did not kill him. Of which, if I try to connect it to the previous verse it could say, God killed him, God crucified him. The () should not go to the people! So I asked him: "Can I take it as it is? Can I take it this way, that these people did not kill him but God did?" "The only thing I know is that Jesus did not die!" So I told him: "Can you show me somewhere from the Qur'an that Jesus did not die?"
33	So in my reading the Qur'an, and the more I asked questions the more I got negative responses. Like, why do you have to ask such questions? Like basic questions like, why do I have to pray five times a day? Where can I get these instructions from the Qur'an? Because in my reading the Qur'an, I never came across an instruction that said, you should pray five times a day. I came to one that says you should pray three (emphasis) times a day!
34	So after coming up with all - ah - it wasn't a research per se, but after going through all that, then I started asking myself: "What is stopping me from accepting the things I hear from the Bible?" So around that time I started asking myself questions like: "Supposing I was born by a parent whose name was John and

	a mother whose name was Mary, would I still be a Muslim?"
35	So that whole experience, and the fact that I was surrounded with Christians who each and every time will share from the Bible and all that, shook the foundation that was laid for me as a Muslim. So then I was more receptive of the message of the Bible. I could decide to say, if people can accept Qur'an with as much faults, people should also be able to accept the Bible at face value, without scrutiny, without anything!
36	So I started reading the Bible more as a word of God then. So around this time I was sure that Qur'an was not, ah - Qur'an was not a word of God, Qur'an was not from God. It was very clear to me, but ah - the biggest dilemma was, how do I act that out? How do I switch - from Qur'an into what I consider now is a true word of God?
37	So, ah - around that time I was going through a series of thoughts. Here I am, my dad is blind, my mum is very old, and all these things. And the whole Islamic community invested so much in my education, in my family. How could I think of - quitting Islam? The other thing was, the clan I come from, it is one of the biggest, ah - the biggest betrayal a son can ever do to his dad. So those were the - ah - around that time I was under sponsorship by an Islamic organization, they were paying for my college fees, they actually had sponsored my high school education through.
38	So all those thoughts were going through my mind. I was questioning myself like, had I not been in this cycle of friends! Am I doing this to please these guys? Or is it really that I really want to change? I really, ah - now that I have found out that the Qur'an is not the real word of God, I really want to follow the real word of God. So those - that series of thoughts went on for like four months. I couldn't pray, I couldn't literally pray. I was asking myself, when I am praying, to whom do I pray to? To the one that I considered God - apparently the source I heard about him is not a true source.
39	So it was more like: "Do I really know God? He is somewhere, how do I pray to him?" And all those things. So for four months I was in that dilemma, but more for the fear that my family will disown me, I will hurt my parents, my sponsors will be hurt, the society, the community. So basically after the four months it was more like now, what do I do? I talked to one of my friends, I asked her: "This is what is going on. Where I am at I know exactly I am a bit confused. I am neither a Muslim, neither am I a non-Muslim." It is not a nice place to be at.
40	Around April 2007 we went to the little theatre club where we usually - there is a group called E., they show there plays. It was around Easter. They showed a play, in the play - the plays name was (). It was about the three Pharisees around Jesus' time. One of them was Nicodemus. From the character of Nicodemus of that play, the way he went to Jesus in secret at night, and yet without jeopardizing his policy and society, he could still be a Pharisee, a leader and all that, to me somehow it just clicked in the play. That I could believe in the gospel, I could believe in Jesus without anyone knowing about it.
41	So there and then the whole picture came very clear like, yes! Now this is the way to do it! Coincidentally after the play a guy came on the platform. As he was praying he asked the people not to open their eyes and said: "If someone is willing to accept Jesus Christ today, let him just raise his hand and its only me who will see him. No one else in this place will see and it will be between him and God." So there was a perfect opportunity to make a decision and stand by it. So I raised my hand, assuming no one was looking at me. The guy prayed and then after that, as I was going home, I sort of - I was condemning myself for what I did. Like, how can you do this? How can you decide to be a Christian? How can you decide to accept that Jesus died on the cross? How can you decide to ignore all the consequences that are facing you?
42	So I was very down. I remember that time praying to God. I told God: "Wherever you are, if the decision I made today is okay with you, did not make you angry, give a sign to the effect that I will know for sure that this is from you and I did not move away from you. And if I do not get any answer from you God, then I will know that you are angry at me and immediately I will reverse the decision I made." So I go home. I sleep very early, I was very depressed, very down.
43	Around that time I used to help F. (a Christian conference centre) every Sunday as a guard. So the next morning was Sunday, I went to F. I was still down, I was still not myself. I was more confused. So in the course of doing my duties, the manger sent me to G. (a nearby market) to buy some stuff and she gives me money, 500 Shillings to buy the vegetables and all that. On my way unfortunately I dropped the money. So I walked from F. to almost G. and then it occurs to me that, ooh, I dropped the money!
44	I was very worried like, ah - if I go back there and tell the manager: "The money you gave me, I somehow dropped and it got lost." Now, what will she think? Will she think I am fooling her? Will she think I just decided to play a part and cheat on her and all that? So as subconsciously I asked God, I told him exactly these words: "I am very broke. I did not eat that money. That money, I never stole it, neither did I take it by force. Please, do not make me pay for something that I did not use."
45	I headed back to F. to go and tell the manager: "You know, the money you sent me to go and buy vegetables with, I lost it. And I will work next week for free, you can deduct, you can take my today's

	pay and next weeks pay too and cover that.” So on my way back, ah - I was almost nearing the gate, I see the 500 shilling note lying on the road, from quite a distance! And it was a Sunday, and H. Beach usually on Sundays is very packed, many people go to the beach and all that. And in G. it is not that people are very rich that they can afford to just leave 500 shilling lying on the ground.
46	So I see the 500 and I run to it. And immediately I held it in my hand, like a thought came into my mind: “If you are looking for another sign, you will not get it!” That was like the seal and the confirmation that God was with me in the decision that I made and that was the beginning of my life as a Christian. Yeah, that was my story.
47	Q: Wow, thank you very much! --- That was very detailed. Let's just continue a little bit with a few more questions. Coming back before you gave your life to Christ, what was your Islamic religious life before conversion like? You've shared already a little bit that you were brought up in A. and your religious education was very important. How serious did you take Islam and how faithful did you practice it?
48	A: I am not from a strict family as far as religious matters are concerned, but I am from a family that takes the family name very serious. So in an Islamic community where people pray five times a day and you don't go to the mosque, it somehow gives a pretty bad picture about the family. And as I grew up, I got to study in the <i>madrassa</i> and I taught a bit in <i>madrassa</i> . So I'll say, in my <i>madrassa</i> life I was a very committed Muslim. I attended many seminars, very many Islamic functions on behalf of our <i>madrassa</i> , and I took the responsibility of teaching the kids very seriously.
49	It was more like the thing that will stop me from doing the things that a common young man will do. Like if I stand before class and teach them that - ah - just teach, and the kids will call you ustaz or mu'allim (teacher) and all that. And I used to dread the fact that the same kid could see me out there in a very bad place, and somehow that kid might think it's very okay to do such things, because the teacher is doing that.
50	So around that time I was a dedicated Muslim. In my high school life I was more of, like I was a bit relaxed. But in my whole life I was very very cautious of God and ah - yeah I will say -- religiously I wasn't that religious, but I was very conscious of God. And one of the biggest commands that I really really stood by was, I would not do anything that I will not be able to do before my parents.
51	Q: Can you share a bit about your parents, your family? You mentioned that you were growing up in a very poor family, your father was blind. Can you share a little bit about the background of your family?
52	A: My dad moved from I. (a place in the North-East of Kenya), he left his family when he was around nine years. So he moved to Somalia and came back in his early 20s. A. is a place where the population is not mostly Somalis. So my dad moved to A. around that time and he stayed in A. for like 30 years. That is where he met my mum. He lost his eyesight at around 1980. And he didn't have any formal education, he didn't have any family to support him around that place. And my mum, she worked for the A. county council as a sweeper. And my mum gave birth to -
53	Q: How many kids?
54	A: 12. She gave birth to 12 children, seven boys and I am the youngest boy. Six of the boys died before teenage. Only one reached 14 years old. So in my family I am the only surviving -
55	Q: So you are the only boy who survived?
56	A: Yeah. So that somehow placed me as a very special kid to my parents.
57	Q: But economically it was difficult in the family?
58	A: Yeah.
59	Q: Your father being blind, and no means of income, and the mother just a sweeper?
60	A: Aha.
61	Q: So you were struggling as a family?
62	A: Yeah. I learned through ah - what we call - we used to have projects, family projects, where people will sponsor people in A. So I was ah - I used to say lucky, but now I would say, God blessed me. I never had a lacking life as much as our - my dad literally begs for a living. I never had a lacking as a kid. So I won't say - as far as my childhood is concerned, as much as my family was not economically strong, I did not lack a thing.
63	Q: Are your parents still in A.?
64	A: Aha.
65	Q: So you moved alone to Mombasa?
66	A: No, we moved here together in 1994. And then they went back recently. :-
67	Q: What did you like about Islam before your conversion? ((Disruption through someone coming into the room.)) What did you like about Islam before your conversion?
68	A: One thing I really really like about Islam was - the way a Muslim lives as a family, especially during Ramadan. In A. during Ramadan it was one of the most fun times, one of the best fun times. Where the neighbours will be ah - whatever your immediate neighbour will cook, they will send it to your place. They will exchange food and during Eid people are - there was that love, ah - that - what do you call it?



	That communion among people. That is one thing that I really really liked about Islam.
69	Q: And what about the religious practices, did you enjoy them? Or did you find it hard to pray and fast?
70	A: Aah, not really. I used to enjoy praying. When I pray and I used to think through the words, rather than when I used to pray just because it is prayer time. The thing that I really really used to enjoy was the talks in the mosque. When we get one of the good orators, a person who can speak pretty clear and the way he would speak about ah - from doing good things the way you used to get the rewards. The talks on how paradise would be and all that. Those were one of my favourite things attracted me to a mosque.
71	Q: Okay. We had the question about the family situation. So as a family you had the challenges, but you were a harmonious good family?
72	A: Mmh.
73	Q: No tensions?
74	A: Yeah, not really. My mum was married to another guy before she married my dad. So she had kids from this other - from her previous husband. And my dad helped bring up the kids, because some of them came to the mother. I'll say, from my childhood the family was harmonious, there was no tension, there was no fighting. I never got to see my parents fight. --
75	Q: Now, after you accepted Jesus, did that change? Did you tell your family? Or how is it now?
76	A: Yes, I did. I considered not telling them, yeah. As I said, when I made my decision I decided to be another Nicodemus. But after like one month I just couldn't take that life. I said: "Excuse me, I decided to follow this and God confirmed it. Why should I be afraid to just let people know about it?" So the first person I told was my employer then, who was the chief accountant of the company that was sponsoring my college. I told my employer about - ah - that I have been a Christian, I decided to accept Christ, I go to church, I read the Bible and I no longer believe in the Qur'an. So the guy got very very offended. "I think you are losing your mind! Have you told your parents this?" I told him that I'd rather go and tell them myself than them to hear it from you. So that's when I went to my - I travelled from here to A. specifically to go and tell my mum and dad of the decision I made.
77	In our family life we were sort of - communication was there. So as I was doing my Bible studies, as I was going through the researches, we used to discuss with my dad, with my mum, I used to ask them questions. I am a person who thinks out loud. So whatever goes on through my mind, any person who is near to me will somehow get a hint of what is going on through my mind. So my family had a warning light two years before. Actually, my dad told me: "Are you sure of what your doing?" Then I told him, if Islam is the right religion, then he should not be worried. But if Islam is not the right religion, then he had reasons to be worried, because I was about to find out.
78	So when I went to tell them, I gave them a hint over the phone that am coming to discuss this. I reached home at around eight at night and I was served food in the very chair I sat in when I reached home. I didn't even go to the room, my bag was still there and all that. And as I was eating, my parents asked: "We are very worried. What is it that you are telling us?" So I told them about the decision I made, what made me make it and all that. And it was a very very tough conversation. My dad said: "Well, then you are no longer my son!" And my mum said: "Well, if I die, don't even come to my burial!"
79	So those were quite some tough statements. Then I asked my dad, the reply I gave my dad was: "If the God you are serving, if the God you believe in, will ask you to disown your son because of a decision he made, then if I wasn't sure that I didn't want to follow that God, now I am very sure that I did not want to follow such a God."
80	Q: That was a bold statement!
81	A: Somehow that took my dad back. Before I reached home I was reading Acts and how Peter answered the Jews that were asking him questions, like Moses with all the signs he was given, their fathers did not accept that. Why should I accept whatever - was it Stephen? Stephen was saying. So I'll say my answer was more inspired from that chapter of Acts. When I gave my dad such an answer, it took him back. Like, but no, this is not to be done! And when my mum said, do not even come to my burial, I sort of cracked a joke, a very dry one, that, "Mum, you will be dead by then! Whether I come to the burial or I don't come to the burial, you have no say! Cause you will be dead, you cannot stop me from coming to the burial."
82	Usually when I am nervous, or when I am in a very tight situation, I would use jokes to get me out. So the conversation went on, and for the first time I saw my dad crying. Like: "We can not do this! What did I do against God, that he would allow me to experience this from my son? Others loose their sons into drugs, others their sons into night life and all that. But why did God punish me with this?"
83	Then I asked my dad: "Are you really really worried about me? Or are you worried about how the community will take it, how the society around will take it? How tough this will be on you?" Then my dad was like: "I will not allow you to do this." I told him: "Help me choose! God is telling me to do this. You my dad are telling me not to do it. Help me choose! Should I listen to you or should I listen to God?"
84	Plus I told him: "Whatever decision I am making is not affecting our relationship, you are still my father,

	I am still your son. I still have the same responsibilities as a son. The decision I am making - if at all it has - consequences, it is a decision between me and my God. I believe this is what God wants me to do. If there is anyone who is allowed to object in this case, it's only God, not even you."
85	That is basically some of the key statements we exchanged, and I always thank my dad for - for bringing me up in a way that we could talk. I could share my views without - loosing the limit - forgetting that he is still my father. But at the same time express my stand by what I think is right.
86	So the talk went on up to around 3. Then my dad told me: "You are carrying a Bible in my house!" I told him: "A Bible has always been in your house! But this time around the person carrying it is believing in it. That's the only thing that is offending you." He said: "No, no, no! We'll burn that Bible! It has a lot of falsehood and all that, we'll burn it!" So I told my dad: "I have no problem, we'll burn it. But first, if somebody will show me just one false, then why should I carry something that is false?" So my dad said: "No no! People read the Bible and they decide to follow what is right in the Bible, but they do not leave their religion because of it. (.)" But here God wants me to do it.
87	So the night ended like that. My dad never gave a clear cut answer. So when we woke up in the morning, he did not talk to me. Everyone was cold and all that. I hung in there, sort of, and was given instructions: "You will not share this with anyone! If this is the decision you make, be doomed alone. But you will not put our family name at stake and all these things. What will Muslims say? Muslims have brought you up, what what what." So the next day as I was leaving to come back to Mombasa, my dad asked me: "Now you are leaving me without telling if you have reversed your decision."
88	Then I told my dad: "If you were in my shoes, will you reverse your decision? Are you worried about whether your son is going to hell or to heaven? Is that your biggest worry? Or your biggest worry right now is, what will people think of your son?" "Now that you know all these things, you know that am worried about you. You know that people will hate you for this. You know that you will loose you sponsorship, you might even loose your job, and all that. Why are you still going ahead to do the same thing?"
89	I told him: "Those are the things that somehow God provided, and if this decision God is backing me up, then I think I can face these other people. If only my family will not disown me. And then at that time my dad gave me a very profound answer. He said: "The world will hate you. The world might consider you rotten, but we gave birth to you. We can not throw you anywhere, even if we want to. We don't like the decision you are making, but we can not just get rid of you, that is just not right." So I left home with quite an assurance that my family might not like what am doing, the decision I took, but my family is yet to disown me. So my family did not disown me.
90	Q: Till today?
91	A: Till today.
92	Q: Do you sometimes visit them?
93	A: Yeah, they were at my place for like three months.
94	Q: So you can talk with each other?
95	A: They are under a lot of pressure from the people around them. But sometimes I feel like ah - since now I am the bread winner of the family, getting rid of me is not such a good idea for them. But I still say this is God's grace. I can still go to my mother or to my father, they will not allow anyone else to say a bad thing about me.
96	They will go through all -- cause people, in A., when people have something against you, they will not talk to you directly, they will wait when you are away, they will use the person next to you. Tell them: "How can you hang around such a person? This person is supposed to be done this and this." So I am sure they are also having a very hard time because of the decision I made and all that, and they are still not disowning me.
97	Q: Now, what was your position or role in the society before your conversion?
98	A: I was just a young man.
99	Q: You said you received scholarships from a Muslim community?
100	A: Yeah.
101	Q: So they probably put a lot of hope in you?
102	A: Yeah, I'll say yes. They did put a lot of hope in me. -- I led Friday prayers twice in ah --
103	Q: How happy and content had you been with your life and your religion before you converted to Christ?
104	A: I was a very proud Muslim. I was very happy to be a Muslim, especially with a bit of knowledge in the Qur'an and <i>hadith</i> . Yeah, I'll say I was content. I was actually proud to be a Muslim.
105	Q: And life in general was also going well?
106	A: Yeah. ---
107	Q: When did you first think seriously about the Christian faith?
108	A: As I said, in 2005, after core group. When I was in core group, that is when I -- I started seriously thinking about, what do Christians really believe in. Cause as I was growing up, the notion was - A. is a

	small village, with almost 90 or 95% Muslims, the only Christians we came across with at that time were Copts that will come there for government duties, the government officers and the DC's office or something, or the education officers. And most of them had one thing in common, during Christmas, during Easter, most of them get really really drunk.
109	In my childhood, the picture that I was given about the Christians is that they were the people who always get drunk. And the way my dad usually describes them and says: "How can these people have a faith? People who urinate while standing and all these things?" So that was quite a negative view like, ah - these people believe in Mary as the wife of God, these people believe in Isa as God, these people believe in three gods and all these things. These people are confused! But mostly it was all the vices, if you go to a bar you would find a guy called John, Peter. If you wear some funny clothes you will be asked: "Are you Stephen? Are you John?"
110	So that was more of -- and all along I carried that view like, this is how these people are. Everything is okay with them. Having a girl at home. Staying with a girl before marriage is very okay in Christianity. So in core group that - the whole notion changed. So I'll say in 2005.
111	Q: And this came through your interaction with Christians?
112	A: Aha. (Brief break.)
113	Q: As you look back today, what would you say was the main reason why you became a follower of Jesus?
114	A: I'll say, God just chose me. But as a character I'll say like my curiosity, my asking many questions, this played a part in it. And deep within me I was very very conscious about God. In my life I had prayed before I was a Christian, I had prayed seriously - I can actually say two times. One of the incidences was when I was joining my high school. The first day after I got my calling letter for my high school education, my dad told me: "So you got a letter, we do not have money to take you to school. So now what do we do?"
115	Then I told my dad: "If you buy me a uniform, I will go to school. And if they tell me they can not admit me because I do not have school fees, then I will know that I cannot go through my high school." Around that time I had applied for bursaries and all that. So when we went to school, my dad - we went ah - when I was reporting my first day in high school, we were not carrying any money, but I was in my uniform. And that was my first time that I seriously prayed. I said: "God, if I am to go through high school, then please let those bursaries go through!"
116	As we were sitting in the line, waiting to enter the principal's office, I left my dad in the queue and I ran to the () office, another Islamic organization where I had applied for a bursary fund. As an answer to prayer I saw my name short-listed among the beneficiaries and I collected a cheque for my school fees. So that is how I was able to pay for my first school fees. As young as I was, that incidence somehow played - it was very clear to me that this is the hand of God. So I could mess up as a young man, but in my mind it was very very clear, that God has favoured me so much in my childhood.
117	After I cleared my high school in 2005, my parents left for A. and they left me in G. (an area in Mombasa) alone. I was working in my relative's shop. So I was a shopkeeper. After four months we had an argument. Actually it was - every Tuesday we had a Bible study at the library. So I could stay at the shop every day, but on Tuesday I demanded that I leave early, to leave at 5. So in the course of - in the 3 months we've been having quite an argument like, why should you go for this? What is this thing you go and do? That played a part into my leaving that job.
118	So around that time my ego did not allow me to go to my parents. Like ah - here you are, you are a son, your parents have left you here with a job. Why would you run back to them now that you don't have a job? Why should they feed you, and all that? I survived for one month, but then all my savings were done. So in one of the days, when I had only 70 shillings in my pocket, I was very very depressed. I had sworn that I would not beg, cause I had dreaded seeing my dad beg.
119	Between me and poverty was 70 shillings, and a part of that money I was to use for bus fare from where I was to G. So I went home, it was a Thursday night, and I was very very angry at God. I told God like: "I just cleared my high school. When we were in school, teachers used to tell us, life is very hard out there and all that. But I've just cleared my high school, it is not even one year since I cleared my high school. Why would you make me go through all this? You know my parents are not here, you know that between me and the money that is in my hands, if I eat breakfast tomorrow that's it. Why would you allow me to go through such things? You are a God who promised that you will provide for your people's needs. That if people pray to you they will not go hungry. Why would you allow me to go through such a humiliation?"
120	I literally complained to God. I prayed like: "You have to get me a job, you have to find me a place to work, a place where I can get my income, just as a man, that I will not be dependent on anyone." So the next morning came, there was a function in J., the <i>madrassa</i> where I was in to had a function, so I went there. I ate my lunch at the function.

121	When I came back home I heard the radio playing and I was very sure I had closed my room. So I was more worried like, who could this be? On my way back I had intended that immediately I enter that room I wouldn't come out, cause I had finished all my money. When I heard the radio playing I was wondering now, who could this be? So I entered more like very aggressive, like who is this person that can open my room and play my radio? And immediately I came in I saw my parents in the house! I have never been as happy to see my parents as I was then!
122	So they had come and I was sort of very happy that I had not called them, to tell them that I am in a problem, come and help me and all that. Of course when they are home, the whole worry about what will I eat and all that was done, because my parents were home. On the Monday that followed it my high school sponsor calls me up and asks me what do I think about college. I told him, well, I have to raise money for college first for me to think about college. And he asked me to meet him and I met him. He told me: "Decide the course you want to take, come with the brochures, and we'll pay for your college."
123	That was one of my greatest prayers answered, in a cycle of just one weekend. On Thursday I was contemplating to lock myself in the house, very down, very depressed, I was even thinking what to eat next. Here I was on Monday, I was thinking of which course to take! So that was quite a chance. I will say, in my life I was always conscious of the things God did. Sometimes I will tell God, you really favour me! When I look at how ah - cause in the society I grew up, most of the guys I grew up with are now into drugs and all that. When I was in A. (his home area) the other day, I was asking myself: "What is in me that is better than those guys? Why am I favoured? Why am I here? We grew up together, we went through the same <i>madrasas</i> , same schools, we grew up in the same neighbourhood. Why would they be seated in the jobless corners, thinking when they will chew miraa and all that?"
124	So I always tell God: "You really really favoured me!" So all along and ah - somebody told me that God has a plan for you, and God will use you one day. So all along that stuck in in my mind. In the midst of all this my mother gave birth to seven boys. Why would I be the one to survive?
125	Q: But then at the time when you decided to follow Christ, what was the main reason why you did that? This is all leading you to this, the awareness of God, but what was in your mind why you wanted to do that now?
126	A: One, it was an issue of choice. I'd spent quite some time looking for faults in the Bible. And I could not get a real fault. In my arguments I could cook up faults, that Jesus was only sent for the 12 tribes of Israel, he was not sent for all of us. So I could cook up such arguments. I used quite enough energy to prove the Bible wrong, but I used only half as much energy to try to prove the Qur'an wrong. The Qur'an could not stand the test -
127	Q: So once you saw that the Bible is true -
128	A: I had accepted it, I had decided to accept the message of the Bible.
129	Q: What was the message for you? What was the message that you wanted, as you wanted to follow?
130	A: The thing that I really wanted to follow that time was, ah - since the Qur'an is not the true word of God, and this is the yardstick I was trying to measure it with. This one withstood the scrutiny, that one did not stand the scrutiny, then this is the word of God. And the message that I accepted in the Bible was, you will not go to heaven through your deeds. That was a very tough message, but somehow it made sense to me. If right now I would be asked to account for my good and bad deeds, of course I won't survive.
131	Q: How did the community then react? Your parents somehow - grudgingly accepted, but what about the community?
132	A: My boss - did not fire me, but he dismissed me. He told me: "Islam will not allow me to work with you, as much as I will love to work with you. So we have to part ways." My sponsors decided to withdraw the sponsorship. And my boss actually thought I was a mental case. So he talked to one of the guys sort of very close to our family and they had a talk with me. I told them: "Listen! You guys really really believe I am wrong, and I really believe I am right, cause I got a confirmation from God himself that am right. But ah, if you think that I did not do my research, then you can bring me the help that you think I need."
133	They said: "We'll bring you scholars and then you can ask them questions that may be you were not able to be answered." I said: "No problem." So we went to the Islamic University in J. for almost three nights. We were going there every night for talks with the students and part of the teachers. The way my boss presented me to these people was: "This is a confused young man, he has some questions to ask you guys. If you guys can help him to answer those questions, you'll help rescue his life."
134	He did not go and say that this is a murtad, this is a person who left Islam. So to me it was more like, I was trying to reach out to my boss. I was trying to ask question that would somehow arouse questions in him. So I was seated in a panel of almost seven - or around 13 people, two of them teachers of the university. I asked them five questions, who is God and how do I relate with him? The next question was, who is Muhammad and why should I believe him? The third question was, is the Qur'an ah the word of

	God? The fourth question was, who is Jesus? And the fifth was, is the Bible really tampered and if it is, where is the real injil?
135	As we are going through the answering of the questions, I was writing down notes, one of the guys asked me: "Why would you come up with such questions? These are some of the questions that people rarely ask, people decide not to ask, people are discouraged from asking. But if these questions are answered, they will help someone stand in faith." Most of them were students so they were there mostly to impress others of their knowledge. So in their answering who is God, they quoted almost the 99 characters of God, they quoted for me verses like God is the creator -
136	Q: We don't have enough time to go into all this event though it is very interesting! I think we have to proceed, otherwise we will not finish.
137	A: So basically, the community -
138	Q: They tried to bring you back?
139	A: Yeah.
140	Q: But they didn't persecute you?
141	A: Not really. I would say I wasn't persecuted.
142	Q: And by now, you are left in peace somehow, or?
143	A: I'll say my family is the one suffering more than I am. The only thing that I suffered is just how I lost that job and my sponsorship.
144	Q: Okay. We have almost finished with the first part. Have you been baptised since you became a follower of Jesus?
145	A: Yes.
146	Q: Was it in a public ceremony or secretly?
147	A: In a church service.
148	Q: Why did you that? Were you encouraged by the Christians, or did you yourself ask for it?
149	A: The church I go to, they do it once in a year. And when I read about baptism it was more a public declaration for people to know that this is what you are standing by. That you accept the gospel of Jesus, that you are now a believer. So to me that was a - I'd chosen that way, not to be a coward, I'll boldly declare that this is me.
150	Q: Okay. What has changed in your life since your conversion?
151	A: I am more aware of the bad K. (his name) within me. :- You know, in my madrassa life they taught us this: "la adri nisf al-ilm." When you say I don't know, you have half the knowledge. So in these I mean, before I didn't know. Now that I know the real K. within me, of course the next logical step is do something about it. In the letters Paul wrote, who can rescue me from this body of death? And most of the time I find myself saying the very statements about myself. Who can rescue me from me? I usually find very encouraging statements or very encouraging words in chapter 8 of the same book. That means you are alive through the Spirit, letting the Spirit guide me, not ignoring the Spirit when he talks to me.
152	Q: Okay. We'll take a short break here, this is the end of the first part.
153	Second part of interview taken on 13.06.2008 in Mombasa
154	Q: We will just continue on what you shared already. As you look back at the story of how you became a follower of Jesus, would you say there was a gradual development or did it all happen at once?
155	A: I'll say mine was a very steady development. I cannot give credit to one particular thing that led me to Christ, but it was a series of events.
156	Q: Could we try just to reconstruct the main steps in this development? If you just tell me what - let's say we start from ah - when you grew up in A. and went to <i>madrassa</i> and all this religious education. So, "growing up -- as a Muslim." What would be the next step, always in mind, the step towards your decision to Christ, what led you or prepared somehow this change?
157	A: "Being partly sponsored by Christians, in my primary school life."
158	Q: Okay, yeah.
159	A: I'll say, the "Let the Bible speak" drama, it was more like a movement.
160	Q: Aha.
161	A: Interaction with Christians, library and core group.
162	Q: "Interaction with Christians, library and core group." And then?
163	A: Having some of the prayers that I prayed with Christians answered.
164	Q: "Prayers answered."
165	A: And the play I watched, "We three kings we think."
166	Q: Aha.
167	A: Those were the stages.
168	Q: And then was "the conversion."

169	A: Yeah, that was at the play. :-
170	Q: Then if we continue from there, then there were “the doubts and the confirmation with the sign.”
171	A: Aha.
172	Q: Then came the “challenge with the parents?”
173	A: Mhm.
174	Q: And then -
175	A: “Loosing the job, loosing sponsorship.”
176	Q: Ya.
177	A: Then facing interrogations.
178	Q: “Facing interrogations.” Then?
179	A: () In the interrogation someone said: “We are supposed to kill you, you know that!” That was around midnight and I was in their college. “Islam says we should kill a person like you!” And then, very funnily, I was very calm. It was one versus 13. Plus I was in their compound, at midnight. They could have done anything to me. “But you can't kill me, even if you want. Because Islam still says, such a punishment can only be conducted by a common leader, an Adhib. During the () it was a khalifah to do it. So you Muslims do not have one, so how can you do it?” So I think - but mostly I say, my life is not in danger.
180	Q: So may be the last stage that leads continuously onward is “going on with life as a follower of Jesus.”
181	A: I am actually doing a lot of reach out. “Reaching out to others” - to my friends.
182	Q: Okay. Now, I would like to see a little bit the different phases of your life and find out a few things about each phase. If we take the phase, phase one, the time before you began to think consciously about the Christian faith. That was when you were growing up in A. Yeah, may be we just take the first one. At that time, what did you know about Christ and about Christians?
183	A: I knew Christians go to church, and I knew Christians celebrate Christmas. I also knew Christians did CRE in school and they had names like John, Peter and all that. And I knew that Mary was the mother of Jesus. I also knew that Christians believe in three Gods, God the father, the mother and the son. I could say, basically that's what I knew as I was growing up.
184	Q: What was your attitude at that time?
185	A: That they are very lost people and they are very ill-mannered people.
186	Q: Now, the next phase then would be when you were partly sponsored by Christians. Now this is the question, how do we divide that? The next phase is the time when you became aware of the Christian faith. Did that start already with the sponsoring? Or not really?
187	A: No.
188	Q: So the sponsoring would also be part of the first phase. Did it start with this campaign, “Let the Bible speak”? That's where you started to become aware of the Christians?
189	A: Yeah. That was around the first time I read a Bible. :-
190	Q: Okay. What did you know about Christians then and about Christ?
191	A: They really don't believe in three gods, that the Bible says there is only one God. - What else did I know about them? That Christians know the truth but they deny to accept it. --
192	Q: Sorry. You knew, or you thought, Christians know the truth that they are wrong?
193	A: Yeah, around that time that's what I was thinking.
194	Q: So you discovered that they don't believe in three Gods. That is wrong, this statement of Muslims. But still they are wrong. They should become Muslims. But they don't want it?
195	A: Yeah. Around that time, what did I - ? I also knew that Christians do not support the ill-manners. Its only - the people following the () who decide to do them. --- And there was ah - that the Bible is divided into two parts, there is the New Testament and Old Testament. And there is actually the Torah, the Zabur.
196	Q: Okay. At that time, what was your attitude towards Christians?
197	A: I used to say, are these people blind or what? Their book says they should do these things, how come they are not doing that?
198	Q: Did you hate them? Despise them?
199	A: Hate Christians? Not really. But I used to look down upon them.
200	Q: Now then came the phase when you started interacting with these ideas of the Christians. That was the time then when you became a member of the library, of this core group, you got Christian friends?
201	A: Mhm.
202	Q: May be that went -- also this time when your prayers were answered?
203	A: Mhm.
204	Q: Okay. Again a question: What did you learn, or what did now know of the Christians and about Christ?
205	A: One, their lifestyles. Most of these guys were missionaries. - Their lifestyles portrayed what the book said. What I learned around that time or what really really stood out to me at that time is, these people

	know God. Before I really had the notion that - there was a guy who came up with a very big statement, that Christianity is a religion without God, while Islam - no, Christianity is a people with a norm, a way of life but they lack God. While Islam has God, but it's a people that don't have a norm. That was my view before. When I started interacting with these people, the way they were praying, the way they always say, what does God think of you are doing that, what do you think God will say if you do this and this? That really really stood out for me, actually this people really know God. They are aware that there is God. So the whole notion that they don't know God died then.
206	Q: So how did you feel towards them? What was your attitude?
207	A: First I thought these were just hypocrites, doing these ah - missionaries, I was like no no, they are here to take advantage of what is there in Africa, not because they are here to talk about God and all that. Only that God is a very good (). But then in core group, most of them were young people. Actually all of them were local based people. So my view of them as hypocrites died there. Then I somehow - around that time I really accepted that these are the people who care for people. And then they can look at me as K. (his name), without judging me, without bias, without all this thing like, oh, this guy is a Somali! Or this guy is - and share what they have with you.
208	Q: Then if we come to the phase where you actually decided to follow Jesus, that was at this play. Then we can take that together with the confirmation, with the sign then, those are related. What did you know at that time that made you decide to follow Jesus?
209	A: I knew for sure that Islam and the Qur'an were not the () way. And the confidence of which Jesus was speaking in the scriptures sort of gave me an assurance that this is it. What I knew then was that I will not go to heaven, but unless I accept Jesus.
210	Q: At that time you decided that you wanted now? - Did you also pray that night? Or did the man in front pray? You raised your hand, did you also say a prayer, silently or?
211	A: No, the guy said: "Raise up your hand and pray with me!" So I agreed with whatever he was saying. Like, "If you want to ask Jesus in your life, you can say these words after me." But I did not open my mouth to speak the words, but I said them in my brain.
212	Q: I have a few statements here for these different phases, and I would like to see whether or not these statements somehow reflect what happened in your life. So for the first phase when you were growing up as a Muslim boy, was there a time when you were indifferent towards Christianity? You didn't care about it? Just make ticks here, or a dash. -:- At that time you did not long for a deeper experience in regard to faith?
213	A: I did not long for that.
214	Q: So that statement is true? You did not long? - I mean, as a Muslim, did you have some interest as a Muslim somehow to go deeper, to experience God somehow?
215	A: I was sure that I wanted to go to heaven. But I did not go as ah - I wasn't interested in how to get there.
216	Q: You were happy with the way things were?
217	A: Because I used to consider myself as a very good boy then. -:-
218	Q: Now the next phase. -:- The time when you started interacting. -- The positive attitude towards Christianity, did that come through media or through personal contacts?
219	A: Mostly through personal contacts.
220	Q: Through personal contacts. When you started developing relationships at the library. So, not through media. And the initial awareness of Christianity? That was already longer ago?
221	A: Mhm. ---
222	Q: Okay. Then at the time when you interacted with these Christians. Did you realize that Jesus is more than a prophet?
223	A: Yeah.
224	Q: Was this something you discovered for yourself?
225	A: I realized in our interactions, through doing the Bible studies, it somehow came out pretty clearly that if this guy was just another prophet, why would they kill him? This was one of the questions that I had to ask myself. -:-
226	Q: Did you get an awareness of the fundamentals of the gospel by reading the Bible?
227	A: Ah, not really, but by interacting with Christians. After you do studies, then you ask questions like, what do you think of the verse? -:-
228	Q: Then the time, the phase when you accepted Jesus. Did you experience joy as a new believer?
229	A: Not really.
230	Q: The night you went home you were very down. But did the joy come later?
231	A: Yeah, after the confirmation, yes!
232	Q: The confirmation somehow belongs to this day, it was all within a few days.
233	A: It was in a package! (Both laugh.)

234	Q: At that time when you accepted Jesus, was there a realization that you are a sinner, a confession of sin or repentance? Was that an issue or did that come later on?
235	A: I'll say yes. I think that was one of the issues that led me to accept Christ. :-
236	Q: Did you then experience fellowship with Christians?
237	A: Yeah, I have been having fellowship with Christians for the previous two years.
238	Q: Did you realize that real submission to God is through Jesus?
239	A: Yeah.
240	Q: Was that an issue for you that - Islam speaks so much about submitting to God, submission. And if a Muslim realizes that if you want to submit to God, to be a real Muslim, it must be to Jesus. Was that kind of thinking somehow going through your mind?
241	A: One of the things that came through my mind was, why isn't that verse translated completely? Why do we always say, the only religion before God is Islam? Why don't we just translate it as it is? The only religion before God is submitting to his will! So that was one of my biggest issues. And I had wanted to - I had reached a point where I said, religion is not important. Important is, am I doing the will of this God who created me?
242	Then by reading the Bible I got to see the picture, that this is it! Cause first I wanted to find out if Jesus sinned. People say he never sinned. Is it documented anywhere that he sinned? And I realized he didn't sin. That means God - ah, one of the things when you don't follow God's will is, you sin. When you follow his will, you are away from sin. And this guy never committed sin, that means he was committed to God's will, fully. So the only life to emulate was his. First, before I used to think that I am supposed to emulate Muhammad's life. But after reading some verses in the Qur'an that particularly said Muhammad sinned, I decide to say, the person to emulate is Jesus.
243	Q: Then the time after your decision for Jesus. Did you evaluate your decision?
244	A: Yes.
245	Q: And you also had doubts?
246	A: I had doubts as to my motives, why was I doing it? :-
247	Q: Now, when did you begin to consider yourself as a follower of Jesus?
248	A: Officially immediately I made the decision. But - even before I made the decision, the three months that I was contemplating what to do, was more of how: How do I break this news?
249	Q: Had you at that time already looked at yourself as a follower of Jesus?
250	A: Yeah. I knew that I was where I was, because God wanted me there. --
251	Q: So what did that evening then, ah - what kind of difference did that make when you raised your hand?
252	A: That was like my way out, my way to confirm that this is the decision I am making. I had made sub-consciously in my mind, I had decided that this is the way I want to follow. So that evening brought into existence the how to do it. Hence I decided to be another Nicodemus.
253	Q: Now, as you look at this development, how you learned more and more about Jesus. What would you say has helped you most to - understand more about Jesus?
254	A: My constantly going to Bible studies and reading the Bible. ---
255	Q: I have a list here again with a few things and I would like to see whether or not any of these contributed to your conversion, helped you to move forward somehow. And you either can tick "some," it helped some, or "much" or "not at all." So for instance, reading literature, general Christian literature, not the Bible, did that contribute to your conversion? :-
256	A: Yes, I read (). I read one of the guys who wrote "More than a carpenter."
257	Q: Josh McDowell! You read that book?
258	A: Yeah.
259	Q: You got it from L., from their ship?
260	A: No, from the library.
261	Q: (He laughs.) It is a good book! So this reading literature, did that contribute "some" or "much" to your conversion?
262	A: Much. :-
263	Q: Then some other factors. Did any of the following factors influence your decision for Christ? And again "some," "much" or "not at all." The attractive lifestyle of Christians?
264	A: Yeah, much. :-
265	Q: Miracles or observing the power of Christ in a certain situation?
266	A: Yeah, I would say for the confirmation part, yes.
267	Q: Before that also?
268	A: Yeah, before that. But before that I was not considering that this is the power of Christ.
269	Q: But at the confirmation, that was much?
270	A: Much. :-
271	Q: Okay, we are almost through. Two more questions. How has your perception of God changed during



	the process of conversion?
272	A: Before, I used to view God as - always looking for faults in man. We used to have this expression, if you say some words, God might hit you, literally with a <i>rungu</i> (a stick, a deadly weapon). So before, that was my conception. God is very busy, God only comes down late at night to hear our problems. God is very very strict with time, if you don't pray at this particular time, God will punish you in the grave and the hereafter.
273	After my conversion I realized that - God is not eager to punish us. From what I read in the Bible, in Isaiah (): "Come, let us reason together!" God is a God who wants a relationship, rather than, ah - what we call, ah - he doesn't want robots. The way a relationship is - interaction, you ask him, you talk to him, you communicate with him. That is a view of God that I never had.
274	Q: Is he the same God you believe in? Just in a different way? Or for you, is it a different God?
275	A: I'd say that he is different God.
276	Q: Okay. Final question. In your process of conversion, what do you consider was the role of God to move you closer to Christ? And what was the role of people, Christians?
277	A: The role of God is giving me both educations, about basic Christian education and Islamic education. The role of God is clearly getting me out of situations that in other ways I would not have gone out from. The role God played is bringing me into contact with a variety of people, that will impact me with some knowledge. And also the role God played is, always planting questions in my mind.
278	Like one of the question that I used to ask God was, why would you teach me about Islam, about the Qur'an, about the <i>hadith</i> ? And then bring in this other knowledge about the Bible and all that. Don't you know that these are two conflicting things? What do you want me to do with it? Those are the roles that God played.
279	And the role played by people is, people were eager to tell me what is the role God played in their lives, what God can do for me. How much God cares for me. And also the way they were living, the way their lifestyles were, their families and all that. That is the role people played. --
280	Q: Oh, we are through! Thank you very much for this interview

## 15.8 Interview M8

1	<b>Interview M8</b>
2	First part of interview taken on 25.06.2008 in Eldoret
3	Q: A. (his name), for my research I also want to look at the social background, economic background of the people. The family in which you grew up, what would you say? Was this a rich family, or was it a very poor family, or somewhere in the middle?
4	A: Yeah, it is in the middle.
5	Q: Okay. And education background, how far did you go in school?
6	A: I went up to form four. (He completed secondary school.)
7	Q: Anything after that, any other training?
8	A: Ah, not really.
9	Q: Good. And what are you working at the moment?
10	A: I am working in a B. company, just within this town.
11	Q: What's your job there?
12	A: As a mechanic.
13	Q: I was trained as a mechanic also, a tool-maker. I used to deal with steel and staff like that! Very good! And you are also an evangelist at the same time?
14	A: Yes.
15	Q: A. (his name), the first part of the interview is mainly that I get an idea of your story, how you became a follower of Jesus. So I want to give you enough time to explain that. And the question is: Can you tell me how it happened that you decided to follow Jesus Christ as your Lord and Saviour? And may be if you just start from your childhood, how you grew up, and then point out the main important steps and the main important things that happened, that eventually led to you following Jesus. So take your time, we are not in a hurry. This is the main point for the first part.
16	A: Right. So, it started like this. I was born as a Muslim, my mother being Muslim, my father being Muslim. I grew up in that family. I am number seven in - okay, when I was born I am in position number seven. So there are also other people behind me who are following me. There are six, six who are following me, right.
17	Q: So you are thirteen altogether?
18	A: Yes. So now my - I come from a family where we have got a polygamy kind of, that was operating in the family. My father had more than one wives. So, ah, all of them they were, changed to Muslims when

	they were being married. So now when I grew up, I used to, from the age of six years, seven years, is when I was introduced so many things as far as Islam religion is concerned. I had go to mosques all the time for prayers.
19	Q: Where was that, where did you grow up?
20	A: In home area that is in C. (a village) in Western province. So I started learning the first school, when I went to that school it is where I joined in standard one. So I continued to standard three when now something happened. This something that happened to me is that, in 1973 my father retired from where he was working as an engineer in D. (a company) in Nairobi. Now when he retired, when he came home, somehow something started taking place in the family, when a little bit of changes were taking place. It came a time when things were really not working out properly in the home. Because you know, a house that is of polygamy, sometimes somebody may tend to be on one side, than on the other side. So now that kind of life continued for a short time.
21	One day my brother, an elder brother from another mother, not my real mother, he was having a guitar. Now when he was having a guitar, he was trying to learn how to play the guitar. Then what happened is, that one day, one night, when he was preparing supper, I took the guitar. I don't know, I took the guitar, I was just trying to play about the guitar, trying to see if I can play while he was preparing a meal. Something came to my mind. I heard one day when I was at school a song being sung, in fact, that school is a school that promoted the religion of Islam, but then there were Christians also there.
22	So there was a song I had heard, and this song it was singing like this: "There is a green hill far away." (He sings the beginning.) I think you know the song, I came to realize later that at this age that it is in the Golden Bells, these hymns. So that song had entered my mind. I tried to sing that very very night when I was trying to play the guitar. I could not really get to sing it properly, but then somehow I managed to make just a tune of a kind of a similar way. But to me at that stage I was singing, in my mind it was, I was singing that "There is a green hill far away."
23	So the song seemed to be very good to me and tasty. So it was recorded somewhere in my mind. Now, though I had not known how to play the guitar very well and so on and so on, so as I left it, still the song was in my mind. To me that time did not mean - I did not know really what it meant, the green hill far away. I did not know. But it was just a song I like it. So after a number of days I also tried again.
24	Q: You were not aware that this is a Christians song?
25	A: I knew it is a Christian song, but I had no Islamic song to play it on the guitar. So I had to just use that one. So now I left the guitar but the song remained in my mind, that I could produce a similar tune over the guitar when playing. (He shares how he had to drop out of school because the family could not pay the school fees. At that time his parents divorced and the mother left the home. The father promised to send the children to an Islamic school, but never had the money to do so. The children stayed out of school for years, a very difficult time.)
26	So sometimes we could interact with these Christian families, friends we talk, we just talk, sometimes when things are very very hard, you don't have food, you can just have food at the Christians homes. But you do it secretly so that my father could not see me. Because if he gets that, we could be in hot soup, because it is believed that Christians eat pigs. And when they feed on pig, it is a hated animal in Islam. So when you eat in Christian home it is believed that you can become a Christian and you will be a heathen according to Islam.
27	So we could do it secretly, we meet, we talk. We sometimes - when we don't have food at home we go and eat in their homes. And then that kind of relationship started breaking the boundaries. And you know, children can play together, young age, I mean youth, can play together. Old people are the ones who can have barriers, but youth can interact. So we had to do much about that. (He shares how in the fourth year out of school the situation grew so bad, the children were neglected and not cared for properly. That is when he pleaded with his father to send him back to school. Finally the father agreed to send them to a nearby school.)
28	And now before that time, when I was at home those days within the four years, sometimes I could pray prayer about in Christ's name, sometimes I could pray a prayer in Islam, those times when we were interacting with these people from Christian families. So now, the barriers were really breaking, breaking.
29	Now when I went to this school, I was during the interview, the very time when the headmaster saw the letter, he accepted me in, he told me to get the hat off my head. I had, you see, put on like a Muslim, so he told me: "This is a school, you don't have to put on such like on your head. But just remove it, put it on in the home." So he told me: "In this school it is a must for you to do religious education. But we don't have Islam. What will you do? But it is a must for you to have religious education." So I had to accept to do Christianity, so CRE is what I picked to do.
30	So now, we went on, they accepted me in, until when my father bought for me the uniform, because I had just gone with the wrong attire. So when he got the money, it was in fact the second term, when he got

	the money, he gave it to me and I went, I paid, then I continued.
31	So one thing that happened to me is that, when I was reading this ah, when I was learning at school about Christian Religious Education, I saw something very very very interesting. I was coming across this ah - King James version, the old Bible and it was in pieces. And when I was reading this, somebody at my ears could be - was explaining to me what the meaning of these hard terms is. You see, like "thou", "thy faith". When I read this, I hear somebody whispering at my ear that it means like this. So I liked it very much this Bible, in a way that I could read and explain it to Christians very well. And then they wondered, how did I know? How I knew that? Yet it is very tough English, "thy faith", "thee" and so on and so on.
32	So now, during exams I used to pass, I used to pass. Every test I used to pass. CRE, it was my leading subject and I came to like it, just because it could give me marks, more marks. If I could face any competition in any other subject, but in CRE I could not compete with anybody. Until one time when the headmaster was the teacher, class teacher of CRE. He asked the class: "Now, if there is a Muslim, this man goes to mosque every Friday, and you people go to church every Sunday. But he comes here to lead in exams in - CRE , Christian Religious Education! What is wrong with you people?" :- (He explains that he did not understand what was going on at that time, but he grew to love CRE. He had a photographic memory and was able to explain passages from the Bible well. He started to teach his Christian friends in school breaks about the Bible.)
33	So by that time I did not know that those words that I used to know, I used to store in my mind, when I teach they remain in my mind, they were making a foundation in my life, Christian foundation. So it became that I know much about the Bible. (He shares how during primary school he was always leading in CRE. Therefore he liked CRE. At the same time he was still going to mosque. When he moved to form one in secondary the old problem of financial shortage came up again.)
34	So I stayed at home and when I was at home, now I started asking myself: "Where am I heading to? What is happening? Yes, though I talk about Muhammad and so many things, I am still just at home." So one day there is a woman who came and she asked me: "Do you know really where you are heading to? You know, it is very important if you can learn, you can go ahead with the studies, not only being a standard seven leaver." (He shares how he got in contact with his mother who was in Eldoret. His mother took action and registered him in E. High School, in the area his mother was born. He lived with his relatives and attended the school as a day school student.)
35	So that time I started living, and when I was living with these cousins, I was now behaving like a Christian, because there is no way I can talk of Muslim if my father could not take care of me or guide me towards that line.
36	Q: Oh, that family was a Christian?
37	A: All of them. So I was just there totally. Sometimes on Sundays I could go to the church, sometimes I would just stay at home. So I started backsliding from Islam, I backslid completely, just by the way things happened to me. (He explains how the financial problem came up again after the first year in high school. His mother had divorced from his father and married again in Kisumu. He could not get back to his father because he had left his house and the father was harsh with him, so he went to his mother.)
38	Okay, that was in Kisumu, so I had to stay there for one year. Now that one year I was neither a Christian nor a Muslim. Now I was just completely just a different person, I don't know how I can describe that. (He explains how after staying one year idle his mother moved to Eldoret, began to sell vegetables on the market and sent him to F. High School, somewhere in Western Kenya, where he continued with form two.)
39	Then later on, you see, when I entered the school I was going to the chapel on Sundays for the service. That time I was now not very much resisting Christians. So I was going there just to be together with the rest. But then when I realized after two months that there is a Muslim club or fellowship on the compound, then I disappeared from the chapel and never gone there any more time. I just had to go to, we were meeting in one of the classes. So we were learning, we continued learning more and more. So when it came to time for fasting there are Muslims - (They verify that this was during his time in F. High School, when he began to meet with Muslims.)
40	We started meeting. When it came time for fasting, I used to fast very seriously, looking for God. Now is when I devoted my life back to Muhammad seriously, seriously. So I went home with that, when it was time for fasting, I used to fast even regardless of whatever the situation is at school. And we were helped a lot by these Muslim traders, and they helped a lot. Because they could give for us these evening meals and midnight mid-meals when somebody is fasting.
41	So that is the time now when I started, I was very very very serious with Islam. So I continued like that. And it is time when I got a link to the Middle East and I was being given literature, a lot of things from Middle East, that is from Iran. And I remember it is time when Saddam was not really in good terms with Iran. So I was getting much literature from that fight, we were getting so many things and here and there.

	When I come in this place during holidays, I used to go to this mosque here in town -
42	Q: Your mom was here in Eldoret?
43	A: Yes, she was here. I used to go, sometimes when I visit my brother in G. (a little town in Western Kenya), he was working in G. I go and worship at the mosque in G. Okay, in H. (the place where his school was) when I go back to school in H. mosque, so like that. And now, when I come to this town, we started meeting visitors from Pakistan and those Middle East countries. They were really frequently meeting us, so they could speak, sometimes they could talk to you, they could teach you. But remember, there is a problem here. The problem is that wherever Muslim is, there is something inside that is developed, that is hatred towards Christianity. And that is from parents to children, from children to grandchildren, and like that like that, until wherever somebody is able to reach with that, in fact I can call it news or if I can say literature.
44	So we used to have so many people, could visit us, they could speak to us in this mosque, and so on and so on. So somehow it build a resistance in me one more time, that I could die even for defending the religion. Especially with the literature that we were being fed on. And you see, right now is when I am remembering, I am seeing that it is like a spirit, a spirit that was working under, under, underside. So whenever you hear anything about Islam, yours is just to react. To react to defend, whether lies or truth, you react to defend.
45	When a fellow Muslim has been hurt, you are supposed to defend, whether he is wrong, whether he is right, you are supposed to defend. Now, to some extent it can even go beyond, but now the restrictions is that in Kenya there is law. When you try to do things beyond, by messing people's life, you will be in for it. So there is that limit. So it continued like that. So I went on until when I completed school. When completing the school - now you see, I needed to go and get employed. Immediately I got employed in a company where I am working right now presently. Now again I started going back to compromising Islam a bit.
46	Q: The job was in Eldoret here? ()
47	A: Yes, yes. So sometimes I get myself serious Islam, sometimes I get myself - just as somebody who is about to be a Christian. And remember, some things that I had learned at school, those things that had made a certain kind of foundation, but invisible and almost unnoticed, but sometimes those things could just come to my mind which I learned when I was young.
48	So they could give me a way to see - to look into Christianity as not ah, doomed religion, but some just people, good people anyway, somehow good. And so, deep inside me I know, I am supposed to be a Muslim, and I am a Muslim. So that life continued. Now I was struggling between myself now: Which way? Which way? Which way? But remember, during such like moments, something comes in that you can die defending your religion. So if anything can rise anywhere, it is very easy to die. You see, what is happening there actually when you see people dying to defend their religion, is exactly what can happen in Kenya at any time, once somebody has given his heart to that religion. (He talks about an incident three years ago in Eldoret where Muslims and Christians fought each other and some Muslims wanted to force a Christian to drink poison based on Jesus' promise that nothing will harm his followers. However, the man refused, quoting the verse that says one should not tempt God. He continues sharing how at that time he was not serious about any religion.)
49	So, there was a disagreement between now the mother and the -- can I call him stepfather? This man where she got married to. So there was a disagreement. And the disagreement was that ah - I and two brothers, you see these are ahead of me, they seemed to be a threat to this man. So this man said: "You are boasting to me, because of these your boys!" (He explains that he had a step-brother, the real son of this man.)
50	But then what happened, the disagreement, the man said: "You are boasting to me because of your sons. One cow is enough to buy you and your sons, to make sure that you are eliminated from the face of the earth!" We really didn't know that the man really meant what he said. And you see now, it means it is now driving towards witchcraft to be involved in this issue. So we did not know, because we are trusting still, trusting in Muhammad and sometimes in Christian - I, I -
51	Q: But that man was a Christian? He was not a Muslim?
52	A: He was a - Christian, but those people who are, not even a church-goer, just by name.
53	Q: Nominal! (The interviewee now shares a story about a tragedy that happened in the family. The step-father sold one of his cattle and went to a witch to curse his step-sons. Soon after the interviewee heard voices near his ear, shouting "Death! Death!" Then he began dreaming about death. His brother didn't take it serious. Another brother who came from G. visited them and also started to have these dreams. They got scared.)
54	A: Now we decided what to do. Run for who? Muhammad? Then we started saying: "Nothing will happen in Muhammad's name! Nothing will happen in Muhammad's name!" We really talked so many and we could talk about, use these verses from Qur'an, saying that we will not die in Muhammad's name,

	the devil is defeated in Muhammad's name. (The interviewee shares how one day he saw his brother from far, very black, but when he came near, the strange colour vanished. The brother was okay. But a few days later the brother was taken to hospital and died within two days. It was a great shock.) So I went there. I looked at that man, he was just dead. I tried to call him: "J.! J.!" (The name of his brother.) To see if it is true, the man is dead. No sound, nothing, just dead. Then I got so much disturbance in my mind. Now is when I remembered, the man had said, my mom and the three sons, their lives are bought! Now it was another danger.
55	So after that I was restless, leaving the hospital. I did not know how I passed through the town. I just found myself coming back to the house at night. -:- I was so much mixed in my mind, and I was so much troubled, because of the death of this man. -:- Now after some time we were planning for the burial, people came up with so many suggestions. Sometimes people could come, now people start preaching things: "Now you see, because the man had said this - he had said you will die, and he has done this. We better should look for another way to protect ourselves from this and this." (He shares how the son of his landlady also got sick due to that curse. The landlady looked for a witch, seeking protection.)
56	Now they called for my mom, the witch woman said: "Now can you go and just take from the mortuary that your son, take just a little bit hair from the back here, and give to me. I will mix with my () and at five you will hear that man is dead, the one who bewitched your son." But then my mom said: "At our home we have never killed, therefore I will not engage myself in this killing. Let God himself pay that man who did this!" So people came with other suggestions, so many, so many, but then my mom was very very very adamant, that she could not try to revenge. She said that God is going to do that. (He continues to share how at the time of the funeral someone brought the news that he, the interviewee, would die soon, at the machine in the factory. The witch told him that he had evil spirits in him and offered help if they would pay her. He made plans how to get the money for the witch.)
57	Now coming here with a plan, I started asking myself: "How did Muhammad fail? How?" Now somehow God brought doubts in my mind, doubts. Sometimes I think about Islam, sometimes I hate it. Within a short relation I was sent message, when I was just about to relax: "Hey man, you are just about to die, two weeks for you now to die!"
58	The days were drawing near near and near to my death day, as per the whatever the witch, that witch woman was saying, at the place where my - where we had buried my brother. So now what happened is, that in this time sometimes doubts could come, they go sometimes, then I started doubting some things. And I thank God, because God is very good.
59	At that time I started doubting this woman. When I went to tell my mom, that this person is saying that I am going to die, so better look at me for the last time, because when I die I will just go like my brother. My mom rebuked me and told me: "Who told you you are going to die? Don't believe those things! Who told you? Forget about them!" But I could not forget, because I had seen my brother dying and I had said: "In Muhammad's name, whatever." Nothing happened.
60	Q: Was your mom still a Muslim at that time? (The interviewee confirms this and continues to tell the story. There was another man who offered to help, but they realized that he was also working with evil spirits. He gave some liquid to the step-brother of the interviewee and his wife and they both died under mysterious circumstances. Then he shares how they moved to a house in K., another area of Eldoret, hoping they would be safe. His plan was to sell his radio in order to pay the money to the witch, but the radio got stolen. He was frightened. He avoided people on the street, was overly careful at work. He was sure he would die in the next few days and began to say farewell.)
61	A: Then I went to L. Stadium, I just found myself in the L. Stadium. When I went there, it is here in Eldoret, there was a preacher speaking at the centre. There was something like an open air meeting. When I stood just far off, I heard him speaking: "Jesus Christ is going to give you this! Jesus Christ is going to give you a wife! Jesus is going to give you a good whatever, whatever!" Speaking all those things. And something is answering within me: "If he is going to give me a job - already I have one, and I am leaving that job, in fact, I am dying after a few hours from now. What is he going to help me with? Comes and says he is going to give you a wife. I said what will I use? And yet I am going to die tomorrow, few hours from now. Jesus is going to give this - "
62	But when he said about something, that touched my mind. He said: "Jesus is going to remove witch (emphasis) out of your family!" Then I came back to my mind. I remembered the Jesus that I was learning about in the school, primary school, the Jesus I was talking to people about, I was educating Christians. Now, I decided now: "If Muhammad failed to meet the life of my brother back, to make it back, let me try Jesus! I said in Muhammad's name this man is not going to die, but he died, he died. Then I am the next on the list. Let me try Christ!"
63	I had to leave the very very area where I was standing, I came direct to the front and I had lifting my hand to come and receive Christ. I remember that very day, I came to the ground in the centre, he prayed for us, it was a rainy season, clouds were just about to release rain, but then he said, he talked something

	about the day of Pentecost, and then he started talking about the Pentecost. He said: "I want all of you to be filled with the Holy Spirit! Lift up your hands!" I was not - I even didn't know what the Holy Spirit means, speaking in tongues means, but he explained to us and said: "Before you will have said amen, you will be speaking in tongues."
64	So I had to lift up my hands, he prayed, then when we were to say amen, I just burst in tongues! I talked, I was realizing now, I am talking to somebody, far, somewhere. You see, when I am talking of getting as if it is a pillar where I am standing towards heaven and I am speaking to somebody somewhere far there, then I talked and talked until - okay, another. After a short time because it was just about to rain, he said: "Stop! Stop!" Though I did not like to stop, I wanted just to continue speaking with that person I was speaking to. I was just trying to ask myself: "Now what is this new experience what I have never known?" (He shares how he was told to go to M. Church where he would be given a Bible. But he did not go to the church during the next two weeks. Then something strange happened, just when he was passing the same place he had received Christ.)
65	Now, when I reached the centre where I had stood exactly, then though my eyes were seeing, but then something came like a vision, and it was a very big screen of the television set, whereby I could not look and see the end, from one end to another. But I saw in that screen, there was big fire and is like petrol fire, on things that had been cleaned out of a town. You see, in a town we have got so many things, we have got rugs, we have got dirty clothes, we have got lame people. So, when I looked at that vision, when I looked at those people in that fire, I could clearly see lame people, dirty people, some people with you see, one leg, snakes were in that fire, and frogs were - I could clearly hear their voices, those things. And I also saw women with this short skirt. I can now understand that it represented a picture of prostitutes.
66	And so many, in fact, all these are dirty things you see in town, sometimes you can get heaps in some areas, whereby people are eating dirty things, dirty clothes, garbage. I saw so many things that can be of that nature in the very very fire. But then these things, especially with the animals, they were trying to escape the fire. But the moment they are trying to just to get out like this, the head is coming out of the fire, then they are forced to come back. Then the fire is on those things that were burning. So people were crying in that fire. Then a voice came into my mind: "It is here where you stood when receiving Christ, and you promised to follow Christ. Is your life really going the way Christ wants?" (He shares how after seeing the vision he did not take it serious. But after two more weeks he had the same vision at the same place.)
67	Then the voice came again: "Is your life pleasing Christ? This is where you stood when you receiving Christ. You promised to follow Christ. Is your life following Christ?" Then when I came back to my mind after the vision disappeared, that screen I had seen, I asked myself: "Now, what is happening here?" Then I realized that there is something with greater force over this issue. I should not ignore it. Then I had to say: "Now I will not wait for the third vision, because I don't know what will come within the third duration." (He shares how he was very sorry for what he had been doing. During this time he saw a poster, advertising evangelist O. coming to N. Grounds, a place in Eldoret. However, he was not serious to go there. On Wednesday, the day when the crusade was about to begin, he was on the roof of his house for some repair work when a friend passed by and urged him to go with him to the crusade. He didn't want to go.)
68	So as I resisted him, the time after an hour, around two hours, something happened to me which made me astonished. I just found myself down with all my equipment. Then I wondered: "Now what is happening?" Then it came into my mind: "Because I have not seen the person who brought me from the roof! After this I will not go back, lest I meet something of greater impact!" So I had to put those things in the house, we went with him to N.
69	I listened to Mr. O. (the expatriate evangelist), he said: "Whether you are a Muslim, whether you are whatever, whatever, whichever religion you come from, don't just, don't worry, just listen!" So I listened to his speech that very very evening. I felt after completing the meeting: "Now, he seems to be speaking something good. But let me give him another day tomorrow. I will give out a good conclusion." By that time I was in a religion which I did not want to be near God and be far from God, just in the middle there. But I was not going to mosque now. (He shares how he went back the next days and liked the meetings. He pretended to "get saved" every day, just to please the counsellors.)
70	But on Saturday he (the evangelist) said: "Tomorrow don't fail to come!" That is on Sunday. "If you fail to come you will blame yourself for the rest of your life!" (He explains how he went the last day and how that the evangelist got very serious.) Such like: "I did not come here to speak flourish language, I came here to preach the Word of God! And the Word of God is true, whether you like it or not. I tell you, I enjoy even my message!" (As people applauded the speaker, the interviewee was wondering about himself, what would happen to him if he is not serious?)
71	Now he said: "Ah, you reject Christ!" That was the conclusion of his message. "Receive Christ - you will go to heaven! But reject Christ - " He paused a bit, I was now looking at him with open eyes, my mouth

	open, why. "Reject Christ," he said again, and I was very near the pulpit, seeing very clearly with his interpreter. Now when he said "reject Christ" the interpreter says "kataa Yesu" - "reject Christ" - "kataa Yesu." Then he paused a bit. Then the whole field was very silent. The sentence he said: "You will miss heaven, but you will not miss hell!"
72	Now what hurt me most, I mean, what eh - put me ah - on toes most was when the interpreter interpreted it in Swahili and said: "mbinguni hutaingia ng'oo!" ("Heaven - you will not enter! Nanana nanana!") And he touched his hand, you know, he had black goggles, when he said "ng'oo, mbinguni hutaingia ng'oo! Jehanamu utaingia!" ("Heaven - you will not enter! Nanana nanana! But hell you will enter!") I saw his eyes very very very very wide, then that one I said: "Now I am finished! I am finished completely, if I don't!" Then I promised myself that very very very moment, I am receiving Christ now for the truth and for all. And I will take the photograph today to mark the sentence that "forward ever, backward never!"
73	So I had to, to - accept Christ, that one I said: "Now I am saved completely!" Because the other days I was getting saved, the next day I think, maybe I have sinned a bit, I better go get myself saved again, I have sinned, go get myself saved again. But then that day is the day when I marked it. And it is always in my diary and in my mind and I have the picture here.
74	Q: When was that?
75	A: In 1992. So I said "backward never, forward ever." So when we had finished everything, I did not like leaving the place, because the place was, I think very very good, very good, the place and the atmosphere was very very much pleasant. I went home, now meditating upon that, just thinking about it. So from that moment, I remember, before I forget, he said: "The Holy Spirit is saying, there are young men here who are going to become firebrand evangelists. Can you lift up your hands, I pray for you?" (He shares how he joined another church near his place in N. There he got involved in the choir and later in evangelism. First he just accompanied a brother on his visits to hospitals, then he shared in praying for sick people and experienced how God healed them. He enjoyed this ministry. One day they got almost killed in an accident as they came back from hospital.)
76	Now, one thing happened, funny, is that when you go to the hospital, I used to experience so many things that are happening. But the day after, demons could speak to me really, I used to hear demons speaking to me, telling me: "You should not go to hospital! Never should you step there any more! Never should you do!" I did not know at that time they were demons, but later on is when I knew. (He describes how he got depressed often during worship services in church. It was some kind of demonic attacks that were supposed to keep him from ministering. But he kept going to the hospital and eventually experienced freedom from these attacks.)
77	So that is how evangelism started in me and I continued up to this time, and I thank God, I have been praying God all the time and he has given me a number of instruments. (He shares how he bought musical instruments and sound equipment to do evangelistic meetings. He prefers to go to the rural areas because people are more receptive than in cities. He still has to pay back a bank loan for the equipment.) But I thank God, because buying these things is because of the burden I have for the lost, especially in areas where Muslims are concentrated. In my home area, I have a burden for that.
78	There is a time when they despond me completely because I had left the religion. But then I had to tell Christ I will not, I will not feel ashamed to talk of you before these people. I must tell them openly that I am saved by Christ, because the Word says, if you get ashamed of him before people, he will also not acknowledge you.
79	Q: May be we can just stop here for a moment, because I want to ask a few more questions, and this will also come up, the reaction of your family. So, that was a very long story and a very exciting one. So thank you very much! But let me just ask a few little things here and there, to understand it a bit fully. What was your Islamic religious life like before you accepted Christ? How strongly did you practice Islam at that time? I think there were some ups and downs in your life, sometimes you are very strong in Islam, sometimes a bit low. May be you can say a little bit about that.
80	A: Okay. The time when I was strong, I used to do things with all my mind, with all my strength. Whenever I could think of not leaving Muhammad, I could come back and do things strongly.
81	Q: So you did all the prayer and fasting, everything?
82	A: Yes, seriously, I could try to make Christians know that they are lost.
83	Q: And then at the time, before you went the first time to that crusade, that time, what was your Islamic life like?
84	A: Before that time? Now, ah, you see, after my brother died is when I realized that there is something wrong with this religion, So it was a time when I was not seeing Islam as - not really a religion that can lead somebody towards God.
85	Q: So at that time you were not practising Islam? You were not praying or fasting, or?
86	A: You see, that time now, that duration before going to the Crusade, in L. Stadium, it was after the death of my brother. Now I asked myself, I was still in Islam, but the question came to my mind: "If

	Muhammad did not help my brother to be alive, why to follow him? When that man said that Christ is going to remove witchcraft!"
87	Q: Did you stop praying at that time already?
88	A: It was in an evening like this. So, though I had been praying in Islam, but when he said, Christ is going to give you this and this, and then remove witchcraft from your -
89	Q: In between your brother died and you went to that crusade, how long was that?
90	A: It was just a matter of a month.
91	Q: And during that month, were you praying, the Muslim prayers?
92	A: No, because I had been introduced to Islam and Christianity, I could agree with anything that can bring ah, can bring good words, I mean a good, pleasant situation in my life. But then I was still insisting about Muslim, until that day.
93	Q: Yeah. Now, what did you like about Islam before your conversion?
94	A: Okay, there are so many things. Sometimes you are offered some things, you see, you can get some help from the Middle East, you can get literature from there, you can get - sometimes you can be sent to those countries, to go and learn much about the religion and so on and so on. In fact, I was just about to go to Pakistan, to learn more about the religion.
95	Q: And you like these kind of things?
96	A: Okay, in that time you like it, because you see to you it is something good, because you are going to study to know God more and serve Muhammad, yes.
97	Q: Did you like prayers and the fasting, and the other rituals?
98	A: Yeah, because I was born in that, and I had not ah - there was nothing in me about Christianity with the stamp. You see, I was just liking it because of CRE, passing the examination and so on and so on. But now, this is something that I grew up and I was taught from my childhood. So it was within me, so it was just a normal routine to do.
99	Q: But did you enjoy them?
100	A: Well, sometimes ah, and sometimes I see as if it is a burden.
101	Q: So it was mixed?
102	A: Yes.
103	Q: Aha. -- Okay. What was your family situation before the conversion? With your father you didn't have any contact any more, or?
104	A: At that time we were not in contact. In fact, I took a very long time before coming. We just went there after so many years.
105	Q: But with your mother you were on good terms?
106	A: Yes.
107	Q: But with your step-father there was this big problem?
108	A: Yes, in fact - a gap. (Brief break.)
109	Q: What was your general position in the society before you became a believer in Jesus? Were you respected in the community? Or were you more - (They talk about his part in the community in Eldoret. He shares that he was often harsh, willing to defend the religion. He kept pretty much to himself, did not have much patience.) Okay. How happy or content with your life and religion had you been, before you accepted Christ?
110	A: Can you come again?
111	Q: Let's maybe look at the time before this problem with your brother, before your brother died. Before that, were you happy with Islam? Were you satisfied in your heart? Were you happy with life in general?
112	A: You see, with life, because Islam was not helping me to get food. I was working, I had to go on duty to work and get whatever I want, money I want. Islam is just a religion, and I had just to go to the mosque, I had to do those things because it is a routine for us to do. But then ah, inside me I liked it that I am a Muslim.
113	Q: You were happy with that?
114	A: Yes, being that I am a Muslim.
115	Q: But life in general was not going so well? You didn't earn so much -
116	A: Okay, with the supply, of course, you know, when you don't have some, when you don't have enough, you will always think how you can get more and that and so on and so on. But because you have got work to get the little you are to use, then you be content with that.
117	Q: Okay. Now, when did you first start to think serious about the Christian faith?
118	A: When I started seeing the challenges, because sometimes ah, you take - you take Christianity as - there is a time when I mentioned in my speech and said, there is a time when I started seeing Christianity not very very bad, those people not very bad, but I could just accept them with the reason, maybe if I want to get a help, I just accept that and see as if it is good. But deep in my side, my religion is good. So when the seriousness came, is when I changed, after I had changed. Because this is the time I was putting



	the two on the scale, and seeing that they are the same, this one I am a Muslim but -
119	Q: When did you start to put it on the scale? To think to put it on the scale? When did you start to compare?
120	A: To compare is the time when ah - I got - after leaving the crusade in L. Stadium. You see, when I talked in tongues for the first time, now I was very much fan, I mean I was a fan of music and I was a disco goer. So people at the place of work could come and ask me the latest hit, I give them the number. But that time when I spoke in tongues for the first time, after leaving that crusade, I had to stay for three days without speaking to people. I isolate myself, I go and sit far and I ask myself: "What is this Christianity? What was that guy talking about?"
121	Q: But before, before that crusade you didn't really start reading the Bible or think about it?
122	A: The Bible I used to read at school. I still remember, sometimes I could remember the things I was using to teach the Christians. But then I just knew it to be giving me marks, marks to make me perfect in this subject. But then, other things beyond that, no. Not really. But I still remembered that the Word of God, the Bible says like this like this like this, and so on.
123	Q: What would you say today was the main reason why you became a follower of Jesus?
124	A: The main reason?
125	Q: Mhm.
126	A: When that man promised that Christ will wipe out witchcraft in your family, then I said: "To hell with Muhammad, I better accept Christ!" And I said: "From now hence forth I will follow Christ." ---
127	Q: Almost finished with the first part. Now the question about the reaction of the family and the community. You were a Muslim, your brothers were Muslims, your mother. What did they say when you became a Christian?
128	A: I received hatred, hatred.
129	Q: From the immediate family as well?
130	A: Oh yes, in fact, I was hunted at gun point with a brother. It is only by God's grace. It is after leaving the place, I was attacked one day at the place where I used to live. Then later I heard somebody bragging somewhere that he is the one who organized for that at night. Then I had to leave the place. I came to this place that I am staying now. So there is a time when he was making arrangements on how to get me eliminated, though -
131	Q: Who, that was your brother?
132	A: Now you see, my father refused to give me a piece of land, we have a piece of land at home. He refused to give me any allotment, he said I am not going to receive anything, I have come to Christianity. There was another time when my brother, another brother died, but of a different mother. That is the time when I announced before all the clan that I am saved. That time they were almost mad about me, finish me. Except the law, for the chief to say, even if he has changed to Christianity, he is still our blood, we are not going to do anything to him.
133	But I had announced before them, because I told God in the morning before they entered the man in the grave, I will pronounce to them clearly to know. They have just been hearing that I am saved, but I will tell them openly. So from that ever since there was no peace to me towards them. And one of the youngest brother in P. (a town in Kenya) came to this town, is the one now who was to carry the revenge, and with the gun, in fact, it was at the gun point. But then I thank God because the law, the law is very good. Yes, the law is very good. he came out of the cell.
134	Q: Have you been baptised since you became a believer in Jesus?
135	A: Yes, yes. In the church. I joined immediately after O.'s crusade.
136	Q: Did the church encourage you to do that, or was it your own decision or desire? Did the church encourage you to get baptised?
137	A: Well now here, because I am the one who had liked it, then when I heard them announcing about the baptism, I had to go and register myself to be a part of the people that could be baptised. So I liked it. And the bishop at that time, in that church, he was for it. In fact, he is the one who baptised me, yes. But I was the one who was pushing the way for it. Because if I had not registered myself, nobody could know I came from Islam and I needed such like.
138	Q: What has changed in your life since, as a result of your conversion?
139	A: Okay. Now, I realized that, mainly I realized that the God I knew when I was in Islam, is a different God from the God I know now, when I am a Christian. And what I realize is that right now, I am sure, I am sure of what I speak about, what I talk about ah, God, life in Jesus' name. Than those days when it was just to pray at somebody you are not sure, because it is a just a routine, and you are serious, you do things for the sake of ().
140	Q: What has changed in terms of your life, how you live your life?
141	A: About the change - what you mean is physical life or you talk about spiritual life?
142	Q: In general, both, yeah. Any changes in the physical life? Any changes in the spiritual life?

143	A: The much I can speak about is the spiritual life, yeah. Ah, there are a number of changes. There are so many things I can say. You see, () when it was those days we used to pray, just something that was written by somebody, and we continue praying, just pray, just pray, because you do things and you can even pray when you are looking at the TV. But right now I can concentrate. And when I pray, I pray the answers that I see. I pray and I see those things that I am praying for.
144	Okay, the physical - life, let me say -- I have just seen a number of things. What I mean to say is, that when I was still a Muslim, okay, maybe I can say, comparing myself to people, we were in the same standard. When I was a Muslim, I am a bit ahead to an extent in some things I used in the daily life, that have to run in daily life as a Christian. Maybe I can speak like that, yes. Otherwise, you see, things like getting married, Muslims get married, Christians get married. The difference is that I promised my father to marry, I will marry a Muslim, but then I changed to Christianity, that is when I got saved I had to look from the house of God.
145	Q: Okay I think we will close the first part here.
146	Second part of interview taken on 25.06.2008 in Eldoret
147	Q: A. (his name), as you look back at the way you have become a follower of Jesus, would you say that this happened at once? Or was there a development, a process - things happening after the other, that made you to finally decide to follow Jesus?
148	A: Okay, it has a development because remember, I told you the first primary school supported Islam. I had to leave it because of the problem in the family. The second school demoted Islam and promoted Christianity. Then I started leading in Christian Religious Education. By that I was preparing the ground, the foundation, which I did not know that it could help me in future to know the Word of God says like this, the Bible says.
149	So when I was teaching Christians, I used to think that I am trying to enjoy this, collecting a number of people, teaching them what the Bible says. So it was a development all the way through, until when I now came to know Muhammad and Christ they are on the same scale. But when the examination came and Muhammad failed, is when I now changed completely to Christ.
150	Q: Now, I want to do a little exercise with you. I have some papers here, just very simply. I would like to lay down some of these main steps that helped you to accept Jesus. So, just an example. The first one is just when you grew up as a Muslim boy in this Islamic primary school, yeah. So I just write down here, "grew up as a Muslim, Islamic Primary School." Let's say this was the first, the first important stage in your journey. Now, the second stage when something happened, our goal is we want to point the way from this time to the time when you gave your life to Christ and see, what other important stages were in between. So what would you say was the second, was the next stage?
151	A: The next stage was the school promoting Christianity.
152	Q: "School promoting Christianity." And you had some Christian influence there?
153	A: Yes. Then leading in Christian Religious Education.
154	Q: CRE, you enjoyed it also?
155	A: Yeah, I was leading in that, so I enjoyed leading in CRE.
156	Q: "CRE, enjoyed it, was leading his class." Yeah.
157	A: The comment the headmaster gave really encouraged me to read more, that I am leading in Christianity and people who go to the church they fail. :-
158	Q: "Headmaster's comment why a Muslim is best in CRE encouraged to learn more." Okay.
159	A: The voice that ah, the voice that was translating for me the Bible encouraged me more to read, it was translating King James English.
160	Q: "The voice that was translating King James version encouraged you." Ah, just the time, when did you go to the secondary school and did the CRE, what year was that about? (It seems that this experience was not so strong, see comments further down.)
161	A: Well you see, I was in four schools. The first two primary, the first one encouraged Islam, the second one encouraged Christianity. That's primary level, I finished. The secondary school first one was never encouraging Islam or never encouraging Christian, according to me, but I was just in that school. I was there for only one year. Then the second one where I finished form three to form four is which was promoting Islam throughout.
162	Q: This was form two to four or three to four?
163	A: Form two to four.
164	Q: What years was that about?
165	A: That was 1985 to - (he tries to figure the year out) - 87.
166	Q: Okay, just to have a bit of an idea what time we are talking about. And that was at the same time then there. Now this voice, that was also during secondary school, that was translating King James Version?

167	A: Okay, that now, it was not very strong, it was not very very strong, because I was very very much trying to reject anything to do with Christianity and concentrate on Islam, yes. So I only remember something in Psalms, only one day when I heard the Bible say “don’t care about the ten thousand whatever, that come against me whatever whatever,” I only remember that one.
168	Q: Okay. Then what would be the next stage where something significant happened, and changed?
169	A: From secondary school - the last one - I backslid from Islam somehow. When I came out of the school I was with the community -
170	Q: So after the secondary school?
171	A: Some of my strength which was very very ah, I mean the way I had been carrying out Islam when I was at school, it had a bit dropped because of the challenges of life. Most of the time I have to look for a-b-c-d, maybe at the place of work. So time of going to mosque maybe was interfered with, only Fridays, and not like every time when I was at school, most of the time, yeah.
172	Q: And then, what would be the next step then?
173	A: Then from there - ah - it is when the problem came in the family, when the conflict between now this step - (He confirms that this was the incident with the sorcery, the resulting death of his brother and his own fear.)
174	Q: Okay. And from there what, what was then the next?
175	A: Is the last one that comes up, the maximum of that is, when I had to put the two on the scale, Muhammad and Christ Jesus.
176	Q: When did that start with the family, what year was that? (They talk about the time, it was around 1989, two years after graduating from high school.) And then you put, ah, comparing Muhammad and Christ?
177	A: Yes, that was after the death of my brother - don't forget also some point there -
178	Q: Your brother died in 89?
179	A: Yes, I remember, it was around, just within that period.
180	Q: We don't need to know exactly, just to have some idea. Okay. Then you started comparing these two.
181	A: Yes.
182	Q: And then?
183	A: The comparison came when I was asking myself: “Now, why did my brother die, yet I believed in Muhammad? Why did he die, yet I said 'in Muhammad's name?'” Then that day when I stood at the stadium, when I heard the man saying, the servant of God from Nigeria saying that Christ will do bla bla bla, until when he finished by saying “get witchcraft out of your home” is now when it marked my end with Muhammad and a new beginning with Christ. ---
184	Q: But at that time you were still a bit weak? You were not really seriously following that afterwards?
185	A: Following what, Christ?
186	Q: Yeah, you were not very serious.
187	A: When?
188	Q: After that meeting in the stadium, you were not very serious?
189	A: No, not really. I had not known much about Christianity, just what I had read a few about those days.
190	Q: So the next was then the crusade with O.?
191	A: Yes, the first crusade is that one. And then when I failed to go to the church where I had been told to go, then things began as if they were going back to normal. That is when I saw the vision, seeing the vision with a screen, big screen, that I could not see the end from the other end, and the people burning in that ah -
192	Q: That was during the time of the crusade?
193	A: After the first crusade in L. Stadium. When I had almost gone back to the old life, yet Christ had taken that threat out of my -
194	Q: So the vision came between the two crusades?
195	A: Yes.
196	Q: Okay, then maybe we put this in between a separate one, “vision about the TV screen, people burning -”
197	A: Yes, the real hell.
198	Q: Yeah. And then came the crusade with O.?
199	A: Yes, first of all declaration that not to wait for the third screen to be seen, then is when I went to Mr. O.'s crusade. (He explains that he did not want to see the vision for the third time, he rather wanted to become serious. At that time the crusade with O. took place. Both crusades were in 1992, with two months in between.)
200	Q: And then from there you got involved in evangelism and in ministry?
201	A: Okay, after that I go to a church, and remember, I said that after that crusade, the first crusade, I had to go to a religion which I did not like to be near God or far from God, just look on somewhere there. And

	then the voice was telling me: "Get out of this place! Get out of this place!" I was trying to resist that voice, but the very very church I could sleep or read magazines and the preacher ahead is preaching like somebody who is half dead, half live, preaching as if he is trying to intimidate somebody, so I was being told, somebody telling me inside: "Leave this place! Leave this place!"
202	So when I try to resist is when the day, a few days after when that man came and told me: "Get out of the roof, let us go to the crusade!" I resisted him, I was brought out of the roof, then I got myself down and asked myself: "Who removed me from there? I should not resist that person, because he is greater than I! Who am I to go and about against him any more?" So I had to go to the crusade in N.
203	Q: Okay, and then you joined the church and you got involved in evangelism?
204	A: No, first of all I was a choir member.
205	Q: "Involved in choir -"
206	A: Yes.
207	Q: "Then in evangelism."
208	A: Yes. Remember now, "There is a green hill far away," now that song started coming in my mind that I had started with the guitar, yeah, playing the guitar.
209	Q: You still sing it today? (He laughs.)
210	A: Oh, I know, it is in The Golden Bell! Remember, it is a song that helped me to know the guitar!
211	Q: Yeah, very good! Okay. Now, let's continue. What I want to do now is, look at different phases in this journey and see, what was the main important things there. Now, lets take the phase - before you began to think consciously about the Christian faith. We need to identify when that was. What did you say when you started to think seriously about the Christian faith? All the time in school it was not really serious thinking? You were just interested in getting good marks, yeah?
212	A: Yes.
213	Q: So I think we can take all these together. -- With the problem of the family, I think that is where we need to - up till then, all this time, ah - what did you know at this time about Christ and the Christian gospel?
214	A: When?
215	Q: When you were in school, when you grew up, you learned something in school about the Christian faith but you were a practising Muslim. What did you know about Christ and the Christian faith?
216	A: Okay, now, they were not, they did not insist on salvation in the area I was, people were just going to the church, just normally, like the way I could just go sometimes attend meetings at night, sometimes when I come there just to see how people are jumping up and singing. Sometimes, but not really really serious. But when the words about Christ came in my mind, is when I was going to sit for the CPE, that is ah - Certificate of Primary Education. Is now when I received the first prayer. I was not, we were not prayed for by Muslims, but were prayed for by Christians.
217	So I just knew that I am going to pass, and of course I passed. So it brought something to my mind, that I was prayed for. You see, I was prayed for. So it brought something, it added a value to Christ that I had known apart from being Christ of the Bible. People can pray in his name and he can get a-b-c-d. Then after that ah - the whole duration, when serious thinking about Christ came, is when I marched out, I mean I left Islam, that day, when he left, okay, when he got the witchcraft out of my -
218	Q: Okay, we come to that later! Lets stay here at this time, when you were in school and still in Islam.
219	A: Yes.
220	Q: What was your attitude towards Christians and towards Christ? What did you think about them? What did you feel about them? Did you hate them? Did you like them?
221	A: Now you see this ah - when it is time to defend the religion, I could really hate. But when it is time to associate, we could talk, but with a limit, to an extent, still thinking defending the religion, that I am a Muslim.
222	Q: So it was mixed?
223	A: Yes.
224	Q: But otherwise, you got on well with your Christian students? With the other colleagues? You had friends?
225	A: Okay, I could like somebody because of material, whatever he gives me. If he gives me something, then that is okay, I can not resist any more.
226	Q: Now, lets come to the time, when you started to think seriously about the Christian faith. This is probably then the time when the problems started with your family, you were comparing, your brother died, you were comparing Muhammad with -- Muhammad and Jesus, and then you heard at the crusade that Jesus has power to take away the witchcraft. (Brief interruption by wife of interviewee.) Okay, this is the time when you got serious, comparing Christ with Muhammad. What did you know about Christ at that time? Or learn about Christ at that time?
227	A: Before comparing or after comparing?

228	Q: During this whole time, as you were comparing.
229	A: Now you see, what happened is, that the other days I had been - you see, being born in a religion, the name belongs to the religion, most of the things belong to the religion, all what you have been told about is from the religion. It seems as if it is - now when you see, like going to Uganda. I stay in Uganda for 20 years, but I was born in Kenya. So you see, still the greater part of that is still in Islam, was still in Islam. But then I just know to some extent - (Brief interruption through being served tea.)
230	So ah - you see, conversion has got a very very very strong effect, when you declare with your mouth, it has got very strong effect, because it changes everything that you had been knowing, and you speak from there hence forth. But before conversion you still have got the feel, belonging to that world. So I was still, I was looking at Christianity as something, okay, as a religion that may - okay, by the way, let me just look at them as people, by the way, and everything from there, but I am still a Muslim. Are you getting me?
231	Q: Mhm, yes.
232	A: So how I was looking at the Christians, is it the question?
233	Q: But then I mean, as you were comparing, you were asking questions! Why did Muhammad not save my brother? Why was he not powerful? Would Christ be more powerful? And then you heard the statement: "Christ can get rid of the witchcraft in your family." So you must have learned something that Christ is more powerful over witchcraft.
234	A: What I said in that very very day, if Christ will take this out of my life, my family, then I will follow Christ forever, because Muhammad was defeated. That is what I spoke exactly when I was leaving that place where I had been standing to go towards the preacher. So I had to accept everything that he was telling me. "Lift up your hands, I am going to pray!" I had to believe everything that he was saying, because I was in need of - to see this animal called witchcraft disappearing from the family.
235	So in fact, when he prayed for me and I spoke in new tongues, I got myself the real conviction that I have power now over the witchcraft, and there is somebody in me who is greater - though I could not see that person really, but I was feeling greater than that man. In fact, I went and greeted the witch, the man who had bewitched, who had bought, who said had taken money to the witch doctor so that he could clear us. I went and greeted him. He wondered, I mean he was shocked. I just went and shook my hand, I got him unaware. "Oh yes, Mister, how are you?"
236	He was astonished, because we used to run away from him. But then when I got, ah, that day when I had gotten Christ, and three days I was sitting wherever I am, thinking now, what is that that I was doing? That language? So I got after that power, although I could not express from the outside, but I got now, not fearing anything, not fearing anybody. I knew that I really now have something that is greater than what I had in Islam. So I greeted him, he was shocked, but that was it. And I was told that is the end of the witchcraft. So nobody died anymore in the family, yeah.
237	Q: Yeah. Okay! Now, at that time, when you went to the crusade, when you saw that vision then, that you need to get serious, and then you went to O.'s crusade, what new things did you know about Christ?
238	A: Well, I just knew him, that he had gotten the witchcraft out of my family. But then within, because I told you, it was between a period of two months, within that period that strength, that ah, that urge that was strong in me about Christ, to continue following him, it was almost being overcome by postponing of going to the church, Sunday after Sunday. Then when I was just about to come back to normal the way I have been living, forgetting that Christ had gotten the witchcraft out of my - is when I received the warning now.
239	Then when receiving the warning, is when, it shocked me. When shocking me, the same same duration Mr. O. arrived in N. I went there, received Christ everyday, trying to please those people who are the counsellors and the ushers. But then when he spoke that word, that you will never see heaven, but hell is - you will be a member, is when I declared, now, not normal time to joke with Christianity, yes.
240	Q: Now things got really serious!
241	A: Yeah, So from that time, whenever I look at that picture, I remember, always I remember forward ever, backward never, yes.
242	Q: Now I have a list here of various statements and I want to see, whether that is true for your life, whether you experienced this. So, was there a time, when we look at the first phase in your life, when you were not so interested in Christianity? Was there a time when you were indifferent towards Christians and Christianity?
243	A: Yes. :-
244	Q: At that time, did you as a Muslim long for a deeper experience in regard to faith? That you were longing for something more, to go deeper? Or you were quite happy how things went?
245	A: Which time?
246	Q: As a Muslim.
247	A: Ah, because I was born as a Muslim, everything was being done as a Muslim, anything that could be

	done, either to go deep or to remain as a Muslim, I knew I was a Muslim. Yeah. So what happened is, that I used - I was just trying to be a better Muslim, every time. Whenever I go to the mosque they speak, they say how you can become a good Muslim, I want to practice that, I want to become a better Muslim, I want to fight for Allah, I want to defend his name, I want to defend Muhammad, I want to speak so many things about Muhammad.
248	Q: But did you have a feeling in you that you need to have more? Going deeper spiritually? Or that was not there? (They clarify the question.)
249	A: Okay, in the beginning, not very. But somewhere there I was trying to resist. You know, sometimes you get weaknesses here and there, sometimes you don't have money to go to the mosque. So you remain yourself, asking every time you look for bus fare. So I remain with questions. "Why did I fail? I think I should try." The other Friday you are going to leave the place very early, you go on foot. I go there. So I think by going on foot there, still I was devoted to go and serve Muhammad more than ever.
250	Q: Was there a time that you had no knowledge of the gospel of Jesus or what the gospel means?
251	A: In life?
252	Q: Yeah.
253	A: Yes. When I was born, when I was getting the guitar, I was not knowing anything. I was - everything that we were told was against (emphasis) Christians! "Don't ever eat in these homes! They are eating pigs!"
254	Q: But you always knew that there are Christians? You were aware that Christians are around?
255	A: Yeah, in fact, not even the name Christians, but mission. My father used to use the name "these are missionaries, don't ever mix with these people."
256	Q: And you were hostile towards the Christians?
257	A: Yes, that is an inborn.
258	Q: Now, did you get, you mentioned once that you, when you didn't have much to eat at home, you sometimes went to Christian friends and had some food there?
259	A: Of course with the hunger, you will never become selective. Sometimes you just have to look for the way to survive.
260	Q: Did that create a positive attitude towards Christians?
261	A: Is when now the strength to hate them started declining. I mean the strength of hating started declining.
262	Q: But this came through the contact with the Christians, not by media, by reading books, watching programs or so?
263	A: No, it was just in the home area, rural area. Those days we didn't have even mobile phones whatever, TVs were like -
264	Q: Now at the time when you were interacting more with the Christian faith and you started to compare, did you realize that Jesus is more than a prophet? Was that an issue for you, you thought about?
265	A: You see, those days - first of all what I need to tell you is, whenever a Muslim young person comes to the noticing of some things in life as far as religion is concerned, they are always fed with the things such as God did not, was not born, neither can he give birth to. That's the first thing. Second thing, Christians are lying that Christ is the son of God. If it is so, then who is God's wife? So we used to understand it the way people understand just physically, as man and bla bla bla.
266	Q: But now at this time, when you started to compare the two, was there a realization that Jesus is more than a prophet? At this time you were putting Jesus and Muhammad on the scale.
267	A: Okay. Now, it is only when it became serious that I used to know that I can - okay I could pray in Jesus' name, there are times when I could pray in Jesus' name, sometimes I get confused: "Now why am I praying in Jesus' name and I am Muslim?" I go back to pray in Muhammad's name, you see. Come Christ's name, sometimes I see it is good, in Jesus' name. But when I go to mosque, after leaving the mosque, oh, Muhammad's name. So the two, they were two roads that can lead to every town that I think of.
268	Q: Now that time, did you read the Qur'an and compare with the Bible? Or you didn't study the books at that time?
269	A: Okay, the Bible we could read at school. But we could not afford to have a Bible. I had just pieces of Bible, that of King James -
270	Q: So you were not comparing the Qur'an?
271	A: The Qur'an we were getting material more available than the Bible.
272	Q: But at that time, when you were comparing Muhammad and Christ, did you read the Qur'an, study the Qur'an again what it says about Christ?
273	A: Oh yes, now - the Qur'an - by the way, I only came across that Qur'an when I was in high school, because we could easily get those materials.
274	Q: Later on you didn't have a Qur'an, your own one?

275	A: Mine, I did not have, but I had books, I had booklets from the Qur'an.
276	Q: Did Jesus become attractive to you at this time? That you saw Jesus as an interesting person, you need to learn more about him. Something along that line?
277	A: All of them were interesting, Christ and Muhammad to look at. But when Christ became more, more to think about, is when Christ came in the family. And when they -- okay now, I used to read about Christ, but it could not come in my mind so strongly. I just knew that - okay, when even the Bible says he is the son of God, you will believe for a short time, but then after a short time you forget that he is the son of God. You still say: "Now, if the Qur'an says, God cannot, cannot, how comes?" Then we could say that Christianity sometimes it is lying, sometimes it is this one.
278	Q: So at that time you were not reading the Bible?
279	A: Yeah. You see, doubts could come - ((Brief interruption.)) Doubts could come on and off. But then the strength to hate Christianity and to hate Christ himself, that power was reducing. Until when I came to know that he is the same as Muhammad, because in the Qur'an we are always taught that Christ was sent to Jews, Muhammad was sent to the whole world. And he is the founder of Islam, and Islam will be the last religion in the world, bla bla, so many things. So, whatever I read about the Bible, still the religion in which I am born is telling me, they are the same. Until when Muhammad failed to accomplish that test. This is when I knew Christ is beyond that. :-
280	Q: Was there also an awareness of your sin and confession of sins?
281	A: Yes, of course very much. Because in Islam sin was only if you go against Islam as a religion and Muhammad, then that is what is being seen as sin. But otherwise, the rest of the things, they are not pronounced as sin as such. In other words, I used to do funny things, but when changing to Christianity is when I knew what sin is. So that is when I had to reject so many things. So many things, even there are some things I knew that it is now sin.
282	Q: Did you realize that you personally need salvation because you cannot work it out for yourself? Did you realize that you (emphasis) need salvation, you can't do it by yourself? Was that understanding there? (He doesn't get the question, interviewer explains more.)
283	Q: Why did you accept Jesus that day?
284	A: When Mr. O. was preaching, he said, he was insisting on salvation very much. So when I was hearing that is when I drew conclusion. The other time Christ had sent witchcraft away from me. This time, after that I was going to a church whereby I am lukewarm. Sometimes I don't want to be very near to God, I don't want to be far from God, but I just want to be in between there. But that day when Mr. O. said, talked of salvation, is when I started realizing that it is no longer to be somewhere in the middle, but it is just to be completely on the side of God. Yes. So I did conclusion of salvation that day.
285	Q: And you expressed your faith in Jesus that day?
286	A: Yes.
287	Q: You said I want to believe in Jesus?
288	A: Yes, in fact, I prayed the last prayer, whereby I don't want to forget, I didn't want to, to go back any more to this failure things.
289	Q: Yeah. Did you experience assurance of salvation? That you realized, yes, I am saved now?
290	A: Okay, first of all there were so many things that happened, ah - that happened, because the enemy was very much hard on me, trying to pull me back. Sometimes could bring so many doubts to my life. But then one thing that could make me - stand firm is that Christ removed witchcraft out of my family. So if anything to do with Christ, I must believe him. Sometimes doubts could come: "Are you really born again? Are you really saved?" And so on and so on. Until when through the Bible study, the Bible study -
291	Q: This came later then.
292	A: - is when I knew that it is true.
293	Q: And you had some doubts then later on? You had some doubts, there were fights, struggles, you said evil spirits were trying to take you back, all these things were there. But you overcame these, these attacks?
294	A: Yes, I overcame that - okay, are a number of things that have been happening. When something comes, mostly when I felt reading more about the Bible, I passed through an experience which was of great value to me I can say. I get warned: "Don't do this!" When I ignore that voice, when I go, I hit my legs into bumps, then I sit down to ask, why? Then I realize it is because - ((Interruption through son.)) Then I realize it is because I reject hearing what that voice had told me.
295	So on and off, on and off, until when I came to realize that if I don't want rough time, I should hear that ah - I should take heed to that voice. So these doubts and whatever, and very many other things that have been taking place, in fact, I passed through so many things, experiencing so many things, sometimes sick, sometimes whatever. So Christ was working out, my life has passed through so many experiences. They made me grow up very first in Christ, to know that truly I should be strong.
296	Q: When did you begin to consider yourself a follower of Jesus? Was that after the first crusade or after

	the second?
297	A: It was the second, because the second crusade has laid a very great impact in my life.
298	Q: And that was in 1992?
299	A: Yeah, from 1992 - from - I think the eighth month, yeah, onwards.
300	Q: So we are coming to the last page. I have a list here of some things and I want to hear from you whether or not this helped you in your journey to Christ, to accept Jesus or not. Or it helped a little, or a lot, or not at all. So reading Christian literature, did that help you?
301	A: A lot.
302	Q: A lot. Now, we are talking about up to the point of the crusade, not afterwards. Not after your conversion. Before you accepted Christ. Did reading Christian literature help you and prepare you for your conversion?
303	A: I can say, whatever I learned was just to make me aware of Christianity, that Christianity is there, and not to hate them very very much.
304	Q: Would you say it helped a lot or a little bit?
305	A: A little bit.
306	Q: What about reading the Bible? Did that help a lot, or a little? (Has to repeat the question.)
307	A: Okay, reading the Bible. I only liked the Bible - okay, before conversion, reading the Bible - it just made me to be, to see - there was one unique thing with the Bible, when I read the Bible I understand it deeper, and it raised to the bottom of my heart, than the Qur'an. Sometimes I could see the Qur'an, okay, just that I am a Muslim, I defend the religion, but when reading the Qur'an is just as more as just somebody sitting somewhere, giving statements, only statements. But the Bible has got a unique way in which things keep on in a succeeding manner. You see, this this from this, and they have series whereby they could make me like it, because of a unique way, the way it is.
308	Q: So, would you say it helped you a lot, or it helped a little bit, or?
309	A: Okay, it helped me to understand - goodness of a kind.
310	Q: Maybe some, it helped some?
311	A: Yes. :-
312	Q: Personal witness by Christians, did that help? (He needs to repeat the question.)
313	A: Well, that one was always rejected because I am a Muslim. So they could speak, I hear them, then after that I blaspheme, then sometimes when they go -
314	Q: So it did not help?
315	A: They could speak, but not, not really.
316	Q: Evangelistic meetings? (Interviewer explains that he did not attend such meetings, except the two crusades that led to his conversion. Those two were very important, they gave the final push to accept Jesus.)
317	A: Yes. Okay, before that is when I used not to get people to witness to me. But after this, let me make it clear, after the evangelistic meeting and getting conversion to Christ is when I was going for more evangelistic meetings, I was going for more revival meetings, I was going for everywhere that there are some people speaking about Christ. I could go, I could even come to house very late, I liked very very much such like meetings, reading Christian materials and so on and so on.
318	Q: Did theological debates or dialogue with Christians help you to accept Christ?
319	A: Before conversion?
320	Q: Yeah. Did they prepare you in some way? When you talked with Christians? Or did that not influence you?
321	A: I can say in two ways. If I talk about helping me on my way to Christ, they only engaged me in arguments, how I can argue. And you know, in the final analysis, after arguing, trying to argue, is when I came to know that Christians are around. Not to hate Christians, but I can speak with them, I know their Bible. Now after that is when I knew that never to resist them, don't resist them completely. Okay, sometimes when I get food from them there is no problem with them. Then afterwards I had to bring, to put Christ to the scale, okay, I put him to the scale with Islam, now it brought me to an area where I had to choose between the two, after the episode. That one I can say it is in terms of helping me, preparing me towards Christ, in that way. (They discuss this and agree that these discussions did not help.)
322	Q: What about the attractive lifestyle of Christians? Did that somehow influence you? That you saw Christians how they live and you thought this is better than how we Muslims live? Or did that not play a role?
323	A: Ah, there is only one day when after circumcision, you see, when you are circumcised you are just forced to remain in the house, locked in the house. But Christians all went to a church to be prayed for. So that one really, it made me sad about the religion, because my father was very harsh, yeah. So remember that time and -
324	Q: Did it help some?



325	A: Yes, some.
326	Q: Some. What about love or friendship shown by Christians? Did that in anyway influence you?
327	A: Okay, that one can, it is more, it really helped more, because when you see somebody concerned with you, you no longer speak of religion any more, but you think of the help he has helped you. So it really helped me in very many areas, when I see the person, when I could meet - sometimes - okay, I could protest, some feared me - (They agree that it helped a lot.)
328	Q: Dreams or visions, were they important?
329	A: Dream such as?
330	Q: Any dream or vision. I think you shared two things at least. Once when you were reading King James Version, someone gave the explanation. And another time, after this first crusade, you saw this vision of a screen. (They agree that this experiences played an important role.) What about any other prayer that is answered?
331	A: After accepting Christ or before?
332	Q: Before, that someone prayed for you and the prayer was answered and this has helped you?
333	A: Yes, yes, it helped more.
334	Q: This helped much?
335	A: Yes.
336	Q: Can you explain that a little bit, what had happened?
337	A: Okay, when I was at secondary school, first of all now let me talk about primary school. When we were to sit for the exam we were told to go and gather at a place, because it was a Christian school, supporting Christianity. Now, we were told that all people will meet in an area, we will be prayed for in a church, Q. Church. So we went there, all of us. Now, when reaching the door, I removed the resistance in me, I said: "After all, I am going to be prayed for. I want to pass the examination!" So we went in, we were prayed for, after being prayed for, I passed. Then I realized, this prayer had done something.
338	Now the second school, when I was in F. High, that is the second secondary school, I was always, I used to -okay, I was praying either - okay, I was sometimes - the influence of students was very much on me. Although the religion was still pulling me aside. But I was telling God - because the other time the prayer in Jesus' name was, did something, so I was now coming to pray also in Jesus' name to pass the examination. And I was failing all the time, failing failing, division 4 all the time, division 4! And even I used to hide my report card, my parents never saw my report card.
339	So I was telling God, now at the end of form 4, what will I present before my mom? She has been struggling selling vegetables to educate me. When I go there with a failure, what will happen? So, when I prayed, I prayed and told God all the time: "Give me division 2 or division 1, two or one!" In the final analysis I dreamed the very very day when I was going for the results, that I have passed with division one. When I went there, the teacher showed me that I had passed with division two! And I was praying one or two. So I got it.
340	Q: So, that helped also?
341	A: Yes. :-
342	Q: Were you dissatisfied with the practice of Islam, and this pushed you towards closer to Christ? Did that play a role?
343	A: Yes, sometimes I could get the religion being burden, but because - okay, when I get it to be a burden, when I get more material, when I get more material - ((Brief interruption by the wife offering more tea.)) That day when Muhammad failed to take the, the whatever out of the family and my brother died, is when I started doubting him. Because the other times I used to have doubts. But that that day is when I said, I am dissatisfied with it. So I had to accept Christ.
344	Q: So we could say this helped a lot, or?
345	A: Yes.
346	Q: Okay, we are almost finished! Two more questions. One is, has your understanding of God changed since your conversion?
347	A: To -
348	Q: Maybe if we say, before as a Muslim, when you thought about God, what came to your mind? And when you think today about God, what comes to your mind? Is there a difference?
349	A: There is a very big difference, because that time when I was praying God, it is like a God who is always strict, and a God who can, you can hardly hear his voice, except you just follow the religion. But now, the difference is very big, because I feel God more near, more near, and I accept him right now as - I know him as a God full of love. So I can say God of Christians is full of love. But God of Muslims is a strict God, just strict, whom you can hardly hear him speaking. In fact, I never heard anything.
350	Q: Is it a different God you are following now?
351	A: Yes.
352	Q: It is a different God. Okay. We come to the last question. In your process of conversion, what would

	you say was God's work? And what was the work of other Christians?
353	A: Can you come again?
354	Q: In the way how you became a follower of Jesus, what did God do that this would happen? What did God do in your life, so that you are now a follower of him? Where you see that God has done something in your life.
355	A: So that I followed him?
356	Q: Yes, that he brought you to Jesus, and you see now, this is was what God did, this is what he did, he did this and this.
357	A: So, first and foremost, I remember the day when I was to die, then I didn't die. That one I remember clearly. In that duration when the days ended, the period that I had been given to die, ended, is when I knew that God, I prayed in Jesus' name, or rather Christ Jesus has done it for me.
358	Q: Okay. Anything else you would say, this is clearly God's work?
359	A: He protected my brothers also from dying and my mom. Of course, it was a duration within two months, and that is what he had done. It did not take long, it was within two months. So I can say ah, that is the one I really based on. Though after that, right now, there are so many things that I have seen God doing.
360	Q: Do you see also a role of Christians? Where Christians had an important - did something important that brought you closer to Christ?
361	A: Oh yes, because their presence on the way made me to know, to be aware of them. And then when I resisted them, first of all I resisted them, in later days I -- I slowed down my resistance towards them, I started considering them or Christianity as a religion just like Islam. Later on I started seeing, now, there must be challenges between here and there. I started trying to argue and seeing what and what, then coming back to the ah - the climax is when I saw that there is a change. If I can accept - Christi can take this one out of my life, and then Muhammad fails. Because if I was in a Muslim country, there was nothing to compare with, yeah.
362	Q: And in the end it was the Christians who preached at these two crusades!
363	A: Yes.
364	Q: So you heard their word, how they explained the gospel.
365	A: Yes.
366	Q: I think we are through!
367	A: Alright.
368	Q: Thank you very much!
369	A: That's good.
370	Q: A. (his name), I think this is great. So we will stop here.

## 15.9 Interview M9

1	<b>Interview M9</b>
2	First part of interview taken on 26.06.2008 in Eldoret
3	Q: In my research I also look at the social level, economic level of the people, were they come from. Would you say the family you grew up was a rich family, or a poor, or somewhere in the middle?
4	A: It was a very poor family.
5	Q: Very poor. And in terms of education, how far did you go?
6	A: I went to up to form three.
7	Q: So you finished primary?
8	A: And secondary. :- I left one year.
9	Q: So till form three.
10	A: Form three, yes.
11	Q: Any other studies afterwards?
12	A: I joined National Youth Service. This is a government institution, which trains people in various courses.
13	Q: But no particular academic courses or no university studies?
14	A: Ah, no, no.
15	Q: No. Good. At the moment you are working as a pastor?
16	A: I am a pastor.
17	Q: And you said you also have a business?
18	A: I also have a business. I do welding and fabrication - to support my ministry.
19	Q: Yeah. - I was trained as a mechanic. So I started with mechanics myself.
20	A: Oh you?

21	Q: Yeah.
22	A: Great!
23	Q: Okay. The first part of the interview I would just like to give you a chance to share your story, how you became a believer in Jesus. So the question is simply: Can you tell me how it happened that you decided to follow Jesus as your Saviour and Lord? Maybe if you just point out the main important steps, that brought you closer to Christ. You can just start when you grew up in A. with your family.
24	A: When I grew up in A., it was during holidays, I went to visit my uncle who was working with B. company in the sugar industry.
25	Q: Just keep talking and I make some notes, you do not have to wait for me. I get all the details on the recorder then and I can just write the most important things.
26	A: I went to visit my uncle :- and I got a temporary job in the factory. I had my cigarette smoking and one guy of my own tribe came and just shared with me the love of God. He wanted to know more about me, wanted to know about my life, and how I came to smoke. I gave him the whole story. And this man began to share the love of God with me and began to tell me how I am important in the eyes of God. He shared to me: "This my temple is the temple of God."
27	Then I told him: "You are talking about Christianity, but I believe in Islam." And one thing I believed was that Islam is the right religion, because it has no any other branches, like other protestants. So I defended my religion and said: "According to our regulations, I will be outcasted if I make a mistake of joining Christianity." Then this man told me: "It is not a matter of joining, but it is a matter of changing your life to Jesus." So I asked him many questions. And I told him: "I know Muhammad as the great prophet, as Allah, so Jesus is just like other prophets. In fact, in primary we were told that he is the 24th prophet."
28	So () arguments which took a long time. This man told me: "If you believe in Jesus, there is something going to happen to your life. You gain power to overcome sin." Then I said: "I personally, I pray five times a day, I am very obedient to the month of Ramadan, whereby we fast a whole month. I go to <i>madrassa</i> , a place where we are told about the Qur'an. I attended <i>madrassa</i> , so my people can't allow me."
29	Then this man told me: "Do you feel well, when you smoke? How much of your money have you spend for smoking? Don't you think you could have done something?" Then I told him: "I have tried to leave, sometimes I leave for two days or three days, but again I found myself again smoking." So this man told me: "If you believe in Jesus you will get power to overcome that thirst for that cigarette." Then that word began to prod me. And I began to think about myself. If I can avoid smoking, I can do some developments with this money I am spending on cigarettes.
30	So, that very time, that word was very powerful to me. I promised to God to go to his house that every evening now. So when I went to him, he prayed for me - I knelt down, he prayed for me, I confessed, a prayer of confession and then suddenly my life was () that very moment.
31	As usual in the morning, I wake up very early in the morning, before I take tea I was to smoke first. So next day, when next day came, I am not thirsty of cigarette. So from that time I knew something has happened to my life. And from there I continued, I told my cousins, my uncles: "Now meet a man, I am a different person. Not the person you saw yesterday. My life is totally changed. I believed, and now from today - I am a Christian!" They were Christians, they were Catholics. These were my uncles. So I told them: "Now from today I am a Christian!"
32	So when the holiday was over, this man visited me, encouraged me, () the Word of God, I could go to his house. He share with me, prays with me, answers many foolish questions I asked him. He opened his mind. He helped me until the time I grew. After three month, after two and a half month - because I was looking for school-fees to support me - I went home. When I went home, I found my mother and told her: "Now, me I am saved. I met the Lord Jesus as my personal saviour. I am no longer a Muslim again." Because I was young in salvation, my approach was bad. They were really furious. They said: "How can you come with a new religion into your family? Your forefathers - "
33	Q: Now, the first three months you stayed with your uncle?
34	A: Yes.
35	Q: So that was away from your family?
36	A: Yes.
37	Q: Okay. And then you returned home.
38	A: Yes, I returned home. One week after I returned home, I was baptised. When my uncles, my father, my mother and my aunts, they called a meeting to address me. Because I had come with a new religion into the family, I have disobeyed their regulations, I have gone against their forefathers. So, it was very tough, because they told me: "We only give you seven days. Not that you be in this home, you look somewhere else to stay. But we are giving you seven days, to come and bring the answer, to answer about your decision which you have made." So those seven days I took time and I went for a conference. That conference was very powerful, and God spoke to me on that conference. So when I came home, God

	planned them not even to ask me a question.
39	From that time I continued to get home. After some times I went and joined a college now. Beginning the college, I met some brethren who really encouraged me and decided to send a mission at home in my small house. So when we went with a meeting at home, first of all at midnight my mum came. She was demon possessed. She used to practise -- this witchcraft. (He uses an expression from his language.) -- So those demons is like they were attacked. So in that mode of worship and prayer she came jumping and than she fell down. Then this brethren prayed for her, cast out all the demons.
40	In the morning she brought all her belongings. Those are idols. They were burned. From that time she became a Christian. People told her: "You will die!" But she was not afraid, because her life was changed. So from that time my mother gave her life to the Lord. After a short time again I went back to the college. Coming back for the second mission, it was a very big mission, my sister got saved, my brother and now in our home we began a fellowship. We could fellowship together and pray, we wake up early in the morning and pray when I am there, reading the word of God. Now it is like I became a pastor in that home.
41	So as time went by, we did evangelism now. I came with brothers again and did evangelism, because I was in college for four years. So we came and did person to personal witnessing and talked to the Muslims. And also the same small word that challenged my life, I used to challenge this people: "If you give your life to the Lord, if you give your life to Jesus, you get some extra ordinary power, which will make you overcome this sin, the desires of the sin. Because you pray, but after prayer, your life is still of foolishness. You pray five times a day, you fast the month of Ramadan, but you can not overcome fornication. So the only thing that will make you overcome this is when you believe in the Lord Jesus."
42	As some believed they tried practically and it worked. So the - the thing - began to move around. Now even these Muslims could try to tell others: "You know, sometimes I used not go to sleep. Demons could come at night and attack me, but the day they prayed for me in the name of Jesus, I am sleeping well." That one could come and say: "Even me I have such a problem!" "Then believe! Can we call him and he prays for you?" "Yes call him!" Than you could go there, pray for them and now they could believe.
43	So God has done great things and surely this my testimony has become a tool of the gospel to my people at home. Say now, three months ago, not three month ago, last year in October, we had another very big mission at home, we began a church at home, whereby I have a pastor and now all three quarters of the Muslims in my area have now converted to Christianity. They have thrown away all their belongings, they have denied all their evil works, and now today they are praising the Lord Jesus.
44	From there, when they were stable, after my training, I went to Nairobi and from there I began to join a church, C. Church, and I became a very active young man. From there God raised me to lead young people as a youth chairman and that burden was so much in me, even when my bishop saw, that now I am responsible, I can be in charge of a church, he opened for me a church in D. (a slum area in Nairobi), whereby this is an environment of very poor people.
45	So there is where I have been. I have worked there effectively. I have done so many meetings, open air meetings, house to house meetings. People have come to the Lord, even Muslims have come to the Lord, and many miracles have happened. And so the church is big, the church in D. is big, it is having around 200 people. There we began a school. My wife was the head teacher of that school. That school grew till the time we were leaving.
46	Q: Let me just interrupt you, because our time is a little bit restricted and I would like to focus on the way how you became converted. I am sure it is very interesting about your ministry and what you have been doing since, but we have to concentrate on that time.
47	I would like to ask a few more questions, to just get a little better understanding. Can you share a little bit about your family, and how strictly were you Muslim at home, and how did you practise? You said you went to have a job at the sugar factory in A. with your uncle.
48	A: Yes.
49	Q: So your own family stayed somewhere a bit outside A.?
50	A: Yeah, not in A., E. is in Kisumu.
51	Q: Oh that is in Kisumu!-- So you grew up in A., but when you visited your uncle, that was in Kisumu?
52	A: Yeah, in Kisumu.
53	Q: So the actual conversion was in Kisumu?
54	A: Yeah, that was in Kisumu.
55	Q: Okay. Yeah, then maybe if you just share a little bit about how you practised Islam, how strong or not strong your family was involved in Islam. Can you share a bit about it?
56	A: My family was very strong in Islam and aah - I remember we began to go for <i>madrassa</i> , <i>madrassa</i> is whereby you are told alphabetic letters in Arabic language, whereby you can form a name like F. (his name) in Arabic language. That is the language that is written in the Qur'an the Arabic language. So you are told. We were forced, and it is not easy because we are beaten. If you don't hold anything the way the

	teacher wants, every teacher can beat you thoroughly. It was so tough, because it was a must to attend the <i>madrasa</i> .
57	Number two, it was also a must, that during the month of Ramadan, if your child was under 18 years, you could fast for half a day. No eating at home. If you are grown up, you were to fast the whole day. It was a must, it was compulsory. If you don't fast, you are not counted in that home. You are outcasted.
58	Q: And your whole family, your parents also fasted?
59	A: Yeah, they all fasted. Everybody was fasting at home. So, there was no way you could escape that. Than we also pray. You are supposed to pray, because in the <i>madrasa</i> you are told how to pray in Arabic language, whereby - you must know some words you have to say, you have to know when you are a child, for example when you slaughter you have to say: "Bismillahi. Bismillahi al-rahman al-rahim," meaning, now I am beginning in the name of God. That was compulsory.
60	Q: Yeah, that gives me some idea. Now, how old were you when you went to Kisumu?
61	A: I was around eighteen years. :-
62	Q: Now another question is: What did you like about Islam before your conversion to Christ?
63	A: Hm. I liked Islam, because - I saw Islam as the one religion, it had no many branches. I saw it as the only religion, which has no competition.
64	Q: Did you like the prayers and the fasting? Did you enjoy that?
65	A: I liked it so much, because it was one thing we enjoyed. If you are fasting, during evening you could eat well, the time of breaking the fast. You could enjoy the meal.
66	Q: You didn't feel it was a burden, the fasting and the prayers?
67	A: You could just pray during the day, but in the evening -
68	Q: - you enjoyed it!
69	A: You enjoyed it!
70	Q: So Ramadan was a good time.
71	A: Yeah, it was a good time! (Both laugh.)
72	Q: Okay. Maybe you can share a bit about your family. Did you have a good relationship within your family? How many brothers and sisters did you have?
73	A: Yeah, I had a very good relationship with the family. We had two brothers and four sisters. We had a very good relationship. Our mother, she is there. She is at home. During that time - she used to - before she gave her life to the Lord - she used to cook beer, to support us, because our father died when we were young. That's why I said I am from a poor background.
74	Q: How old were you when your father died?
75	A: He died, when I was around - that was 81 - around seven years, around seven years, yeah.
76	Q: So your father was no longer there when you became a Christian?
77	A: He was not there. But there was my uncle, the brother of my father, who was very tough to me. ---
78	Q: Your mother brewed beer? She didn't see that as a problem as a Muslim to that, or?
79	A: Is not a problem. Making beer, marring many wives, is not a problem to them. Doing sin is not to be a problem to them, provided on Friday you have to wear the <i>kanzu</i> , that white, go to mosque, that is very important. (He laughs.) And also have a cap!
80	Q: What was your position in the society, your role? Where you accepted, was your family respected in the community in A., or?
81	A: I was accepted so much, because I was a footballer in school, in primary school there. :- You know, if you are in any game, you must be popular and also be accepted in the society.
82	Q: So you had friends and were on good terms?
83	A: I had friends, yeah.
84	Q: Okay. How happy or content had you been with your life and with your religion before you became a believer in Jesus?
85	A: How happy I was?
86	Q: Yeah.
87	A: Surely not very, because, is no way to be happy - ah -
88	Q: Lets talk about life in general! Where you happy with life in general, or was that difficult?
89	A: Not very. It was fairly - but not excellent. It was fairly, because -- even though you are committed, there was that internal condemnation - in our religion, that you are not doing something straight to the Lord. There was that internal condemnation. It was not very comfortable.
90	Q: So you were struggling with - your realized you had some shortcomings?
91	A: Yeah, I realized that.
92	Q: And -- your religion couldn't help you to overcome this?
93	A: It couldn't help me in fact.
94	Q: And that troubled you?
95	A: Troubled?

96	Q: That bothered you? That was a problem for you?
97	A: Yeah, that was a problem for me, because if you feel you are not right, and there is no proper correction. You feel there are some shortages.
98	Q: Can you share an example, where you felt you didn't meet the standard of what you should be? Can you give an example?
99	A: Especially now on the side of education. I could have gone further, I could have gone further in education, but I failed. Because if my parents could have been responsible, and could have taken the burden. My uncle could educate his children. But me, I was really left. I felt un-contentment. -- Because they have gone even up the university level. I was not happy. ----
100	Q: Okay. ---- Now, before you went to Kisumu and met that Christian, did you have other contacts with Christians before, or hear anything about the Christian message before?
101	A: Yeah, I heard about Christian message, but I was not for it, because really the doctrine, the Islamic doctrine was so much deep in me. I don't know, maybe the time was not yet. Because I heard at least three times. But it was not person to person, general, like in a crusade, someone is preaching. I have come to found in this ministry person to person is very effective, and not the open air meetings.
102	Q: So you heard it three times before?
103	A: Eh - in marketplace.
104	Q: Where was that, in Kisumu also or in A.?
105	A: No, if I go to Kisumu. In Kisumu it was once and in A. it was twice. (The clarify this issue: He passed by crusades, but did not go in, he had no interest.) -:-
106	Q: Okay. - So, when did you first think seriously about the Christian faith?
107	A: That was the very time that man was speaking to me, that very very time.
108	Q: I thought you were about 18 years. What was the year than? -- That was 18 years ago?
109	A: That was around - late- 88.
110	Q: 38 - now, this must be 20 years ago almost.
111	A: Yes, actually over 20 years ago.
112	Q: That was 1988, something-
113	A: 1988, 1987. Hmm.
114	Q: And that was a colleague in the factory?
115	A: Mmh, in the factory. (Brief break.)
116	Q: Now, as you look back today, what would you say, was the main reason why you became a follower of Jesus?
117	A: What I see today?
118	Q: Yes. Why did you at that time become a follower of Jesus?
119	A: Actually, I came to understand, that I was so much in the world and there was nothing to () from the world, but only Jesus. Because if I did all these prayers and whatever, I had not power in myself, the power that could drive me and make me to overcome sin. So, I can say today, that it is by the power of God - through his Holy Spirit, that I am the way I am today, than I was before.
120	Q: Okay.
121	A: And this power really has changed my life, completely. It has changed my life. I can stand in boldness. That's why I am in a college to get more, to get more knowledge about the Word of God, that I may stand and proclaim the Word of God in truth and not fear.
122	Q: Now, how did your family react? You shared a little bit before, but maybe you can just summarize again.
123	A: They reacted bad because -
124	Q: You shared first with your uncle in Kisumu area?
125	A: Those ones, because they were a bit Christians, it never did something.
126	Q: There was no problem?
127	A: The problem was at home.
128	Q: And that was about three month later?
129	A: Yeah. So I went at home and shared with Mum. So my Mum said: "This is just a joke you have made. You have come with a new religion. That can not be applicable here." She went and told my uncle and told my aunt. Then they said, I be chased from my family, until the time I declare that I am still a Muslim. So their reaction was bad. During the time of suspension I took time to pray. When I prayed, God gave me victory. When I came back, God had blinded their eyes. Like they had forgotten. So it is like a miracle God did. Life went on as normal, but now in a new way, with a new religion of Christ Jesus.
130	Q: And then you said you were also baptised?
131	A: During that time I was baptised.
132	Q: Did Christians encourage you to do that?

133	A: I was told, I went for a conference. So they were baptising people on the last day of the conference. So they shared more about baptism.
134	Q: And you were baptised there?
135	A: I was baptised in much water. I was baptised to become G. (A Christian name.) (Brief break.)
136	Q: Now, what changed in your life as a result of this conversion?
137	A: Really what changed me - I was much rooted during that convention, I was much rooted in the Word of God. And the preacher was really sharing about -
138	Q: But what - what changes did happen in your life? What was different in your life then?
139	A: In the convention?
140	Q: No, when you converted, when you accepted Christ. What changed in your life? You were a Muslim and you accepted Jesus, so what changes happened in your life?
141	A: I saw the desires, the evil desires - disappeared. I told you I was a smoker, I was a prostitute. But now these desires, that thirst for doing something, now disappeared. (Brief break.)
142	Q: Okay. And you changed also your name?
143	A: I changed my name to be G. (the Christian name). Even though the documents are still F. (the former Muslim name). I am on the way because I am getting my passport, I want to change everything.
144	Q: Why did you feel you should change your name?
145	A: You know, it is very risky. Sometimes, it is like for you to go now to USA and you are called F. (his former Muslim name), will not be easy! (Both laugh.) They will remove every of your clothes to inspect you. They ask you so many questions. Even to get visa is not easy.
146	Q: Yeah. Okay! I think we did the first part already. So let's stop briefly here.
147	Second part of interview taken on 26.06.2008 in Eldoret
148	Q: Now we are just continuing here. :- In the second part - I would like to - think a little bit, reflect a little bit more about what happened, how you became a believer. :- In your case it seems that your conversion was very suddenly. You had this one meeting with that man, a long talk and at the end you said I want to accept Jesus.
149	A: Yeah.
150	Q: Would you say that there were some things that prepared you for that? Do you see anything that happened in your life, that you can now say, that was a kind of a preparation? --
151	A: Maybe like a dream or what?
152	Q: Yeah, maybe a dream or maybe these few times you heard a crusade or - okay. ((Disruption through phone call to interviewee.)) So, would you say there was anything that prepared you, where you had heard something about the Christian faith already, or it just came suddenly out of the sky?
153	A: Even though, when I was bound to this religion, but really, I admired something from Christianity. I could see how they behave, I could see how they dress.
154	Q: When had you started to observe the Christians? Was that already - during childhood or did that happen when you were in that factory?
155	A: No, at least - around -- before I joined these crusades, maybe two years back. I could see Christians, I could see how they behave, their character was good. How they conduct their marriages. And so it was something that was like pulling me to. But due to our customs and our religion I was out of fear even to just move close, because even if I would go around and then be seen, I would be in trouble. So there was that fear. But at least they behaved well, they talked well, they talked nicely.
156	Q: And that was about two years before?
157	A: That was about two years before, yeah.
158	Q: Two years before your conversion that you made this observation?
159	A: Yes.
160	Q: But when you went to these crusades, you were not interested?
161	A: I just passed, although I was so interested, but I feared to stand in these meetings because I will be seen. And if you are seen, the report will go immediately at home and you will be in trouble that day. (Brief break.)
162	Q: So, why did you not enter the crusades, because you were not interested or?
163	A: Out of fear. I was fearing.
164	Q: Where you curious about what they were saying?
165	A: Yeah, they were speaking well, they were speaking very well. They could sing, they could dance well. You know, in our religion, the Muslim people never dance and rejoice. ---
166	Q: When you were growing up as a child, what did you know about the Christian faith?
167	A: When I grow as a child, when I was young - aah - according to the Catholics, that was the church of the neighbours. The Catholics they used to go for punishment. They go for punishment. You know that?

	They go in a mission place, everybody carry blankets and whatever, and go there for some days. You carry your food. So really, it somehow disturbed my -
168	Q: To make up for their sins?
169	A: Yeah, it really disturbed me. They did that because of confirmation, before they are baptised, they were to go for that. May be for three months, they are going to stay there, with their belongings. Then from there is where you are confirmed and then you are baptised. Their character was a bit different and I was not happy about it. About the Pentecostals - because these people could attend there, they were not very far with us, their behaviours, their characters. Because they go for punishment, but they still walk in sin. They go for punishment, they still drink. They go for punishment, they still smoke cigarette. So they are just like us. There was no difference between them and us! But now the Pentecostals, there was a difference. Those people they say, "No sin!" they mean it, no taking alcohol, they mean it!
170	Q: Did you know Pentecostals already in A., before you went to Kisumu?
171	A: I had known around two of them.
172	Q: And you knew already as a child that they are serious?
173	A: I know they were serious. I admired their ways. And I saw them as people who are serious and know what they are doing.
174	Q: Now at that time, what did you know about Jesus?
175	A: They say: Jesus is the son of God. So I was wondering: How can God give birth to somebody and yet God - because we interpret Allah as God. We never thought that there is a difference between Allah and God our father and God the trinity. I never knew about that. I just knew God is the way we interpret it in Islam. So we just know Allah, Allah is great. So I was saying: "How can God give birth?" So it came - it had to be understandable.
176	Q: Yeah. Now, the time when you - these two years before you finally accepted Jesus. This is when you became more interested and aware of Christianity. What new things did you learn during that time? Was there anything new that you learned about the Christian faith, about Christ?
177	A: That's the one I am saying. That was one thing I knew, that Christians, their characters are good. I learned their characters, that is the most thing I learned. Their character was so much different.
178	Q: Hmm. -- Oh, by the way - before that. What was your attitude towards Christians when you grew up in A.? Did you like them, did you hate them?
179	A: What happened as I was growing - because in this <i>madrasa</i> we were told, Jesus is called Nabi Isa. So, ah - and our God - is like worshipping God through Muhammad who was the prophet. So it was like Christians worshipping God through Jesus, you see? So these two things are different.
180	Q: Yeah.
181	A: So, what was your question?
182	Q: What was your attitude then towards Christians? Did you like them, did you hate them or despise them?
183	A: Okay, that time during <i>madrasa</i> , we were told Christianity is bad. Don't go to Christians! So, as young people, or as young, we knew that it was bad. (He laughs.) That's why we could defend it seriously. Before making a decision, it needs God to do something.
184	Q: Now then during that time when you observed the Christians and discovered that their character is good, what did you feel about the Christians?
185	A: I began to admire, but not easily make a decision. I began to admire in a distance. (Brief break.) Just like when this preacher began to witness to me, its like now -
186	Q: What new things did you learn when he talked to you?
187	A: It was that part to overcome sin, power to overcome sin. He mentioned to me all kinds of sins. He mentioned Galatians 5, the sinful nature. He mentioned them to me. He told me: "If you believe in Jesus Christ you will gain power to overcome this." ---
188	Q: And at that time you decided to accept Jesus?
189	A: Not that very time, but the same day. I made a visit, we talked and he invited me into his house. I went to his house, he had also invited a pastor there from the H. (a denomination). He encouraged me, also the pastor told me the importance of being saved. He uttered words, which he had already spoken. So I was (), I surrendered my life to Jesus.
190	Q: Now, I have a few statements here and I would like to see, whether this was true in your life, in your story. So, at the time, during the time you were still in A., when you were not interested much in Christianity, were you indifferent towards Christianity, that means you didn't care about them, you were not interested?
191	A: When ()?
192	Q: When you grew up.
193	A: When I was a child?
194	Q: Yeah.



195	A: Yeah, I was never interested, because of what we were told. :-
196	Q: This is now the second phase, these two years before you accepted Jesus. Did you have a positive attitude towards Christianity through personal contacts with Christians?
197	A: Yes. :-
198	Q: At that talk then, when you talked with your colleague, this is the next main step. Did you realize that Jesus is more than a prophet?
199	A: Yes! :-
200	Q: Did you grasp the implications of the Gospel? That you realized: If I have the gospel than I can live a good life?
201	A: Of course. Yes. My life will be changed.
202	Q: Were you aware of the fundamentals of the Gospel by reading the Bible?
203	A: When I come to the Lord now?
204	Q: Afterwards. But at that time you hadn't studied the Bible.
205	A: Yes, yes.
206	Q: So that was not there. - By the way, have you ever read the Bible before you accepted Jesus? While you were still a Muslim?
207	A: Yes, at school we could read of our colleagues.
208	Q: Did you read it out of interest?
209	A: No, just like any other books.
210	Q: Did you have a positive attitude towards the Gospel, I want this? During the time when you talked with your colleague?
211	A: When he was sharing with me?
212	Q: Then you said: "Oh, I want this also?"
213	A: Yes, I had it.
214	Q: And then you accepted Jesus. Did you experience joy as a new believer?
215	A: Yes. :-
216	Q: Did you also then have fellowship with other Christians?
217	A: After getting saved? Yes. That was which made me to grow.
218	Q: That came immediately?
219	A: After getting saved, two to three days. I began to look for fellowship.
220	Q: So in the first week already.
221	A: Yeah. That helped me so much to grow.
222	Q: When you decided to accept Jesus, was there also somehow this idea - you know, Islam says: Islam is about submission to God. Did you somehow think that if I want to submit to God, it needs to go through Jesus? Where you thinking that way?
223	A: To surrender?
224	Q: To surrender.
225	A: Yes. :-
226	Q: Now, from which time on did you begin to consider yourself a follower of Jesus?
227	A: From which time?
228	Q: Yeah.
229	A: From that very day. :- Because I was told, now if you are in Christ you are a new creature, the old has gone, the new has began. So I began a new journey.
230	Q: That's good. -- Now -- here is also a list with some things, some factors, that I would like to find out whether or not this helped you in finding Jesus and accepting Jesus. :- For instance: Reading literature, Christian literature. Did that help in any way that you became a follower of Jesus?
231	A: Some.
232	Q: Reading the Bible. Did that help?
233	A: Very much!
234	Q: Now - we are talking about - that you became a follower of Jesus, not what happened afterwards.
235	A: No, after getting saved.
236	Q: Before, before. Did reading the Bible bring you to the point that you said, I want to accept Jesus?
237	A: Not at all!
238	Q: Not at all. But Christian Literature did? Or before you - did Christian literature -
239	A: No, no.
240	Q: - help you, prepare you to accept Jesus? Or did you just start reading it afterwards?
241	A: No, just afterwards.
242	Q: Now, we want to find out, what helped you, what brought you to the point - where you accepted Jesus. :- Now there are still more. Did any of these following factors influence your decision for Christ? :- The love and friendship shown by Christians?

243	A: Much, because this man shared with me a lot of love. :-
244	Q: Did you have a dream or vision which prepared you for your conversion?
245	A: Aah - one day, when I was a Muslim, I dreamed that I was speaking to a crowd of people, a very big crowd of people. So, now I came to understand what it meant. That was a dream preparing me that I was becoming a preacher to many people.
246	Q: But at that time, did that help you, prepare you to accept Jesus?
247	A: No.
248	Q: No, because you couldn't interpret it, you didn't know the meaning?
249	A: No.
250	Q: But now as you look back, it makes sense?
251	A: A lot of sense.
252	Q: But that time it didn't. :- Dissatisfaction with the practice of Islam? Did that have something to do with your conversion, that you were not satisfied with the practise of Islam?
253	A: Actually, I was not satisfied. I wasn't.
254	Q: Did that push you closer to Christ?
255	A: Mmh.
256	Q: Would you say that influenced you some or much?
257	A: Much.
258	Q: Much. Because you were looking for a power to deliver you from sin?
259	A: Yeah, from sin.
260	Q: Okay, we are almost finished. We are going very fast. (Both laugh.) Now, what I would like to ask is: Before you were a Muslim, now you are a Christian. Has your understanding of God changed in any way?
261	A: Very much.
262	Q: Can you explain that a bit?
263	A: I came to understand that Jesus Christ is the Son of God and ah - he was prophesied many years to come - before his birth. And I also came to understand, that through Jesus Christ I personally have entered a covenant through his precious blood. I am the family of God through the covenant, through the blood of Jesus Christ.
264	Q: Okay. And before, how did you see the relationship to God before?
265	A: Before getting saved?
266	Q: Mmh.
267	A: I just thought, maybe to attend the <i>madrasa</i> and to read the Qur'an and do the fasting and prayer and every time you () what is really - because when you go to the toilet, there was a prayer you had to pray, before you eat - everything! So I thought if I do that, and have that <i>kanzu</i> and whatever - I am righteous before the Lord, because I have fulfilled the law. I thought I was right. But then later I came to understand that I was very far.
268	Q: Now if you would start a sentence: As a Muslim, God for me was - but now as a Christian, God for me is - how would you continue the sentence?
269	A: As a Muslim, God for me was in vain. But as a Christian, God for me is reality. :-
270	Q: Okay. Is it the same God you are worshipping?
271	A: I thought so. But now, when I came to be saved, it is so different. :- Because our God is God the Father, the Son and the Holy Spirit. Them - their God is Allah.
272	Q: Now, the last question: In your process of conversion, what would you say was the work of God?
273	A: What?
274	Q: In the way how you became a believer, what did God do? What was God's working, so that you became saved?
275	A: What was God working?
276	Q: The question is: What did God do so that you became a Christian? And what did other Christians do?
277	A: God through Christ Jesus was reconciling me back to him - aah - through salvation, through a process of reconciliation. Because I was once away, I had sinned, because of our sin, of Adam and Eve. Now we are counted as sinners.
278	Q: Okay.
279	A: We were alienated from God. So Christ came, that he might reconcile us back to God, that we may be adopted to the fellowship of God.
280	Q: Okay, that is the general - this is what God did. But do you see God's hand in your life in a special way? That he did certain things in your life that made you become a follower of him?
281	A: Actually, God, after forgiving my sins, set me free completely. And he had prepared for me this ministry of part-time. He moved me from where I were to where I am, for a specific purpose that I may accomplish for his kingdom.

282	Q: Okay. What would you say was the responsibility of Christians? Were Christians doing something that you became a follower of Jesus?
283	A: Yeah, Christians did much effort, much effort and had a burden for sinners including me, that I may come to the knowledge of God.
284	Q: What did they do practically?
285	A: They preached, they witnessed.
286	Q: Yeah, that colleague, he talked with you, he preached, he explained the gospel -
287	A: He explained the gospel to me about the love of Jesus. ---
288	Q: Okay, we are through. Thank you very much! We stop here

## 15.10 Interview F1

1	<b>Interview F1</b>
2	First part of interview taken on 15.05.2008 in Nairobi
3	Q: How would you classify your family in which you grew up? Was this a family very influential, well off financially? Or was it a family that was more disadvantaged, struggling very much? Or in the middle? :-
4	A: In my family like in the family of my Dad only few of them went to school. Like the younger ones, after him, went to school. But he and many of his other brothers and sisters didn't go to school. But my Daddy tried to take us to school. My mom didn't want me to go to school. I was the first born. She wanted the boys to go and me to stay back. My Daddy said "No!" and that's how I got to school.
5	Q: Yeah. But now, as we look at the social and economic situation of your family. Would you say your were a poor family, or very rich family, or something in the middle?
6	A: I think we were something in the middle.
7	Q: And then your own educational background? You completed secondary school?
8	A: Yes. :-
9	Q: The focus of this interview is mainly that I understand the story of your conversion, how this happened and what happened, the different events. My main focus today is to get a general picture of your conversion. How you became a follower of Jesus. :- I will give you a chance now with this next question, you can take enough time, as much as you want to share the story now how you became a believer. Can you tell me how it happened that you decided to follow Jesus Christ as your Saviour and Lord?
10	A: As I said, I came to stay with my uncle, he asked me to stay with him. He always wanted me to stay with him. He is the only one who continued further with his education, he got a job. Many of my relatives are depending on him. At the end of the month he has to support different families. So he felt that I can help him. I was very happy. I thought that when I come to Nairobi I would be able to continue with my education. But I came and I was just helping his family, taking the children to school -
11	Q: Sorry, how far have you gone with your education in your home area?
12	A: Until Form 4, high school.
13	Q: You completed high school?
14	A: Yes. -- Then I saw that I was not continuing any more. I tried, I went to different colleges, get the information to my uncle, but he was not responding. It was like he said that he would look for a chance for me and I had to wait. But I didn't like it. I wanted to study. Then in this compound they opened a library and a computer school. When I heard of the computer school, and I wanted to study, because I had never seen or studied computer at school. In our place at that time there were no computers. They were just starting to come. So I went to that place, filled the forms.
15	Then I met a Somali boy there who told me: "You know there are these friends, neighbours, who are starting up a computer school. It is cheaper than this one!" So I just listened, I took the forms, because this one was just within the compound. I gave the information to my uncle, but he didn't respond, he was taking too long. So one day I asked that boy: "Can you take me to that place where they are giving computers?" And they were charging only 200 Schillings a month. And I said: "That one I can!" And that was my first contact with these people. I started going for that classes and -
16	Q: Who were those people?
17	A: A. and B. (an expatriate couple). They lived on the other side and they opened up a computer school, and A. was teaching. I came from a family, my Dad passed away when I was second year in high school, and I was the first one in the family, and all the others were in school. So I wanted to do something and help and then I got a chance there to teach language. I could teach the language and pay for my computer lessons. And I started with one hour per week, for 100 Schilling a week. And it went on and we became friends with those people. I liked them. For me it was the first time to be close to Christians, the first

	time. And what I saw in them was completely different from what I heard about Christians, what we were told. And I kept going, even when I did not have class, spending time with them.
18	I thought, this is completely different! These people are not Christians, because Christians are not good people! And they were very nice. -- And then I kept going back, continued teaching, attending the classes, and we became friends. They were praying sometimes, like I join them for a meal and before we eat they say, "We pray!" And the way they were praying, it was the first time for me, to see or even hear. It just attracted me, and I just wanted to hear more of this. They didn't start anything like sharing and these things, in the beginning. Then it went on, and even when they started I didn't like it, but I liked their relationship. They were very nice. It was like they didn't even know me, but the way they respect me, (). The things they say to me, I have not heard them in my family, no one ever said them to me. You know, like I have to earn and do something. To be told, "Oh, you are very good!" or this. And these people didn't know me and they --- they treated me very nicely. I just liked them and I kept going, going.
19	My family also started having problems with that, even before I became a Christian. But I still kept going. When they refused, sometimes hiding, and this. Also my job, language class, increased and I started sending some little money for my mother and the children. One thing that really attracted me a lot was just the environment, it was different from what was in my family. And the prayers they were praying. Sometimes they will ask me: "C. (her name), do you want something to be prayed for?" And I would just mention that I have this need and they would pray. And I could see that God was doing something about it. Even though I didn't like their religion, I didn't want Christianity. But I liked the prayers and I kept going and they started sharing with me.
20	My family started giving me trouble. Thinking I was already a Christian. They started forbidding me to go there and they took me back home. They never wanted me to come back. I run away from there also. And () this time I was coming back, they took me there. They had Sheikhs coming to me every day to read Qur'an.
21	Q: Was that here in Nairobi?
22	A: They took me to D. (her home area). That was what my mother was doing. But I missed the prayers. Every time I was in trouble, instead of going and praying my Muslim way, that's what I remembered, the prayers these people were praying. Just in my language, that one for me was something very special. They always told me: "You know, God hears every language! He understands your language! He is the one who created it." () So I decided to go and finish what I started. I had started Bible study with them. I looked for means to come back and I arranged with my mother to let me go. When I was coming, I travelled with the 2 o'clock bus at night, because I did not want my other relatives to find out that I was going back. My mother helped me. She knew she was going to get in trouble, so I told her, "Don't go with me. Just let me go and say that she run away."
23	I left 2 o'clock with the bus. Just a few kilometres after we left town the bus got stuck. It was rainy time. Now I was like "Now I am finished! I am going back and I am never going to see those people. I am never going to know the Bible and what they were teaching me." It was like giving up. Then I just remembered. I was sitting in the bus, most of the people went out and the bus people were trying to get the bus out, working on the wheels of the bus. So I just remembered the prayers and I say, "They always told me Jesus is Lord! They prayed in Jesus' name and they said that there is power. I can try!" I was so desperate. The only thing that I thought that time might help me was that prayer, "Jesus!" I don't know why, but somehow I didn't think of the Moslem prayer. If I was depending on that I said I would go back. I said, "Let me try!" Always they prayed in Jesus' name. So I just bowed down my head and I started praying. I said, "Lord, if you are the true God, can you help me to get out of here, to go and finish what I had started learning. I don't want my family to come and go after me. And as soon as I finished, I just felt like somebody was next to me. Jesus was there, telling me, "Yes! I am!" I felt it, it was like I heard the voice. And the minute I opened my eyes, the people were coming shouting into the bus: "Ooh!!" and the bus was fixed! It was out. The bus was taken out of the mud. I also got scared. I don't know, I felt, that answering was sharp. Because it was like, I had been refusing this, they had been teaching me this and I have been refusing it. Now Jesus is here, telling me "Yes!" And I said, "Lord, if I get to go to Nairobi I will finish where I started."
24	When I came back I told them, I continued in the Bible study. And then this one time my family found out that I was back. Because I came back and I didn't go to them, I stayed with a friend. They came, without I didn't know, they came, many of them. Because I was to be married also, my marriage had been arranged when I was in school. It was very important for the whole family, especially for my uncle and my mother. Because for us girls it is very important to be married. If they are not, it is a shame for the family, something very bad. So they had been looking forward to this and arranging this. And now this guy and many others, cousins and my uncles, they came. And all of them sitting, and all of them just against me. They said all bad things, everybody was just talking bad words to me. I just felt like dying in that minutes. I completely gave up life and everything. My uncle stood and said: "You see all these guys

	here? You were supposed to get married, and now who is going to marry you? You will never get married! You are finished!” And that's how I felt, completely. They abused me, some gave me slaps and they left. I felt completely like, I said I would better be dead ().
25	At that time I went crying to these friends who were teaching me. I was just very down. And this time she shared with me: “You know, your life is not finished. Jesus has a very good, beautiful, life for you. You just need to accept him.” And that's when I accepted him. I said, “Yes Lord!” And from that time my life has been different. Especially after I was baptised. Until today my family don't accept, but they are not like before. I kept hiding for many years, running from place to place. I stayed with the Christian family, they found out, then they come after me, then I go to (). Until God gave me a house of my own. And now they are not like before.
26	And then E. (her brother), when he came to Nairobi, I invited him, he stayed with us. He also accepted the Lord. But the others started coming back now this year after we moved here to this house. My brother even tried to kill me. () (Pause) :-
27	Q: The main thing was, was a little bit fast. You shared about the situation when the family got so angry with you and they were all against you and you felt so low.
28	A: Yeah, I completely felt that my life was finished. () That was my fear. I didn't know that there were other Somali Christians. So I was like, you know, even when I knew this was the truth, I was afraid of, if I become a Christian - I never thought of marrying Kenyans, because we usually don't do. Never thought of a Muzungu. Then I said: “There is not () who is never going to marry me.” That was one of my big fears. I kept saying, “No, no!” for a while and went on. I even still wanted to marry this guy, but I was still going for my Bible study. I don't know what could have happened. But thank God it didn't happen! They themselves came and said: “You know, you are dead for us! We don't count your life any more. Who wants to marry somebody who becomes kafir?” They don't even want me to marry within our family. They said so many bad things. I was visiting this couple who were teaching me, but they said I was going out and sleeping with the Wazungus, this couple who were teaching me. They said so many bad things that were not true. And that was the time when I just felt like finished. My only hope was that I called on Jesus.
29	Q: At that time when you were so low, you decided then by yourself to follow Jesus?
30	A: Yes, I did! I didn't exactly know what it was. But I did, you know, - I had all this teaching about the hope in Jesus, and I did. But I think mostly, my eyes were completely opened that day when I was baptised. I started seeing things differently. Everything for me changed after that. Even the baptism, people were planning, and I was going to classes, but still I was afraid, going into the water in front of people. I was afraid until I did it. After that things changed for me, changed completely, and I said: “Thank you Jesus!” That was when I completely understood everything what it means to really accept Jesus. I think in the beginning it was mostly because of how my situation was. Everything my family was doing, they were (). And I felt like I had nothing else. And then I was hearing this teaching about Jesus, watched the Jesus film, the power that was in him, and all these things. So I just -- called on to him those times.
31	Q: Can you explain that a little bit? Just that moment when you called on Jesus? You were on your own?
32	A: Yes, I was alone. I just -- said the things these people were saying. And some just exactly how I was feeling at that time. I said: “Lord, show me if you are really the truth. If you, Jesus, are the Lord, show me!” Those are the prayers that I prayed, and I felt, “Yes, I am!” That was - kind of the answer I felt.
33	Q: And then, did you do some things specific?
34	A: At that time I didn't. But this time when the family all of them came and they were talking all these bad things, and I went crying to this friend. And they told me: “You know, Jesus can help you. Your life is not finished. Its with Jesus.” And this time they led me in a prayer. :-
35	Q: You were first, after being so low, you prayed yourself, asking God, to show you the way?
36	A: Yes.
37	Q: But then at one point you talked with them.
38	A: Yeah.
39	Q: And B. (the wife) was leading you in a prayer.
40	A: Yes. (Pause)
41	Q: We come to the baptism later again. (Break.) Okay, this is great to hear all this! This gives me some idea of how it worked. Now, let me just ask a few more questions, to clarify a few things. One is about your Islamic religious life before your conversion. How was that like? Where you very faithfully following the Islamic way, or - ?
42	A: Aah, yes, that's how I was brought up in my family. But in high school I was, kind of backsliding in Islam. I wasn't dressing the way, <i>hijab</i> and all this. But when I finished high school I started to try as much as I could to be a good Muslim. And even when I was going to church in the first few months I was still dressed in () and <i>hijab</i> . Before I became a Christian, every Friday I was going to mosque. And even

	when I started hearing this message, I tried to fight, fight, fight, fast, even go more than thirty days, and pray a lot, and go to the mosque every Friday. That is how I was.
43	Q: During high school you said you had some time were you didn't -- ?
44	A: Yeah, I wasn't following, the dressings.
45	Q: And afterwards this changed and you became more faithful in following the Islamic way?
46	A: Yes.
47	Q: Why was that?
48	A: I think it was also because of -- some friends I had in my last year of high school - influenced me a lot. And after we finished I wanted to be -- you know, Muslim men look for the good Muslim women and I had to dress well. It could be just for the community, just to be good. And also I had a desire that I wanted to be - and I got many teachings about the punishments about not dressing well in Muslim prayers. I wanted to be a good Muslim.
49	Q: Wanting to be a good Muslim, was --was it more for practical reasons, or did you also have a deep inner desire?
50	A: I also had a deep inner desire.
51	Q: So it was a mixture.
52	A: Yes.
53	Q: But you also had the impression that you would get a good husband and -
54	A: That was part of it!
55	Q: And afraid of punishment!
56	A: Punishment of God, yeah. Because my brother went to this Tabligh, he came back with so many teachings, all this things that threatened me. And I wanted to please God ---
57	Q: So there was also an inner desire to please God?
58	A: Yeah. I had that a lot in me. After I finished high school. --
59	Q: Another question: What did you like about Islam at that time? Before your conversion to Jesus? --
60	A: Well, at that time what I liked about Islam was () because it is the true religion. We said equality, man is equal, the prayers. Which for me now they are like (she laughs) its hard to say them now, because now when I see the difference.
61	Q: Okay, we are talking about that time! What you perceived as something good in Islam.
62	A: Yes, Muslims pray, Muslims fast. That's something I liked about. And the dressing, especially the cloth -
63	Q: You liked it? You were not, you didn't feel that this is restricting you?
64	A: No, at that time I didn't (). :-
65	Q: Coming back to your family. How would you describe your family situation, before your time -- before you showed interest in the Christian faith?
66	A: How the situation was?
67	Q: Yes. Did you have a good relationship with your relatives and your family?
68	A: At that time, yes. Everybody looked up to me. My family, even the extended family. Everybody had hopes when I came to Nairobi, I will join my uncle and help everybody else in the community. ---
69	Q: And the change started, not at your conversion but already before?
70	A: Before! Because they thought already, they didn't like that I was visiting those friends. They tried to stop me as much as they could.
71	Q: In your community, in your family, is it considered to be bad if someone has contact with Christians? Even if he is or she is not interested in converting, but alone having contact is already something bad?
72	A: At home it is like that. But here in Nairobi -- even at that time my auntie, she is the mother of the house, she had a lady, a Kenyan lady, who was living in our servant quarters, and they were very close friends.
73	Q: She was Christian?
74	A: The other lady was a Christian, yeah. But the problem was, you know, in the beginning I didn't know what was going to happen, and everything that I was hearing, like those people who were sharing with me some verses from the Qur'an that were contradicting each other, and those things, and I would come and share with the whole family. And they started feeling bad. That's when the problem started. I didn't know in the (). And then, everything that I was hearing in the Bible, you know, that God is love, God is all powerful, the stories, I come and I was sharing with the family. And then people started feeling bad and then they said, "No! Now you have to stop going there!" --- And since then they completely changed.
75	Q: So the questions that you were dealing with, you brought them to the family?
76	A: I brought them to the family. And then I stopped but it was too late. ---
77	Q: And then -- that situation that you described, when the whole family, or the relatives, were gathered here in the house, and were all speaking against you, you had not become a follower of Jesus yet, at that time?

78	A: I didn't know what it meant to be a follower of Jesus, at that time I didn't know. But actually, the trip before that, when I was coming from D. (her home area) in the bus, I had felt like -- ((Disruption through her child.)) At that time I didn't know what it meant what I was supposed to do. But inside I felt - I heard the voice "Yes!" And - I was happy, but also prayed, so many things inside me. But I didn't know the step what to do. Until this time, I came, and I didn't even, like share everything with them. I just went, continued doing my Bible studies, until that (emphasis!) happened. And then this friend B. (the wife of the expatriates) told me: "Do you want to accept the Lord Jesus into your heart? Do you believe in him? Do you believe that he has died for your sin?" She asked me this questions. These were the lessons we had with her in the Bible. And I said: "Well, if there is hope in Jesus." I think mostly it was not because I understood salvation and this, but just because of how my situation was at that time. I had now, before I even knew what it meant to accept Jesus, I was already losing all my family. I was somebody very important, somebody very nice, now I am very bad. So I just said: "If there is hope in Jesus, I want it." And I said this prayers after her. But I think I completely understood after I was baptised. And it was quite a lot of time in between. ((Disruption through her child.))
79	Q: At one time you said your brother wanted to kill you?
80	A: Yes! He just confessed last month to me. Because we didn't see each other for the last seven years.
81	Q: And you just met him again last month?
82	A: Last month. For the first time we got to sit and talk. And now he is () with us - ((Disruption through her child.))
83	Q: Is this the brother that is in Tabligh?
84	A: Yes, he was before. He is now a F. (an ordinary job). :- He comes and he is with us now, and he joins our prayers. He lives actually with us, he sleeps here.
85	Q: Oh, he lives in the house?
86	A: He is out during the day but he comes to sleep.
87	Q: And he attends prayers with you?
88	A: Because every time we eat we pray at the table. And he just sits there. Before he would never even step in the house. He was never even touching my children. There was a time when my younger brother was sick and we brought him here, and my mother came. So he would want to come and see his sick brother, but he doesn't want to step in our house. And the sick brother was in my house. So he would come, he doesn't even want to touch G. my son, because they believe that, you know, when a child is born out of marriage, they still don't accept my marriage, and that's how they feel. They don't even want to touch him. But now he comes, he plays with him, he sleeps in his bed, in G.s (her son's) room. I didn't know that he was planning to kill me. But he confessed. He said: "Many times I took a gun, I came and then I went back." He said many times, but I didn't even know.
89	Q: And now he confessed this to you?
90	A: Yeah. Last month. () He accepts.
91	Q: Wow, that is amazing! ((Interruption through husband.)) And this is just a month now that he is with you?
92	A: Yeah. And it happened, his usual place of work is in H. :- and that's why he is in Nairobi. And all of a sudden this is the only place he find to stay in. We welcomed him. -- He is with us. -- It's a miracle for me to see him share with us the table, eat, even sleeping in our house. Before he used to tell people at home who wanted to visit us: "No, no, no! It's haram (forbidden)! You will be just like her!" He told me that many people who were coming and they ended up not coming (to her), and I didn't know what happened. But he confessed all, he said: "I stopped them!" There was this time I was very sick, after G. (her son) was born and I was alone, and then I needed some help. And my mother wanted to send one of the ladies, and then all of a sudden she said she is not coming. My mother wanted to come once and she was not coming. He said: "I stopped them." And they listened to him. They respect him.
93	Q: That is quite interesting. --- Okay, a little bit you shared about that already. But still I want to ask this question. What was your position, your role in society before conversion? ((Disruption through her son.)) You said that your family was looking up to you?
94	A: Yeah.
95	Q: Because they had big hopes now the girl is here in the big city and will be able to help the rest of the family? So you were quite respected and accepted in the family and community as such?
96	A: Yeah.
97	Q: And then, of course, when you had this interest, in the Christian faith, then this went very much down the hill.
98	A: Yes.
99	Q: Yeah. I think that is clear then. -- Okay. How happy and content have you been with your life and religion before your conversion?
100	A: How happy I was with the religion?

101	Q: Yes, you said you liked quite a number of things in Islam. Did you feel content in a spiritual way? That you felt everything is right? Or were there also questions that you had? Looking for something else, or more?
102	A: No, I never had questions, except this one, that -- I didn't like about the treatment of women, how they were treated by men, and marriage in Islam. That is something that I never liked. And I always said: "If I am going to marry, I will be the only woman. If he is going to marry another one, I am getting out of it." I always had that -- feeling and I didn't like the way they were treated also, by their husbands.
103	Q: Did you have bad experiences with that, from your mother or relatives?
104	A: Yeah. --- Actually my mom -- (Breaks off.)
105	Q: Now, when you started meeting these Christians, and started interacting with their ideas and what they shared, what did that do in you? What kind of reaction brought that in your thinking?
106	A: It was my first contact with Christians. It was my first (emphasis!) I had. Few Kenyan students in our school, but I never got close to them. I never liked (). Then I don't know, what I saw in my home place, few Kenyans who worked there, and from D. (her home town), and usually, the few ones who come there for business, and some who worked, teachers, doctors. Like sometimes we see on weekends, Saturdays and Sundays, many of them were drunk, and on the road, some of them can not pick themselves up. So we were told: "Oh, these are Christians!" That's all I knew about Christians. And, even in town, when we see ladies dressed, in mini skirts, Christians dressed like that. () That's all I knew about Christianity.
107	And that they worship Mary. And Isa. That's what I knew. Then I met these people, and they were very nice. Very happy. I liked the relationship between the husband and the wife. And the parents and the children. They had two young ones at that time. One was four and one almost one. () And just everything was completely like different. And I go back to my house and sometimes it was () fighting, and people shouting with each other. Completely different environment. And I thought like, - there was this time even I asked, when they were teaching me all this and then I go back and I was sharing, the people are telling me: "Shut up! These people want to steal you!" And then I thought, that was the time I asked myself: "Where is God? God must have peaceful plans. A place where there is love and -- he can't be in my heart."
108	I found they were completely different. These people loved me and they didn't even know me. In my family, even my mother () I have to do something for her in order to love me and say something nice. So, yeah, just that's what really touched me about those people. They want to know about my family. What do you want us to pray for you? How is your mother? They asked those things. Christians are not supposed to be nice. That's what I knew.
109	Q: Could we say that you weren't thinking so much about theological issues, spiritual issues, it was more this practical way these Christians were living that attracted you?
110	A: Yes! And also the prayers! I liked the conversation with God. I liked it. And I thought: "I want to do that!"
111	Q: They prayed with you? In your presence?
112	A: They prayed in my presence. Like I would go there, and before we start classes or something, they want to pray, or they want us to have tea with them. Me and even some other students. And sometimes they would invite me for lunch after we finish the classes, and before then they tell me: "You know C. (her name), shouldn't we thank God for the food? And we will pray for our needs?" They explain to me and then they do it. And I liked it! Just the part they say "In Jesus' name" that's when I () in the beginning I fought against it a lot. Many times I will go along with everything they say, and then in the last when they say "In Jesus' name" I say "In Muhammad's name". That's how I would do it.
113	Q: You said that loud or in your heart?
114	A: Just in my heart. (Both laugh.) I didn't want to say that. I was also afraid of - I didn't like that because I believed it is wrong. They were praying "In Jesus' name". At that time that's how I believed.
115	Q: But the prayers itself you liked?
116	A: I liked them and I wanted to know them and I started - like inside me, like secretly I started practising, and I wanted to do that, because I felt that I had so much to tell him, I had so much to ask him. Back in Islam I realized I could - that's one of the things that started me, making me think. I looked at the prayers in Islam and it is like - I went, prayed and finished, what did I tell God? Does he know anything about me? Yeah, he knows everything, but I didn't get to tell him, I didn't even know this () I didn't even know the meanings. That started making me study more. (Break.)
117	Q: Okay. When did you first think seriously about Christianity? What year was that approximately?
118	A: Like seriously? I would say 2003.
119	Q: Okay, let's say, when did you meet these Christians?
120	A: 2001, February.
121	Q: Aha, 2001, getting to know the Christians. --- And then 2003?
122	A: 2002 was when I asked the Lord to come into my heart, it was in the beginning of 2002. -- And I was



	baptised, -- I think, was it 2003, May? (She is a bit unsure.) Yeah, 2003 May is when I was baptised. ---
123	Q: Why did you get baptised? Was it your initiative, or did someone ask you?
124	A: I don't know, I never shared this with people. But when I look - back, look at everything, actually I was even afraid of baptism. But it was planned, we were in a group, and -- and I just went along. Actually, it was something which I would rather not have that day. But I felt, at the end I said "Thank you Lord!"
125	Q: So the people who were in contact with you, they told you that you should do that, or?
126	A: Yeah, in the church they were announcing and I registered my name. I did. But after later, I was afraid. I don't know why, but I was, you know, there was this heaviness. Like "Don't go, don't do it!" And it was planned. I was going along. Until the last day, I almost wanted to say no. And I even had this excuses of, which was true, I was afraid. In front of the people, and the water. I even told the pastor, "I don't want many crowds!" Usually the church is there, but that day they changed. They said, only the people who are baptised and their families. And just because of me. :-
127	But after, I said "Thank you God!" I don't know, something just happened. When I was baptised I thought, like, now I know. Everything became very clear for me. The salvation, and I started reading a lot, the Bible. And even before I was baptised, there were some times in the nights, I would be very afraid. And I would wake up and just pray the Muslim prayer. Many times. And fear -- yeah, it was a lot. --- For a while, I struggled with that. Because of the things that my family said to me. They come sometimes, and in the nights disturb me. You know, my father died years ago, and sometimes I would see him in dreams. He is like in heaven and I am in hell, () I would hear those things and see in dreams, even after I had said yes to Jesus, but sometimes in the midnight - you know there is this midnight prayer for Moslems where they say God comes closer and we can call. And I did that. Many times. --- Later, as years went by the Lord freed me of those things.
128	Q: After you decided to follow Jesus, in the beginning of 2002, did you then join a church?
129	A: Yes, immediately I did. :-
130	Q: What kind of experience was that? Did they welcome you? Or did you feel strange there?
131	A: I did! You know, I was dressed completely, I was also in my Ninja (face veil). :- <i>Buibui</i> is the black cloths and then there is <i>Hijab</i> , the one that covers the head. And then there is the Ninja. The Ninja is what covers the face. And that's how I was dressed when I started going to church. One, I didn't want to change my cloths. And second, I was afraid of people, so that they don't recognize me when I was going to church. So I went like that. And people didn't - I would just go where () only the pastor said hallo to me, the other people people didn't follow () I think almost after a year. I was scared in the beginning going to the church. It was completely what I did not expect. What I saw there was something I didn't expect. We used to think that there is a building with statues, with Mary -
132	Q: Positively surprised or negatively?
133	A: I was positively surprised. There was nothing - I enjoyed the first day, I remember the first, second, third Sundays, what the preacher was preaching, and I wanted to go back, listen more. And I did, I went back, without having one friend, except the pastors and the wives. And then they announced one time, the ladies wanted to go on a retreat. And they invited me, the pastors did. And in that retreat with the ladies is when they apologized that they didn't recognize me on the term I was with them. ((Interruption through son.))
134	Q: Coming back to the time when you first began to think seriously about Christianity. You said it was - :-
135	A: From the end of 2001.
136	Q: That was when you had this contact with the Christians.
137	A: Yeah.
138	Q: Okay. So what could we say triggered this question or this interest in Christianity?
139	A: One of the most, the prayers.
140	Q: Now, it started practically because you went to the course they offered. -- They offered a computer course?
141	A: Yeah.
142	Q: That was the initial -
143	A: That was the start! How I got the relationship. :-
144	Q: But then you were attracted by their way of living, friendliness, and all these things?
145	A: Yeah.
146	Q: And then step by step you got closer into these things.
147	A: Yes.
148	Q: Can we put it like that?
149	A: Yes! I did! You know there were times I didn't like because they were sharing and I wanted to stay away from them. There were times I said, "No!" And I wanted to stay away completely, but I - I - I

	missed them. Even when I didn't come three days, when I don't want to see them, still, I see myself walking to them because I liked them. Just because of the love. I was missing them. There was this time even, after I doubted, I started thinking, and comparing Qur'an and Bible, then I thought: "No, no, no! This is wrong! I have sinned! I am not going to see these people. I will stay stay in the house first." And I did that. And I lied to them. I told them, I am not allowed to go out. But actually it was me who decided that. And my family was very happy that I was not going out!
150	My auntie got a baby that time. So I told them: "You know I am supposed to take care of her. I am not allowed to go." But actually I wanted to stop, because I was feeling guilty of all the things I was listening from them. Then I stayed in the house and prayed, prayed, prayed. All this extra even <i>sunna</i> prayers that we are supposed to pray. I would spend almost half or all the day in the mosque, Fridays. I fasted. But still. Then I asked myself: "They shared with me about having eternal life if we accept Jesus Christ. But where is that in the Qur'an?" That was one of the questions I asked myself. Do I have that? If I pray, throughout all the prayers, fast, and dress well, will I still have eternal life when I have no answers in Islam? I didn't have an answer.
151	I kept asking that people, and people got mad, even my family. "These people are cheating you," they told me. And then while I was in this process, and I was still afraid to go out, then this lady visited me, the one who was teaching me. She came, she brought something for my auntie and the baby, the newborn baby. And she had her daughter in the car outside. She parked outside and she came in. I went and opened the door for her when she was going out. And she said: "C., do you want to come in the car and we talk?" Then I went.
152	I was fasting, and usually we are not supposed to be like in contact with Christians, or lie, or do anything that is against Islam, when you are fasting. But inside the car she said: "C., we are leaving, and thank you! Do you want me to pray before I leave?" And I said: "Yes!" Already my fast was nullified, just by that! And I joined her in the prayer, I listened. And she finished and she left and I went to the () Then I thought: "No! My assignment - that was my assignment, do good and God () And see if God will accept it. But after I did that for a month, at the end I asked myself, after I did all this: "Do I have the assurance now? That was one of the -- like after the prayers, the second thing, when I started searching and looking in the Qur'an, reading the Qur'an, and doing all things just to have assurance, but I didn't have.
153	Q: If you look back today, what would you say was the main reason why you became a follower of Jesus?
154	A: Why I became a follower of Jesus now? --- I would say, because he is the true God. The true way. The salvation. There is no other way. I have no other choice. That's what I would say. ---- And he is the best.
155	Q: Did you know that already at that time when you accepted him?
156	A: I came to know this after I was baptised. But when I was led in that prayer and I went along, - I didn't know salvation and (), I didn't understand trinity at that time. And I struggled. That's one of the things that pulled me back. -- The trinity thing I didn't understand. They tried to explain it in different ways, but I still had questions about it. But I think the more practical things, I also liked the way how the family was, the husband and wife relationship. -- That the husband is only supposed to have one wife, and one wife is supposed to have one husband. That was one of the things I liked. :-
157	Q: When you think of that time, what motivated you to do that step and say that prayer?
158	A: What motived me was, I watched the Jesus film. The healings he was doing, the power I would say! The power in Jesus. :- And I felt very destroyed and very down. I wanted God to pick me up. And I was told, Jesus can do that, if I accept him. That's one of the steps that led me to Christ.
159	Q: Because it was a time in your life where you were very down, very low.
160	A: Yes. ---- And I was not happy with my life how it was. At that time. --- You know, usually we depend on, especially women, we depend on our families and husbands. And I just finished high school. There was not going to be any training, I was to be married. So it was going to be like just depending (). I wanted to do more. I wanted to study, I wanted to work. I had no choice. And I didn't like it. But I couldn't say it. I just -- was going alone. But inside me I didn't want. I wanted more than that. (Break.)
161	Q: The final question for today: What changed in your life as a result of your conversion?
162	A: What changed in my life? (She laughs.) My relationship with God changed. --
163	Q: Can you explain that a bit? (She laughs.) In what sense?
164	A: You mean, like from when I was Moslem to now?
165	Q: Yes. From the time, if you look at the time before you followed Jesus, and the time now. What changes can you observe?
166	A: My relationship with God is changed because now I know that there is a God who loves me, who listens to me, who answers my prayer, I can go. For me this is very beautiful and wonderful. To go and talk to God.
167	Q: Is this a different God from the one you believed in before?
168	A: I would say it is. When I look at the characteristics, and the () in the Qur'an ().

169	Q: Yes, relationship with God. Anything else that changed?
170	A: My life is changed. Even just inside me. I am happy. Even in those times of troubles, I had no house, nothing, but I was very happy. I had peace. Before there was always trouble. What people think of you. Now I don't have those worries. I am just -- happy. When I have something or not, I know I have God. I like this change, God has blessed me a lot. He picked me from when I was very zero. I had no plans. I had nothing. When I left I just left my (). Today, God has blessed me with a wonderful husband, children. He has given me many families, Kenyans, Wazungus, people that I can go and cry today if I have need. I can share my joys with. He has blessed me in many ways. He brought me back, this house itself is a miracle! This is where I used to live before! Now he brought me back here in my own house. -- He has blessed me a lot. --
171	Q: How did you meet your husband?
172	A: Aah, I met him in K. hospital.
173	Q: Here he comes already! (Husband comes in.) We are just talking about you! (They laugh.)
174	A: He was working at K. hospital, he was there when I went there. And my going there was another story. :-
175	(Summary: The friends of F1 were looking for a job for her and brought her into contact with a hospital outside of Nairobi. F1 first understood this to mean that her friends no longer wanted her around. At the same time her mother put pressure on her to get married. But she did not want to marry a Kenyan. Reluctantly she applied for the job and was accepted as a translator for the Somali patients. Right on the first day she met her husband to be who worked at the hospital as well. He invited her for lunch and slowly their relationship developed.)
176	Q: Very nice! --- Coming back to the changes in life. In terms of outward things, you didn't change your name?
177	A: No, I didn't change my name.
178	Q: What about other cultural habits, clothing? Eating habits, or anything? Was there any change?
179	A: I haven't changed much. Just maybe a few things, like we eat, when its only us, we still eat most of the time like, because we usually eat from one plate. We still do that. But when I have people, like - allow me to use this word - Wazungus - (She laughs.) :- Or other Kenyans, we use like - different plates and eat like they do. But my dressing, I haven't - some times, very few times - I do, when I am in a company with only Kenyans, or I am with my Wazungu friends. Sometimes I do, but very rarely. When we go out of Nairobi, for retreats or something, and there are no Somalis. But with Somalis I am not changing my cloths. I don't want to - because what they think of being a Christian is, if I change my cloths that is what they think it means. That's what I used to think of Christians. And I said, even though I love wearing pants and skirts, sometimes - like this one in the morning I knew it was hot, but I just had to take it, because you know, I didn't want them to feel like that I am not dressed modest.
180	I carry my kamsari so when I am out, in the house I don't use it, but as soon as somebody from the Somalis knocks on the door I put it on. To be just like them. Even my name. Because that's what they usually think. My family will think, or even the Somali community. Because they know Kenyans change their names. But for us, they will think we became (). Some even think that I became a Christian because of J. (her husband). Because there are some ladies who get married to Kenyans. And they think every Kenyan is a Christian. That's what I used to think also. But it is not! Then I said I will just - keep my name! I don't know, my name, may be, which I don't know, if the Lord speaks, but this is how I feel. I like my cloths.
181	Q: You keep saying 'Kenyans'.
182	A: (she laughs) Yeah! Not Somalis! :-
183	(Summary: They talk about the fact that even though she is a Somali with Kenyan nationality, she differentiates between other Kenyans and Somalis. She explains that she started to think this way once she got involved in ministry among Somalis and that this is the way her colleagues talk. Back home her people don't make this differentiation.)
184	Q: Okay, I think this is enough for today. Thank you very much!
185	Second part of interview taken on 22.05.2008 in Nairobi
186	Q: Thank you very much C. for being willing to do this interview! We have looked at the general story of your conversion last time. Today we want to reflect about a few things and try to get a few more details to understand a bit more what happened. -- As you look back at the way you became a follower of Jesus Christ, would you say that there was a development, a process, in your conversion experience? ---
187	A: I am not very fluent in English, but I think I would say it was a process. Yeah.
188	Q: In which way would you say there was a process or a development?
189	A: As I told you before, like when I was led into a prayer to accept Christ into my life, I didn't really

	understand what salvation was. But I just liked the person - Jesus Christ - who was mentioned in the Bible, and about the God in the Bible. And just because of circumstances in my life I needed God and I just -- I don't know, something just pulled me toward doing that. And my longing to wanting to talk to God. When I found out the other way of prayer, the way Christians were doing it, I felt like, yeah, this is it! In this way I can do it. I can talk to God. But then, little by little, I came to understand salvation through Christ.
190	Q: You shared with me a number of events that happened already before you got to that point where you prayed in order to received Jesus. What I would like to ask you now is this: I have some papers here. If you look back on the story of your conversion, how you became a follower of Jesus, what would you say are the main important stages that you went through? Let me give you an example. I think you were growing up in a Muslim environment, in a Muslim family, and you were going to school. In school, you told me once, you were not so faithful in practising everything that Islam requires. But then after school you were really eager to be a very good Muslim. So we can detect one stage in your life, that would be the time in secondary school, when you were not so eager and faithful in doing everything Islam requires. But then there was another stage, later on, where you were trying very hard to being a good Muslim. Is that correct?
191	A: Yeah!
192	Q: So that we could count as two different stages. If you look at your life, and the way you think in terms of religion and God, important stages where you see a difference to what was before. And I would like you to write down these main stages. Not every single detail. But the main stages where you really see - and then a big change happened. Something quite important happened. Something was different. For instance, if we say --- in secondary school: How would you characterize your religious life during that time?
193	A: I think, as I said, I wasn't very faithful, like following everything that I was supposed to do, especially the dressings, and prayer life, and even reading of the Qur'an and those. I wasn't --
194	Q: Yes. So if we just write: "Not very faithful in following Islam."
195	A: Yeah.
196	Q: That would be one stage. "Not very faithful in following Islam." And we say, this is number one. We do the counting, the numbering, later on. So this would be one stage. Then after that was the time after secondary school, yeah?
197	A: Yeah. I wanted to be a good Muslim, and I tried to do that.
198	Q: (writing down) "After secondary school --- trying to be a good Muslim." Okay, that would be a second stage. You see, there is quite a difference in your attitude. Okay. Now, from there on. What would you say is the next stage? Would you like to write it down? Or shall I write it down?
199	A: You can write it down!
200	Q: Okay.
201	A: I don't know, I think the first thing that - like, changed in me also, was my relationship with Christians, because I never used to like. And when I met these missionaries, something in me changed completely.
202	Q: Your attitude towards Christians.
203	A: Yeah.
204	Q: So, relationship to Christians? May be we can call it that? "Relationship to Christians." And you had a positive attitude?
205	A: In the beginning I had a negative attitude, when I met them. And then something inside me changed. They are a good people.
206	Q: "Change from negative to positive attitude." Is that correct?
207	A: Mmh.
208	Q: Okay. And then? What changes came after that?
209	A: Mmh --- I don't know, after I heard -- some things in the Bible, I was shown some verses that were contradicting the Qur'an. Somebody just questioned my faith. And I started thinking. Like doubting. You know the Qur'an - :-
210	Q: May be that would be a good key phrase to word it: "Doubting the Qur'an."
211	A: Yeah, I would say it. And the whole of - yeah, Islam.
212	Q: Ah, questioning?
213	A: "Questioning," and also - then there was a time I started comparing the Qur'an and () Christianity, the few things I learned.
214	Q: "Comparing Islam and Christianity." Yeah. What would be the next one? You shared with me that you went back to your family, to your home. And your family tried very hard to convince you of the truth of Islam, and brought the sheikhs and so on.
215	A: Yeah.

216	Q: Would we count that as another stage? Another important step?
217	A: Yeah. A very important step for me was when I decided to finish what I started. What I started studying, hearing about Christianity. And things about God in the Bible. And then when they took me, it was like, now I can't know any more. Because I had questions I wanted to know more. So I decided, whatever it takes, I will go back and finish. Whether it's the truth or the right. And that's when on the road the bus got stuck. I would say I () at that time. Although I didn't know what to do.
218	Q: Okay, let's go step by step. (Laughs.) There are several things. One is that the family tried to convince you of Islam.
219	A: Yeah.
220	Q: Let me write this one down: "The attempts of the family to convince you of Islam." -- And then you decided at that time: "No, I want to go back! I want to learn more about that."
221	A: Yeah.
222	Q: So, "Decision to go back to Nairobi, to learn more." -- And then in the process of going back to Nairobi and running away, so that no one would notice, you had this experience in the bus.
223	A: Yes.
224	Q: And the bus got stuck and you were very scared,
225	A: Yeah, I was desperate, and somehow I just felt - some hope in the prayers that my friends were doing. And that's when I prayed for the first time in Jesus' name.
226	Q: So, can we say, "Desperate prayer"?
227	A: Yeah.
228	Q: "In Jesus' name"?
229	A: Yeah.
230	Q: That was in the bus. And your experience was?
231	A: Aah, God answered me. Jesus answered me at that time. He said, "Yes, I am the truth!" Because I was struggling with that.
232	Q: "Jesus answered and he also made it clear, I am the truth!"
233	A: Yes. He did. --- Then I came and I continued with the Bible studies.
234	Q: Okay. And you continued with Bible studies. And --- you shared there was this incident with the family confronting you? All the relatives?
235	A: Yeah. That was when I came back. They did that. And after that is when I accepted Jesus.
236	Q: When they confronted you, may be we can say: "Confrontation with family"?
237	A: Yeah. :-
238	Q: And that, if I understood that correctly, led you into a time when you were "very low and desperate."
239	A: Yes.
240	Q: Emotionally that was probably the lowest point in your life, at that time?
241	A: Yes. --
242	Q: And then, out of that time -
243	A: After when I left is now when I went to these missionaries and I told them what happened, and I was crying. I was crying and I -- I was like, I don't know what to do. I just felt like, I wish I was dead. I just wanted to run out of -- Kenya and Nairobi. Just hide myself from my family. And not even thinking of Christianity. I was just confused - and very down. So they told me that whatever they told me was not true, that Jesus would save me by accepting him, and he will help me. And he has a good future for me. That's when I said, yes, I want that! And they led me into prayer.
244	Q: So, can we say: "Decision"? How would you describe the decision, "to follow Jesus" Or?
245	A: I don't know. I didn't understand at that time about salvation. Even after that, when I was a few times in Bible study and they were teaching about the trinity and this, I was confused. I didn't know. I would say, may be I didn't like it! (She laughs.) At that time, the trinity things, you know! So many good things in the Bible, about Jesus. But why these three gods? That's how I was still thinking, I would say.
246	Q: You prayed first when you were alone? And later on they led you in a prayer?
247	A: Yeah. When I was alone I just prayed for help. I said, I need this help. And Jesus if you are true, can you tell me, show me. And I felt, I didn't know what to do. I got scared and also confused. I couldn't even talk to somebody about it. I didn't even talk to them about it at that time. Later some time I did. At that time I didn't know what to do. -- And, after they led me -- there was still fear. For even months, or even a year after that. But the good thing, I just continued in the company of Christians. That's what helped me. I completely started changing. My relationship from my former community friends, into being around many Christians. Even if they were one or two. My relationship changed.
248	Q: Okay, we will come to that time in a moment. But just about this - this is a very important, crucial, moment in your life. So you were very low, and you talked with them, they encouraged you to think about Jesus, that he has a future for you.
249	A: Yeah.

250	Q: And then you prayed alone at home.
251	A: Oh you mean at that time? No, I didn't. When I prayed alone was when I was in the bus. When the bus was stuck. That was the only time. So when I came and I shared with them, and I was very low, and she told me all these good things about what Jesus wants, that he loves me, and that he has a good future for me. And she asked me the question: "Would you want to receive him?" And I said, Yes!
252	Q: Okay, that straight away?
253	A: Yes.
254	Q: And then she led you in a prayer?
255	A: She led me in a prayer, yeah.
256	Q: Okay. -- Why were you praying at that time? What were you looking for?
257	A: I was looking for -- love and relationship, and I would say, hope for life? Because I felt I had no life. Because my family don't want me. I was to get married and that's not going to happen. So -- I think -- that's -
258	Q: So how could we - name this? Decision to follow Jesus? Or prayer to receive Jesus? --
259	A: I don't know. I would say, a desperate prayer for hope? I don't know.
260	Q: A desperate prayer for hope? Okay, let's put it that way. -- "A desperate prayer for hope," with the missionaries?
261	A: Yeah.--
262	Q: And then, from that time on, you were - studying more about the Bible.
263	A: Yes.
264	Q: And getting into fellowship with Christians-
265	A: Yes.
266	Q: And all this. Okay. Could we term that: "Learning to be a Christian"? Or "fellowship with Christians"? Or how could we summarize this? --
267	A: I don't know, I would say, like may be "a change"? I don't know! "Community"? Like now, most of my time I am going to spend with Christians. And I moved out completely.
268	Q: "Communion with Christians"?
269	A: Yeah.--
270	Q: And that was then also a time when you "learned a lot about the Christian faith?"
271	A: Yeah! I continued on learning. But it still, most of the time I struggled. () about the trinity things, and these. But I went, I just liked every day's lessons and just continued learning until -- my baptism came.
272	Q: Baptism would be the next step then?
273	A: Yeah.
274	Q: How did baptism change your life?
275	A: I don't know! I don't know how to exactly explain it, but it has been a big change in my life. Since I think I was baptised. Until the day I was baptised, I didn't want. I don't know. Something just kept --- telling me not to. I think mostly for fear that - my family might find out, or even just going into the water in front of people. So many excuses just came in my mind, telling me not to. And we were three of us. We should have done it in front of the service and I told the pastor that I can't. I had also seen people who had been baptised, and you come out, and the cloths stick, I don't know, those things I was afraid. And he said, okay, we can do it in the afternoon. Just friends and family can come. And that's how it was.
276	But () I remember that day, people like the fellowship, wanted to make celebration and this. But I wasn't happy about it. They wanted to come and I told them: No! I went. But after, I went happy and excited, to the fellowship! Somehow things changed! I just went back and studied on my own. Reading in the Bible more than ever. I don't think I read it like that now. That time I did.
277	Q: After the baptism?
278	A: Yes. For months. I had a small room and I just -- locked myself in and read and pray and fast. And just things, I started understanding the things in the Bible, salvation. --
279	Q: Okay, "baptism, big change in my life. More understanding."
280	A: Yeah, more understanding of God and his salvation.
281	Q: You also mentioned that you had some doubts, whether or not it was right. When was -
282	A: That was before I was baptised.
283	Q: Was that before this prayer with the - this prayer of hope -
284	A: Even after that. In between that and the baptism.
285	Q: So we can say doubts?
286	A: Yeah. And fear. A lot of fear.
287	Q: "Doubts and fear." So that is somewhere in between here. -- Well, I think we have already somehow made a sequence here. We start with secondary school. After secondary school would be the second part. We just check together if the sequence is okay. Then comes the relationship with the Christians, the change from negative to positive attitude. Then we have a time where you were doubting the Qur'an,

	questioning, comparing Islam and Christianity. Then the attempts of the family to bring you back to Islam. Then your decision to run away, go back to Nairobi to do more studies. Then the desperate prayer in the bus in the name of Jesus. Confrontation with the family, where you were feeling very low.
288	A: Yeah.
289	Q: And then the desperate prayer for hope with the missionary. Communion with Christians, learning about the Christian faith, but also some doubts and fear. And then the baptism and quite a big change after that. More understanding and so on. Would that be somehow correct?
290	A: I think, yeah.
291	Q: Then let me just number this for my sake, that I can figure that out a little bit. (He puts numbers to the stages.) Now lets move to the next question then. This is 23. We want to look at different phases of your journey to Jesus Christ. We have identified 12 different stages, but we want to group them together into five main phases. Let me give you the phases first and then I have a few questions for each one. Phase 1 would be the time before you began to think consciously about the Christian faith, before you even started to consider the Christian faith. That is one time. Then, phase 2, the time when you became aware of the Christian faith. The third one is the time when you interacted with these ideas and you studied about and thought about it. Then the fourth time when you decided to follow Jesus Christ. And the fifth phase then the time since you had begun to follow Jesus Christ. We want to group these times into these five phases. And then I would like to see: What did you know about Christ and the Christian faith at that time? What was your attitude towards Christ and the Christian faith? Did you take any decisions to do something? And how long did it take to move to the next phase? It sounds a little bit difficult, but we will go step by step and then it will become more clear.
292	A: Okay.
293	Q: Phase 1, we are talking now about the time before you began to think consciously about the Christian faith. I think this will be mainly when you were in secondary school, and after secondary school. What did you know about Christ and the Christian faith at that time?
294	A: You know the things that I know now. I () that Christians drink, beer and -- and they don't dress well --- and they worship three gods. ---
295	Q: What did you know about Christ?
296	A: Christ? Nothing.
297	Q: Nothing. --- Now, Isa is of course also present in the Qur'an, in Islam. Where you pretty much aware what the Qur'an teaches about Isa, that he is a prophet?
298	A: Yeah, I knew that he was a prophet. That he was born of Mary virgin, through the Holy Spirit of God. That I knew, I was taught.
299	Q: You were taught in Islam.
300	A: Yeah.
301	Q: Okay. Then at that time, what was your attitude towards Christ and the Christian faith?
302	A: At that time? Well, what I knew was that Christians worship Isa, and that they say that he is the Son of God. That's what I knew about.
303	Q: And what did you think about that?
304	A: I thought it was, what do you call, like, -- when you say () difference about God -
305	Q: Blasphemy?
306	A: Yeah! That's what I thought!
307	Q: Aha. So you were thinking in a negative way about Christians?
308	A: Yeah. -- That they were wrong, that they will go to hell.
309	Q: Did you have friends, Christian friends in school?
310	A: Girls? Yes I did. But they never shared. And I would not even listen.
311	Q: But where you good friends? Just normal - as human beings?
312	A: No! No!
313	Q: You weren't close with them?
314	A: No, I have never been close to any. -- I had close friends, teachers, whom I liked and they liked me, but we never talk about - the ones who were at my home-place, actually we make them to be Muslims! They become Muslims. It's because some of them want money, or because they want to marry a Somali girl.
315	Q: Okay. Then let's move to the second phase. Phase 2, this is the time when you became aware of the Christian faith. Now this is then mainly the time when your relationship with Christians started, and - I think doubting the Qur'an will come later, in the next one. So phase 2, when your relationship with the Christians started. What did you know about Christ and the Christian faith? Was there anything new at the beginning?
316	A: What I knew about the Christian faith? I found out that they pray a lot. And they prayed in Jesus' name. Yeah. And they () Jesus and God was the same thing. That's what I realized.

317	Q: What was your attitude towards the Christians at that time?
318	A: I liked the prayers, but not “in Jesus' name.” I still thought that was wrong. And thinking Jesus is God also, I felt that was wrong.
319	Q: Okay. And the people, the Christians?
320	A: I liked them.
321	Q: At that time, did you take any decision? Did you decide to do anything?
322	A: Something that I decided inside me was to spend more time with them. I liked their company. I decided to do that.
323	Q: Can you give any time frame? How long did it take until you started interacting seriously with the Christian faith?
324	A: I think it took months, like five, six months they could not talk to me because I was refusing. But what they did was prayers from the beginning. They would pray.
325	Q: Five / six months from the time you got to know them until the time you -
326	A: When they started sharing - and I let them do it.
327	Q: Okay, this brings us to phase 3, which is when you started doubting the Qur'an, and also the time when the family tried to convince you, to go back to your home, and the decision to go back to Nairobi, the prayer, the confrontation with the family. Lots of things happened in this! Okay, let's see!
328	So we are talking about this time when you started to interact more with the Christian faith. You heard from these Christians, they started to talk more, you had questions about Islam and Christianity, then there was the family taking you back to ..., trying to convince you of Islam, you decided that you would go back to Nairobi to learn more, you got stuck in the bus and had this desperate prayer and experienced how Jesus answered, and then back in Nairobi there was this confrontation with the family. I think this all fits somehow in this phase of interacting with the Christian faith, with these new ideas. So the question is: What did you know about Christ and the Christian faith, or what did you learn during this time?
329	A: I learned about the power, that God is powerful, that he is loving, he is love. And that he is everywhere. He has good plans, that God has good plans for me. ---
330	Q: Anything new about the faith of the Christians?
331	A: I knew that in the Bible there was eternal life that I loved. :- I believed in Jesus Christ. --
332	Q: Did you talk a lot about sin and salvation at that time?
333	A: Yes, we did. -- We did talk, but I struggled, accepting that Jesus died. I thought () but I will get saved by that. I struggled with that a lot. --
334	Q: What was your attitude towards Christ and the Christian faith at that time? During these events?
335	A: I will say it was positive. ---
336	Q: What attracted you most? Was it God the father? Was it Jesus the son? Was it the fellowship of the Christians?
337	A: One was the fellowship of the Christians, and also - yeah, I had learned of the healing also, that Jesus heals. I think it was just the hope in Christ. At that time I didn't know exactly the eternal life, the forgiveness of sin. But, just hope of - life. You know, that he has good plans for me. -- And my family was saying, now you are finished. That's what they thought of me at that time.
338	Q: At that time, did you take any decisions?
339	A: I think, after the confrontation with my family, I think I did. I tried to accept what they told me about Jesus, that God has a good plan for me. And he is powerful and he can change my life. That I did. I wanted - I tried to believe in that. I took it. And it helped me continue in the Christian community.
340	Q: Was that the time then when they prayed with you?
341	A: Yeah. After that I changed. My time with the community, the one I belonged with before. And I started spending more time with Christians.
342	Q: Even before that, you already, when you were in D., you decided that you would go back to Nairobi. That was already a decision you made. I want to go back.
343	A: Yeah! When I was at home, when they took me home. Yes, I decided, I will go back and continue studying. I felt, I don't know, just something inside kept telling me I should continue, finish.
344	Q: How long, what time, how many months or weeks are we talking about? From when you seriously started thinking about, “Is the Qur'an true? Or is Christianity true?” to the time - ahm -
345	A: I don't know the exact dates, but I met this people in 2001 - yeah, 2001 February is when I met them. And they started sharing with me around - :- And we have been friends. For these months I was going for computer classes, I was teaching her language. From the beginning they would pray always in my presence. But never shared. Whenever she started I stopped and I told her I am not coming back any more, I don't want to hear. It is sin for me to listen. And they respected that. And I went. And she started, and I started listening and accepting. I think after like - it was in June, July. And then I went on in the Bible study and through all this, I think in the next year - was it in February? In the next year is when I did that prayer.



346	Q: So you met them in February, took about five / six months where you were a bit careful, and then you became more open and they shared more?
347	A: Yeah.
348	Q: So it was from summer 2001 until early 2002?
349	A: Yeah.
350	Q: Okay. --- Just to have some idea how much time that was. -- Then comes the time when you actually took that decision, this desperate prayer for hope, communion with Christ. --- How can we best describe that? Would you say that this is all one period that goes together? Making this first desperate prayer to God, and then growing more and more, having the doubts, and then finally baptism when you where really clear - or?
351	A: Yeah. I will say for me it is - I don't know, two? Even though I had prayed, like accepted Jesus in my life, but I was still doubting some things. I had fears, I didn't understand the trinity and those things. Even though I was in a Christian community, still I had many questions. But then, after, when I decided completely the last minute to be baptised, after that I - like - the doubts completely left me and I had no fear any more. And I could tell people, "This is what I believe!" In the beginning I would hide and I could not even share, because I didn't know what to tell them. I didn't understand. And I don't know, somehow God just -- showed me. And I would say, it was after - because I struggled with that baptism, to be baptised. And then I decided. I don't know, the Lord helped me to go through that. For me it is like two phases. Because when I did that prayer I had no idea of many things. Like the big things, the important things. I was going into the water, but I didn't understand salvation at that time, completely, and the trinity.
352	Q: From this desperate prayer till the baptism, how much time was there in between about?
353	A: It was a year. :- 2003 May is when I was baptised.
354	Q: Yeah. Good. And this was basically a time when you learned things, so you were growing during that time?
355	A: Yes! I did. I learned a lot. The Lord touched me.
356	Q: Aha. And towards the end of that, was then the decision that you will be baptised?
357	A: Yeah. ---
358	Q: Okay. And then from the time of baptism was then the time since you have begun to follow Jesus Christ.
359	A: Yes, I did. Completely, after that. --
360	Q: Okay. Now, I want to approach this whole process or this journey of your conversion in a little bit different way. I have some things written down on my paper. This is question 24. There are these five phases that we just mentioned. Before you started thinking about Christianity, your first encounter, and so on. I have different stages written down here. I just want to see whether or not you can say that this is a time, yes, this was present in my life. This would describe me at that time. For instance, if we take phase one. This is the time before you started even thinking consciously about the Christian faith. Was there a time you were indifferent towards Christianity?
361	A: Yeah. :-
362	Q: Did you long for a deeper experience in regard to faith, at that time? Was there a desire in you to have a deeper experience in faith and religion?
363	A: I did long after I finished high school. That's when I tried to be a good Muslim. Like seeking God and trying to do everything. :-
364	Q: Realization that Jesus is more than a prophet.
365	A: Yeah.
366	Q: Did that come at this time already?
367	A: That was when I - that's what I think led me to the prayer that I accepted when the missionaries asked me.
368	Q: At that time you realized already that Jesus must be more than a prophet.
369	A: Yes.
370	Q: But you still struggled with the issue of trinity.
371	A: Yeah. :-
372	Q: Grasp of implications of the Gospel, standards of a Christian life. That means, at that time, did you understand something about what the Gospel is, how it can help people, and so on?
373	A: No.
374	Q: You didn't think much about that?
375	A: Yeah.
376	Q: Awareness of the fundamentals of the Gospel through reading the Bible? That you started to understand? -- Now this one, the grasp of the implications is more that someone understands, if someone follows this teaching this would be good for his or her life. Whereas the next one is more: Did you

	understand something about the basics of the Gospel? Sin and salvation, the death of Jesus.
377	A: I didn't at that time. But I think that -
378	Q: The grasp of implications, would that fit? That you understood, somehow that there is hope in Jesus and -
379	A: Yeah!
380	Q: That God has a good life for you?
381	A: Yeah.
382	Q: I think from what you shared, that would fit. So I think we should tick this and leave the next one. :-
383	Q: Realization and confession of sin, repentance.
384	A: I don't think this was.
385	Q: That wasn't there at that time. Then we just make a dash.
386	A: Even if the prayer they led me in, these words were in it. But I don't think I (). :-
387	Q: Decision to act. -- That you decided to do something now.
388	A: Yeah, I did. I changed completely, from my community - to be in the Christian community. :-
389	Q: Realization that real submission to God is through Jesus. Was there any sense that you realized -
390	A: I think I did. Yeah.
391	Q: It's a bit this - you know Muslims emphasize that you need to submit to God, Islam - submission to God. Was there some understanding if you really want to submit to God it must be through Jesus?
392	A: We have to accept - at that time I - like going through Jesus because he is the one who died for my sins. But at that time I didn't really understand that. I just understood that Jesus is very important in the Bible. And he is very important for God in the Bible.
393	Q: Well, we can put a question mark here. () No problem, this is no exam! We just want to figure out how it was in your situation. :-
394	Q: The next question is, when did you begin to consider yourself as a follower of Jesus Christ? When did you have this understanding, now I am following Jesus Christ?
395	A: After I was baptised. :-
396	Q: Question 26. If we can look again at this journey you went on to meet Jesus Christ. We now want to look at what factors contributed to your conversion. That means, what helped you in understanding more, in learning something more, in wanting to do something? May be we can just go over the phases again briefly. :- Now in the first phase there was no interest in Christianity, so we can forget about that. So we start with phase 2. :- What made you start thinking about the Christian faith, becoming aware?
397	A: I saw how this Christian couples lived.
398	Q: So the life of the Christians.
399	A: Yeah. :- I think also the love that they had. That they loved me. Even though we were from different places. () I just felt a big love. :-
400	Q: Then at the third phase, when you were interacting more. They were sharing something about the Christian faith and you were asking questions, comparing with the Qur'an. What was important at that time? How did you learn something new?
401	A: How I learned something new?
402	Q: From their talk? From what they shared?
403	A: Yeah! This what they shared. Yeah.
404	Q: Did you read?
405	A: No, I didn't. --
406	Q: So the sharing of the Christians, the discussions you had. And ah - I think observing their prayers also.
407	A: Yeah. From the beginning, I did, yeah. --
408	Q: Then, at the time when you decided to follow Jesus, or when you made this commitment, the desperate prayer, and later the baptism. What kind of things were there happening, or helped you to change your mind, learn something?
409	A: I think what completely changed me was, ah, how my family treated me and how this other people treated me. It was completely different. I had acceptance from these friends, Christian people. And I also watched the Jesus Film, just before. I think I was led to that prayer.
410	Q: Was that after your confrontation with the family?
411	A: Some days before that.
412	Q: Before the confrontation?
413	A: Yeah. I think in the same week.
414	Q: Okay. And then, if you think of the time before baptism and after baptism. Was there anything particular?
415	A: () The Bible, and also some books. Chronological Bible study I did.
416	Q: And then, since the baptism? Where there any other things coming?
417	A: I continued in Bible study, fellowship and church. --- And, like – devotion -

418	Q: Okay. Very good! Now, let's go to this question here, 27. Did any of the following contribute to your conversion? :-
419	Q: Watching TV or video?
420	A: I think I would say that was also much.
421	Q: Much, aha. You haven't shared about that yet.
422	A: I watched the Jesus Film, like, many times. And some films of - Noah, and the Old Testament stories. -- But TV was one, yeah. You know, when I started the relationship with these people, and there was some interest coming, and I liked the way they lived and everything, and I'll come home, and you know, we have this family channel in the TV. And started putting it on. And then there was this guy always who preached about - mostly it was marriage, relationship - husband and wife, and about our tongues, how we should control them, and this. And I shared with my auntie: "Come and see!" And we started like, what time does it come? Which days? We started following it up.
423	Q: You liked to watch that?
424	A: Yes! I think that are the few things, the only programs I watched in the TV. But I repeatedly watched the Jesus Film in Somali and English.
425	Q: Okay. Would you say that is "some" or "much"?
426	A: Some! I think - I don't know - some. :-
427	Q: Miracles or observing the power of Christ in a certain situation?
428	A: --- Mmh, I would say, the power of Christ in the Bible, when I watched the Jesus Film and all this. And even this reading the Bible myself, I -
429	Q: Okay, that's in the Bible, yes. But you didn't particularly -
430	A: No!
431	Q: - see that in your friend, or suddenly were healed, or anything? Okay. Then just tick "not at all."
432	A: Well, there were times I felt - protected by God. Like something would have happened, but nothing happened. Or this time, about the bus, that was like a miracle for me. It was an answer of prayer also!
433	Q: Okay! Then may be we can tick "some"?
434	A: Yeah! :-
435	Q: How has your perception of God changed during the process of conversion? Your understanding of who God is, what he does. Has that changed during this time?
436	A: Like from --
437	Q: From the time you were following Islam, from the time you were in D. (her home area), secondary school, after secondary school, trying to be a good Muslim, you had a certain understanding of God – to the time you are now. What has changed about your understanding of God?
438	A: I think there are things that changed. That God is love, and that he does not want people to go to hell. -- That he has created us in his own image. -- And he has good plans and future for our lives. -- God understands all our (). God is everywhere - even everywhere.
439	Q: In Islam it is not that he is everywhere?
440	A: They say he is everywhere, but he is not. He can not be in the bathroom, in the toilet. He is just up there in the seventh heaven. And he can see everything from there. But () they would say () God is everywhere, but if he can not be in the toilet he is not everywhere.
441	Q: Now would you say, - do you believe in the same God, but in a different way than before, or - ?
442	A: For me he is completely different. Yeah. I don't know, yeah. --
443	Q: Even though Muslims say, like Christians, there is only one God, he has created us, he is almighty? You would still say, this is a different -
444	A: No, because of the characters of God in the Qur'an, I will still say no. He can't be the same. Because Allah is very busy, feeding hell. And our God, the God in the Bible does not want anybody to go to hell. Yeah.
445	Q: Okay, we come to the last question. In your process of conversion, what do you consider was the role of God to move you towards a decision for Christ, and what was the role of other Christians, to move you towards a decision for Christ? So first we ask, in this process where you understood more and more about God, and you came closer to Christ, - what was God doing in this? -- As you look back today, what was clearly God's work?
446	A: One thing I would say, what made me take many of the steps I did, God put - I don't know, I had this hunger. Like, something was missing from my life, that's how I always felt. And I felt - just, I don't know, until I got, until I finally understood and accepted Christ. Before that I wasn't satisfied with my life. I had a longing to communicate with God, and that one I found.
447	Q: Would you say this longing comes from God?
448	A: Yeah, he did!
449	Q: He put that into your life?
450	A: He did! Yeah.

451	Q: Okay. And the role of Christians? What did other Christians do?
452	A: They loved me and they shared with me about the love of God. --- I don't know what God did. May be what I went through is not just what I told you. If I think back, every day, what happened, it's a lot! And I decided to leave my family, and I just finished high school from D. (her home) with no good grades. I had nothing. And today I have, I would say I have everything. And that is God! I don't know how to say that.
453	Q: That's the blessing in your life then!
454	A: Yeah. He has given me other families. People today I would call "mother" and "dad." He has given me his promises.
455	Q: Okay, we are through here.
456	(Summary: The interviewer mentions that her brother had indicated in his interview that the family was less fortunate, whereas she said it was more in the middle. She clarifies that before her father died the family did well, but after his death they suffered economically. For her brother, who is younger, the experience of not having enough was more prominent than for her.)
457	Q: Well, I think this is it! Thank you very much! We will stop here.

## 15.11 Interviewee F2

1	<b>Interview F2</b>
2	First part of interview taken on 26.05.2008 in Nairobi
3	(Interview was done with an interpreter from English to Kiswahili and back.)
4	Q: In my research I want to differentiate a little bit between various social or economic levels of the family. So I want to ask you, the family where you grew up, was this a very poor family, disadvantaged or was it more a family in the middle or more a very rich family?
5	A: My family was depending on fishing and some times we get something, some other times we don't get anything, so we were from a poor family.
6	Q: Okay, and in terms of education, did you go to school and which level did you complete?
7	A: I went up to class 4 and I dropped out because the family could not afford to pay for my school fees.
8	Q: That is four primary?
9	A: Mhm.
10	Q: And what are you working right now, what job do you take?
11	A: I am sewing and design flowers on clothes.
12	Q: You work in the A. Project? (A social project in a slum area.)
13	A: Yeah.
14	Q: Do you have any other job besides that?
15	A: Apart from that I also do hair dressing and so I go from one saloon to the other to do -
16	Q: Hairdressing?
17	A: Yeah, for some jobs there and I do that because I don't have income to start my own hair saloon.
18	Q: Okay. Now I want to give you some chance to share your story and this is the most important question for today. You can take as much time as you want. So the question is: Can you tell how it happened that you decided to follow Jesus Christ as your Saviour and Lord?
19	A: What made me decide to follow Christ, it was the Bible studies that I was attending on Saturdays. So through the Bible studies I made my mind to follow Christ.
20	Q: Just give us a little bit more details about how this happened. Maybe if you start already in your home in B. area and how you came to Nairobi and then how you got in contact with these people who were doing the Bible study. So we want to know a little bit more about your story! (She laughs.)
21	A: My husband passed away in 1994 and after his death that is when I decided to come to Nairobi because we did not have anything, and so having also to take care of the children I decided to come to Nairobi to look for a job. So when I came to Nairobi I joined a group of women whose life style was not desirable so I got into drinking and chewing miraa with them and it wasn't really a good life style. Every Friday at night we will go to discos and at that particular time I did not have any financial means and I had no otherwise but to go with them. So I had to do what they were doing because I was living with them.
22	But we had some neighbours and we will observe them, they will be dancing, singing, reading the Bible and because I had come from a Muslim background I did not have any knowledge of the Bible at the same time although I was doing what I was doing with these ladies that I was living together, I wasn't happy about that life style. Somehow looking at the neighbours who were going round, singing and shouting and preaching, I wasn't comfortable being from a Muslim background and I would tell myself that they are disturbing us. That these pagans are disturbing. And so being again drunk and having

	chewed miraa we will start laughing at them and telling ourselves that they are wasting their time.
23	Then one of the neighbours, a lady by name C., because she had a big place; it is her house that we were using to drink and to chew miraa. Herself C. loved the white men who used to come and preach and she loved them because they could give her some money. C. also was loved by the white men who used to come because she was a good mobilizer of women. She would gather them and tell them come and listen to the white men they have something to tell the women and something that can really help them to built a good future.
24	So every Saturday we will come together and we will go out, but all of us we were from the Muslim background. D. (an expatriate lady) also used to come and she would put on clothes like a Muslim lady, and for that we really liked her. And so many will really praise her and point to her as an example of a white lady who has become a Muslim. We did not really know her aim, what it was. And so we continued like that and after two years she opened the sewing project. So C. told us, now you can see that really the white lady wants to help the Muslim ladies, so we have to stick together as a group so that we can progress together.
25	So up to date we are only remaining three of us, of those who started the project, the rest have left already. The reason why I stuck with them is because of the kind of life I was leading. It wasn't a good life at all that could please God. So I went forward and they prayed for me, so I surrendered my life to Christ. And from there I started noticing that my life was changing for the better. So the ladies that I was with before, when they heard that I had given my life to Christ, they started stigmatizing me that I have contracted Aids because it is only HIV positive people who give their life to Christ. So I left the house where I was living with these ladies, I went to live with another mama and I stayed with her for two years, then I got a job and from that I also now rented my own house.
26	In 1997 I went for water baptism, and from there my life changed for the better. I stopped drinking, and even stopped also the habit of sexual immorality. Before I gave my life to Christ, I will go to my brothers places and take them out, go and drink with them and their wives were not happy at all. So after I gave my life to Christ, my sisters in law could not believe it, they were actually telling me: "You are pretending! We will see if you will last!" But later on when they saw that I was going there, I am sober, I am not drunk, I will just stay there until I come back, and I will not take my brothers to drink with them, they started now believing that indeed, I was born again! So actually because of that my sisters in law started loving me and being friends to me because they had seen for sure that my life had changed for the better and that I was really born again.
27	The chapter that touched me so much and that led me to Christ during the Bible studies, were some of the verses like Psalm 106:10; Psalm 111:1-2; Psalm 115: 1-8; and Psalm 42:1-3.
28	Q: The first was Psalm 106 verses 7-10?
29	A: Yeah. These verses touched me and I really --
30	Q: These were verses that D. was teaching?
31	A: That was D. and E. (a Kenyan man) during the Bible Study
32	Q: So D. and E. were doing the studies together?
33	A: Yes, they were doing it together because E. could translate in Kiswahili or just teach in Kiswahili and D. would do it in English then E. will translate for her.
34	Q: Well then thank you very much this was great.
35	A: This is a picture when I was baptised. (She shows a photograph.)
36	Q: Where was that, the baptism?
37	A: This was at F. (a place in Nairobi).
38	Q: And this was in 1997?
39	A: Yeah.
40	Q: In July.
41	A: Which church or which pastor was baptising you?
42	A: Bishop G.
43	Q: So were you also part of his church then in H. (a slum area in Nairobi)?
44	A: Yes, up to date I am a member of his church.
45	Q: Now you mentioned C. before. Did C. become a believer before you or after you?
46	A: C. was a Muslim and from a Somali background, a very staunch Muslim. There are only some Muslims from the Oroma background who easily turn to Christ. But her daughter is a believer and she lives in I. and we normally meet here for meetings.
47	Q: C. herself has not accepted Christ?
48	A: She never gave her life to Christ, she died as a Muslim in 1998.
49	Q: And her daughter what is her name?
50	A: I can't remember well but J. (a worker in the social project) knows her.
51	Q: I think she is the one who invited E. to come to I. to start the project there.

52	A: I am not too sure if she is the one, but the one I know for sure is K. who went to the US. Because she was also part of the project and we gave our lives to Christ together. We worked together in H.
53	Q: That is okay, that is fascinating. Now let me just ask a few questions to clarify a bit, that I get a clearer picture. You came from Western Kenya to Nairobi in 1994?
54	A: Yeah.
55	Q: And how long did it take until you got in contact with these Christians?
56	A: I came with my cousin in 1994, that was in March, but in July that is when I came in contact with the Christians.
57	Q: In the same year?
58	A: Yeah, the same year in 1994.
59	Q: And when roughly did you accept Christ?
60	A: It took almost one year before I decided. -- Every time that we will go for the Bible study and they will make an altar call and we will go forward, and so I did this so many times, but in ignorance. I went forward so many times in ignorance, not really knowing what I was doing. So it took really a long time for me to understand what I was doing.
61	Q: And baptism was then in 1997?
62	A: Yeah.
63	Q: Now let's go a little bit back to your time when you grew up. What was your Islamic religious life like? How strongly were you living as a Muslim?
64	A: I grew up in a small village and in that very village we have five mosques. But I wasn't that committed to Islam. -- It was just for the sake of my father being a Muslim.
65	Q: Were your parents committed Muslims?
66	A: Yeah, my father was a really committed Muslim.
67	Q: And the mother?
68	A: My mom was from a catholic background. Once she got married to my dad she had no choice but to follow his religion. But after my fathers death she reverted back to Catholicism. Because she noticed that the Muslim way of worship was different from the Catholic way.
69	Q: How old were you when your father died?
70	A: My dad died in 1996.
71	Q: You were already in, in - ?
72	A: In Nairobi, yeah.
73	Q: And as a child, did you get Islamic training and teaching in the school or did you go to <i>madrassa</i> ?
74	A: I went to <i>madrassa</i> , but it wasn't often because most of my childhood I had spent with my uncles. I had gone to live with my uncles and so because they are Catholics, most of the time they took me to church.
75	Q: Oh! You stayed with the brothers of your mother?
76	A: Yeah.
77	Q: Okay. --- But officially you were a Muslim?
78	A: Yeah, if I come back home for holiday, I am a Muslim. If I go back to my uncles, I am a Catholic.
79	Q: And your father did not have a problem with this?
80	A: My dad did not know about it. Because every time I would come back home I would do my prayers as a good Muslim. But my mom was not for the idea of me staying for long at home, so she always insisted that I go back to my uncles.
81	Q: Why did she do that?
82	A: I don't know very well, but she always said that my behaviour was different from the rest of her children. So she wanted by all means for me to stay with my uncles. And again her brothers loved me so much.
83	Q: Did you learn a lot about the Christian faith during that time?
84	A: I benefited, because when I came now in contact with the Christians, by this I mean D. and E., it did not take me a long time to understand the message of the Bible, and I owe all this to the teachings I had received from the Catholic Church.
85	Q: Mhm. What year did you get married?
86	A: I got married in 1985.
87	Q: And your husband died when?
88	A: He died in -- 1992.
89	Q: Your husband was also Muslim?
90	A: He wasn't, but his father was. His mom was a Christian.
91	Q: So he also became a Christian?
92	A: It was this African traditional religion kind of, that is African independent religion, a member of an African independent religion, that kind of syncretism. They mix the faith and African traditional beliefs.

93	Q: So as a family, when you were married, what did you practice? Were you still doing some Muslim things, or?
94	A: I was following Islam, at the same time my father was not happy, but I got married to this man. And he was insisting that I come out of that marriage.
95	Q: And your husband didn't have a problem that you were a Muslim?
96	A: It wasn't a big deal as such, but the only problem was that the mosque was a bit far from my home. And so I will leave in the morning and come back around lunch time. So I will not work the whole morning and they were not happy about that. Another thing that he wasn't happy about was during the month of Ramadan. I will be fasting and he will not, and he will not be happy about it at all. And so every time that fasting period will come, I will be obliged to go home, so that I can fast with the members of my family. Another thing is that we were not married legally (). So my parents could not agree that I spent the month of Ramadan with my husband, because we did not get married the right way.
97	Q: So were you married according to the traditional custom? Or according to this independent church? Or you just lived together?
98	A: It was funny how we got married. I had gone to visit my cousin in L. (a town). She had invited me to visit her. When I went there I didn't know that she had a hidden agenda, to give me to that young man. When I reached there, that is when I discovered that she had other plans. When my father heard that I had gotten married to this young man, he went to their place and called the police and put everybody in jail, in the police station in M. (another town). But it was too late because the time that he came to know about it, I was already pregnant and I could not go back home with that pregnancy. It was like that.
99	Q: Ah, now when you came to Nairobi, you were coming as a Muslim?
100	A: Yeah.
101	Q: Did you practice some of the Muslim things at that time, prayer, going to mosque or something?
102	A: It wasn't a genuine thing as such. I would fast during the Ramadan, like the ladies I was living with. But I wasn't going to the mosque. So I think it was God's plan because I wasn't such a strong Muslim and I will go to the mosque for the sake of others when they were also going and I would do things like they are doing, just to please them. When I came to Nairobi, the majority of the people around the area where I was living were people who were Christians. And so I found myself in an environment where the Bible was upheld.
103	Q: What did you like about Islam before your conversion? Was there something that you liked in Islam?
104	A: The love for one another among the Muslims was something that was interesting to me. And also the way they dress. If they hear that you have some needs or problems, they will make sure they come together and make some collections in order to back you. Again, if you have lost a member of your family, they still come together and do their best to help you. They will also be there for you and they will not just leave you alone. Again, what I noticed with the Muslims, they don't enter into your private life. They are like, yeah we are there for one another. They don't want to know so much about you. They don't enter into your private life, don't dig into your private life. And again there is that sense of like brothers keeper, if you are a Muslim they don't want you to go and associate with people who are not Muslims. So they are kind of watching over you. They don't want to dress in a way that is not decent, indecency is discouraged.
105	Q: The next question is again about your family situation before your conversion. When you came to Nairobi you were pretty much on your own with your children?
106	A: I had left my children at home, with my parents.
107	Q: Oh, so you were here in Nairobi alone?
108	A: Mh.
109	Q: Did you have other relatives who were here in Nairobi?
110	A: Some of my cousins were here, but she was not a Muslim, she was a Seventh Day, her and her husband.
111	Q: But when you came to Nairobi you were with Muslim friends?
112	A: At first I lived with my cousin, then when I got these friends, who again happen to be Muslims, so I left my cousins place and went to live with my new friends who were also Muslims.
113	Q: Okay, the next question is how happy were you with your life and religion before you accepted Jesus?
114	A: Before I came to Nairobi, it was a kind of lukewarm Islam that I was living. Then when I came to Nairobi, I was a bit excited when I started chewing miraa with my fellow Muslims. It was a new experience. It was a kind of discovering another aspect of life with other Muslims. Chewing miraa was part of the joy I was enjoying as a Muslim lady.
115	Q: Is this officially accepted in Islam, to chew this?
116	A: Yeah, for strong Muslims, they discourage that. But the rest they don't bother. It is not a big deal and they enjoy doing it.
117	Q: Many people in H. do that, many Muslims?

118	A: Yeah, they are so many who chew miraa in H. Even during Ramadan. Of course the fasting time, they don't chew but they wait after they have broken the fast and they chew the whole night. They also smoke and they drink, up to the time again when they start fasting. So sometimes I confront them and I ask them, now what is the need of fasting if you wait until when you break your fast, you revenge for the time that you have spent in fasting? What is the need of fasting? That is a challenge that I throw to them.
119	Q: Now at that time when you came to Nairobi and you were with these other ladies, did you also think about religious issues or were you just interested in life in general?
120	A: It wasn't really a big issue for me and so just living the normal life. On Friday I will go for prayers, but after that I will continue with my life as usual. It wasn't something I was thinking about so much. So what I have discovered with Islam during their teaching, they don't tell you that if you do this the consequence is this and God is not happy about it. So it is upon yourself to control maybe your life and so forth, but real teaching to help you control yourself is not given. But through the Bible now I came to discover that there are things that we do that do not please God. So you have to control yourself really so that you can be in good fellowship and relationship with God.
121	Q: Now in 1994 you came in contact with these Christians, and that is also when you started to think about the Christian faith.
122	A: I started just hearing the Word. That is the moment I started hearing about the Christian faith.
123	Q: And that it was mainly through E. and D.?
124	A: Yeah it was through E. and D.
125	A: Sometimes we will come to the office and they will put the Jesus film for us. We see how he went through suffering because of us and I started thinking about it seriously.
126	Q: So what were E. and D. doing at that time? What were their activities?
127	A: Every time they will come, the first thing we will do was singing, then Bible study, and also they will come with some pictures to illustrate what they were teaching about. So you kind of see it in real life, because of the illustrations. He will read the Bible, or she will read the Bible, and they will also make sure that we see what is being talked about. After one month we will go to the office to be shown one of the films. This had a strong impact in our lives, to the point that even those who left till this date they still remember about it. Even some members that we were together with who left, when we meet they ask me if I am still there. They comment that I am getting older in that (). And they will tell me that you left Islam, you went to Christianity, if you would have remained a Muslim, you could have gone far, you could have improved and progressed in your life. But look at yourself, Christianity is not helping you at all! You have remained in the same spot, just sewing the materials. But if you had remained in Islam you could have gone really far. But I tell them that even though according to the world I haven't progressed, but I know that inside, in my heart, I have progressed a lot.
128	Q: Now what would you say was the main reason why then in the end you accepted Jesus? What was so attractive to you that you said you want to believe in Him?
129	A: The most important thing that led me to follow Christ was the transformation that took place in my life, to stop drinking and chewing miraa. It was a turning point in my life. At the same time I discovered that the members of the group in which I was, all are no longer alive, they all died. So for me to be alive was really something that -
130	Q: But that of course you only know now, as you look back. But what made you think about this Christian faith and try to ask for this transformation?
131	A: I started looking at my life, and also looking at the teaching, and I started thinking about the kind of life-style that I was leading. And a kind of a conviction came upon me that if I continued with that kind of life, I was not going to live long. And my children were going to suffer after I am gone. So the only way for me to take care of them and also to live long was really to follow Christ. I came to that conclusion.
132	Q: Did you then later on take your children, bring them here? Or where are they now?
133	A: After I gave my life to Christ and also God started working in my life, he blessed me with a job. I went to take them and bring them to live with me.
134	Q: Okay, we are almost through for today! (He laughs.) Just a little bit more then we can have a cup of tea.
135	A: Thank you!
136	Q: How did your family and your friends and community react when you became a believer of Jesus?
137	A: My dad was not happy at all. When he heard that I had become a Christian, he decided that I will no longer go back to his house. So I stayed away for two years. But when he saw that I was not coming back, so on his own he sent for me. They were so happy when I arrived. They slaughtered a goat for me and we ate together. Amazingly, sometimes later, even his brother also gave his life to Christ. He also challenged my dad that it is only through Christ Jesus that we can have eternal life. But continuing following Islam will not lead anybody to everlasting life. So every time that my uncle was sitting with



	my dad he always challenged him to give his life to Christ before he dies. And so my dad will say that he got born again when he was still in the womb of his mother. He will say that the kind of salvation that we are talking about is just to worship Jesus, yet Jesus is not God. So for him it was us who were lost, not him. Most of the time when they were discussing that issue, they will not agree on anything and really be angry at each other. Sometime I will tell my uncle not to press him so hard. I will tell him one day God will touch him.
138	Q: And how did the community and friends here in Nairobi react?
139	A: They were not happy at all, even to date some of them when they come to my place and find that I have hanged Jesus' picture on the wall, they just walk out and say they will no longer come to my place again. They are not happy at all, up to date, they are not happy about it. They tell me that I am lost with my family and I will suffer for it.
140	Q: Now you said you were baptised by Bishop G?
141	A: Yeah. Pastor G.
142	Q: What led you to do that?
143	A: Because it is written in the Bible that if you want to be born again then it is part of that belief.
144	Q: Where did you hear that? Who was teaching that?
145	A: That was E. and D. who were teaching us. We gave our lives to Christ together with N. (another Muslim lady who had accepted Christ).
146	Q: Okay last question for today. (He laughs.) What changed in your life as a result of your conversion?
147	A: The moment that I gave my life to Christ and also went through the water baptism, that is when I started noticing changes in my life. I used to fight a lot even in this project, we always fought people, but that has really become a thing of the past. Drinking alcohol just disappeared. Even sexual immorality. -- When I visit home nowadays, I am just indoors. But before that I will not stay for five minutes, I am already out and visiting everyone. But nowadays when I am there, even people wonder if I am really there. Again, my dressing code I also had to change. I didn't want to be called somebody who has given her life to Christ, or a Christian by name, yet my life style has not changed. The moment I was baptised in water I also decided to change my dressing code, as a testimony that really I am a changed person.
148	Q: Your dressing before was more Muslim? Or it was more a loose dressing?
149	A: It was a Muslim kind of dressing, <i>buibui</i> and <i>hijab</i> .
150	Q: Thank you very much this was very interesting to hear this!
151	Second part of interview taken on 03.06.2008 in Nairobi
152	(Interview was done with an interpreter from English to Kiswahili and back.)
153	Q: Thank you very much O. (her name) for being willing to continue with the interview. Last time you have given us already a great overview of your story of your journey towards meeting Jesus Christ. Now today we want to look at some of these issues again and we want to think about some of the things that happened and that brought you to believe in Jesus. Now O., as you look back at the way you became a follower of Jesus Christ, would you say that there was a development, a process in your conversion experience?
154	A: Yes.
155	Q: There was a development, things happened one after the other and finally you accepted Jesus?
156	A: Yes, there was a development, because progressively I stopped drinking. Then after some time, even the people who were my friends and we had lost contact they were no longer in good terms with me, but at long last again they became my friends.
157	Q: Okay, and if you look at the time even before you believed in Jesus, can you also see a kind of development there?
158	A: I remember, before I gave my life to Christ, for example, I used to have a stomach ache and I tried to go to the doctors and they did some kind of clean up but it could not solve all the issue until I gave my life to Christ. This is one of the things that I can point to that happened before I even gave my life to Christ. This indicates that there was progress in my walk.
159	Q: Now I want to do a little exercise with you. I have some papers here, and I want to write down on these papers some of the most important points on your journey to Jesus. Now if we start before you even came to Nairobi, and before you got married in your childhood, how could we describe you best? Were you a strong Muslim or how would you describe yourself?
160	A: I will not say that I was a strong Muslim for the following reasons: I wasn't so much at home with my parents and I was always with my uncles, so somehow I will always follow the way of my uncles' kind of prayer. But at night when I am alone, that is when I will try to pray like the Muslims do. But day time, I was constantly with my uncles and so I always followed what they were doing.
161	Q: Okay. May be we can write it like that, that you "grew up as a Muslim but not strong and you were

	often with your Christian relatives."
162	A: My uncles were not really for Islam so they were emphasizing that Christian aspects are good.
163	Q: Then "in 1985 you got married and your husband was not a Muslim."
164	A: Yeah, he wasn't a Muslim. ---
165	Q: So that was -- we are trying to look at the different steps that happened in your life. Then I think an important change happened in 1994 when you came to Nairobi, after your husband had died. Is that right?
166	A: Yeah.
167	Q: It was in 1994?
168	A: Mhm.
169	Q: Now, you also explained that "when you came to Nairobi you got into bad company with other women."
170	A: Yeah.
171	Q: Okay, that was an important change then, I will say.
172	A: Yeah.
173	Q: Now, in Nairobi you got in contact with some Christians also?
174	A: First I met Muslims for a period of around one year. Then it is after that one year that now I met D. for the first time.
175	Q: Okay. So the meeting with D., the first meeting, was after about a year after you came to Nairobi?
176	A: I arrived in Nairobi in February 1994. Then around eight months later that is when I met D. It was on a casual (), but it became serious after one year. That is when I started to get to understand ().
177	Q: This is now very interesting for me, to look at this time again, how you got interested in the Christian faith. So you met D. first, that was end of 1994?
178	A: That is right, because every time she will come she will meet us sitting with other women and chewing miraa and she will just talk with us.
179	Q: Okay, then you had the meetings with D. What was the next important change where you got more interested in the Christian faith?
180	A: I came to that realization that if I continue with this company and the bad habit, I will end up by loosing my life, and also leaving my children behind to suffer.
181	Q: Okay, the "realization that your life will end -- if it is not changed." --- How did you come to that understanding?
182	A: This realization came as the result from the teaching from the Bible. Because once they started explaining that unless you follow Jesus, unless you give your life to Christ, unless you were born again, then you will loose your life eternally and that's how I started really meditating and thinking hard about it and came to this conclusion.
183	Q: So when did this regular Bible studies begin?
184	A: They started in 1994 although I could not take it seriously at that particular time. But every time they will get in touch with us, they will talk about the Bible.
185	Q: And then as you heard more about the Bible then it started to become important for you?
186	A: Yes.
187	Q: Then what did you do?
188	A: I went forward and knelt down and I told them to pray for me so that I can get born again. ---
189	Q: You mentioned last time that you went forward several times in ignorance and then one time it was really serious.
190	A: Yes, that was in 1995, that I went forward several times. I went forward so many times because I didn't understand the meaning of salvation, so every time that there will be an altar call, who wants to give his life to Christ, I will still go forward.
191	Q: And when about was then when you were really serious?
192	A: That was in April, now in 1995.
193	Q: And after that time, what happened then?
194	A: Then after this, and now E. introduced me to P. Church and then we started some Bible studies to prepare us for water baptism. -- -
195	Q: Okay, so the preparation. Then you "received training and you were prepared for the baptism."
196	A: Yeah, this took one year.
197	Q: One year.
198	A: Yeah.
199	Q: And the baptism was in 1997?
200	A: It was in July 1997.
201	Q: And you shared something last week, that "after the baptism there were quiet important changes in your life."

202	A: That is when I really changed my behaviour and life style.
203	Q: Okay! This is wonderful! Here we can see how God had worked in your life. How the different things came together and developed, one after the other. This is a good overview. We want to look at different phases in your journey to Jesus and try to see, what did you try to understand a bit better. If we take the first three parts, this was the time before you really got very interested in the Christian faith.
204	A: The most important lesson that I learned in my life was the value of salvation.
205	Q: But that is something you learned only later then, when you accepted Christ.
206	A: Yes. -- That was the big lesson after I received Christ.
207	Q: Now, as we look at the time when you grew up as child and then you got married, until the time you came to Nairobi. At that time what did you know about Christ and the Christian faith?
208	A: I knew something because my uncle loved really his Bible and he will talk about Nicodemus. The story of Nicodemus asking Jesus how to be born again. When Jesus was telling him that you cannot enter the kingdom of God unless you are born again. And Nicodemus replied, should he go back to the womb of his mother? And so jokingly, most of the time we used to ask our uncle, should we go back to the womb of our mothers, because you are telling us that we should be born again. We were also using that to make fun of our uncle. That was the major thing that I knew about Jesus.
209	Q: What was your attitude towards the Christian faith and towards Jesus at that time?
210	A: It wasn't that good, really. I didn't see any value in it and I despised them (). I despised the Christian faith.
211	Q: Okay, now let's go to the time when you met these Christians in Nairobi. Did anything change in your attitude towards the Christian faith during that time, when you met D. and E. at the beginning?
212	A: My first encounter with the Christians, my attitude was not so much negative. But I wasn't at ease with the statement that Jesus is God. I wasn't really for the idea, because I knew that Jesus was not God. So that was an obstacle for me. But in general my attitude towards them was not so much negative as it used to be in the past.
213	Q: Okay when we look at the time when you then started to attend this Bible study with D. What new things did you learn about Christ and the Christian faith?
214	A: The things that I learned were, that Jesus is the way. Every place in the Bible that I was taken to in the Bible study, I came to realize that there is no way you can go to the Father without passing through Jesus. So I saw the central part Jesus plays in salvation.
215	Q: And how did you feel about that, what was your attitude?
216	A: When I discovered that, I said there is no way of turning back. I have to follow this man because he is the only one who can take me to heaven. --
217	Q: And then you decided to go that way?
218	A: Yes, I really decided to follow him. --
219	Q: As you look back today, what would you say: Where did this decision come from?
220	A: For me, when I look back and look at the kind of friends that I had, the group I was relating with: I am the only one who gave my life to Christ! So the conclusion is, that it is God who was really looking for me.
221	Q: Did you feel anything about God? Or you just realize that when you look back now?
222	A: I can say that he was with me. And the realization is a bit in the future. I realized it a bit late that he was with me. Although in my walk the devil had a stronghold, but I know that God was also at work in my life at that particular time.
223	Q: Okay, great. Now, at the time after you had accepted Jesus. What new things did you learn about Him and about the Christian faith?
224	A: After my salvation, some of the new things that I learned is, that when you are in Christ Jesus you have joy. And also you have that freedom, that even if you die you will go and be with him.
225	Q: This is something you learned after you accepted Christ?
226	A: Yes.
227	Q: Did you understand the issue of sin and forgiveness at the time you accepted him? Or was that coming later when you were trained for baptism?
228	A: That one I have forgotten. I can't remember exactly when we were taught about it.
229	Q: Okay, it doesn't matter, I was just interested. -- Okay, O., when did you begin to consider yourself as a follower of Jesus? When did you think of yourself as a Christian?
230	A: That was in 1996.
231	Q: You accepted Christ in 1995?
232	A: Yeah.
233	Q: So how many months later did you start thinking, now I am a Christian?
234	A: Because after I gave my life to Christ in 1995, on Fridays sometimes I will still go to the mosque and on Sundays I will go to the church. But now in 1996, that's when I stopped completely going to the

	mosque and I made up my mind now to be going to the church.
235	Q: But that was before the baptism?
236	A: Yes, I wasn't baptised yet, water baptism. :-
237	Q: Okay. Now, as we look at the time when you became interested in Jesus: What helped you most, or what brought a change in your life?
238	A: It was Bible studies that really led to the change that took place in my life.
239	Q: Okay, Bible studies, that was the main thing.
240	A: Mmh. Because if it wasn't for them, I think changes could not take place in my life.
241	Q: Now I have a list here. And Q. (the translator) will help me to explain that. I have a number of things that are important in some people's life. And I just want to find out: Did this help you in your way to Jesus? And I want to know whether it has helped a little bit, or it helped a lot, or it helped not at all. So for instance, we will write here in your case, "Bible studies helped very much." So Bible studies will be "very much." Now let's look at some other things. "Reading literature." Did you read literature?
242	A: At the beginning it wasn't that much help because I could not read. And also I had problems with my eyes. But they helped me to go to R. Hospital and I was treated and given glasses. Later on after I was treated that is when I could start reading. So it wasn't that much important.
243	Q: So did you read any Christian books before you became a believer in Jesus?
244	A: No we did not read them.
245	Q: Okay, were you reading the Bible, you yourself?
246	A: No.
247	Q: You were just listening to the Bible studies?
248	A: Yes I was just listening.
249	Q: Were there any videos or films or Christian programs on the television?
250	A: After I came in contact with E. and D., that is when I started watching some of them because they would bring some to the Bible studies.
251	Q: They were showing films there?
252	A: We used to come to the office.
253	Q: Did that help a lot or a little bit?
254	A: Yeah, they helped a lot.
255	Q: Did you listen to cassettes, audio tapes?
256	A: I did not have any, but sometimes, passing some places, crusade events, I could hear some, basically these were songs.
257	Q: Did you listen to Christian radio programs?
258	A: No.
259	Q: Now, the personal witness by Christians?
260	A: The only person who used to come visit me, share with me was E. and somebody else by the name S.
261	Q: So you met E. and this brother, but you also knew D., so how did their life, they being Christians, influence you? Not what they said but just how they were?
262	A: I was so much impressed with E.s and S.s life because they were single. But looking at their life style and the way they were talking, it was really interesting.
263	Q: Did that help you in moving towards or getting to know Christ or loving Christ more?
264	A: Yeah, it helped somehow to draw me to Christ.
265	Q: Say how, a little bit or it helped a lot?
266	A: Yeah, it was a lot.
267	Q: Did you attend evangelistic meetings?
268	A: Yes we used to go to Uhuru Park.
269	Q: So did that help a lot or a little bit?
270	A: A lot. ---
271	Q: There is another question, where we talk a little bit more about not so much words that were communicated, but other things that somehow influenced your attitude towards Christ. Now here again comes 'attractive life style of Christians'.
272	A: There was a neighbour who was a Christian and she was sick. Only on Sundays when Christians came, that is when they would come and pray and just leave her. Throughout the week they will not come. So it wasn't really a good thing for me. It wasn't that much attractive. One time I asked her why Christians were not coming to visit her. She said that the pastors hinted that because she was not giving her tithe, that is why they could not visit her.
273	Q: So that was a bad witness.
274	A: For me it wasn't something good really.
275	Q: But on the other side you said, you saw the life of E. and S. and that was good in your eyes?
276	A: Yeah, it was interesting and attractive to me, because their whole life was focused on the life of ().

277	Q: So you had bad and good examples.
278	A: Yeah.
279	Q: Love/friendship shown by the Christians, did that play a role in your journey?
280	A: Somehow yes, but most of them it was love of the mouth, just talking about it, but not walking the talk.
281	Q: Okay. Where there any social or medical programs of Christians, or school programs that influenced you?
282	A: Yeah, where I was attending church, they had this program of helping the needy.
283	Q: Did that help you also?
284	A: Yes it helped. But in my view, because the program was to help the needy children from primary school. But after primary school, even if somebody passes very well, he or she will not be helped for further studies. It was attractive in one way, but when I look again at the end result, because they could not help at the secondary level, so I was somehow torn apart.
285	Q: Did you ever have a dream or vision that helped you to understand more about Christ?
286	A: (She shares about a dream in which a bird and a pan played a role. She was told to use the pan. She shared the dream with S., but he couldn't help her to interpret it. She is still wondering what the dream meant.)
287	Q: So at that time when you had the dream, it did not help you to think more about Christ, or?
288	A: It helped me, because before I had that dream I was having so many problems. But later on, after that dream, I started seeing the hand of God in my life and blessings started coming in.
289	Q: So can we say, it helped a little bit?
290	A: Financially I can say it helped a lot, because all of a sudden doors started opening, people calling me. Even if it was casual jobs, but this could not happen before that. People would call me and I will do some jobs for them and I will get money. So financially it was an open door for me.
291	Q: Were you ever healed from an illness or sickness where you realized God had done a miracle and this helped you on your journey to Jesus?
292	A: God has healed me in many ways, for example I used to have a severe stomach ache. Since I gave my life to Christ, God healed me and I have never had such attacks again. Also before I gave my life to Christ I will think a lot concerning my future and the future of my children and my chest will start paining. But since I gave my life to Christ that thing also disappeared.
293	Q: But that was after you became a believer in Jesus?
294	A: Yes, it is after I gave my life to Christ.
295	Q: So before you met Christ this was not an issue?
296	A: Mhh.
297	Q: Now, were you not happy with Islam? Did that also bring you closer to Islam?
298	A: Well, because that was my father's religion, so somehow I was happy about it, although it was the religion of my father. But I wasn't that much groomed into it, because most of my young life I was with my uncles. I might say that during Ramadan, I feel somehow that I have some remorse about it, but it is just like I am remembering a path, but not from my heart really. Because what I have found in Christ Jesus is not to be compared with what is in Islam, what Islam has to offer. So it is just like a past memory that comes back to me and not because of the commitment ().
299	Q: Now we are almost finished, just a few brief things. When you compare your time before you accepted, where officially you were a Muslim, and then now, as you follow Jesus. Has your understanding of God changed, who God is?
300	A: It has changed, my understanding of God has changed.
301	Q: Is this a different God that you believe now, or the same God, but you know him in a different way?
302	A: It is a different God.
303	Q: What is different?
304	A: The God I knew before was a false god, it wasn't a true god.
305	Q: And now?
306	A: The one I am following now is the true God.
307	Q: Okay. Now the next question is: What do you think was the role of God to bring you to Jesus?
308	A: God knew that I was lost and so his work was to bring me to salvation.---
309	Q: And what did other Christians do? What was their role in bringing you to Christ?
310	A: Their role was to teach me the Bible and to let me know the will of God, what God expected from me.
311	Q: This is very beautifully expressed! -- Well, I think this is it. We have done it! Thank you very much ... for sharing all this with us!

## 15.12 Interviewee F3

1	<b>Interview F3</b>
2	First part of interview taken on 09.06.2008 in Mombasa
3	Q: Now in my research, I also want to see a little bit the difference of where the people come from, is it from a poor family, from a rich family or somewhere in the middle. So the family in which you grew up, what would you say was that? A very rich family, or very, very poor, or somewhere in the middle? Your parents, when you grew up?
4	A: Okay, according to my parents, my father was employed in a good company there at A. (a town in Western Kenya). He had some money and he was earning a lot actually, but because of the devils workshop he just dumped us interior there and he went and stayed there in town, moving with ladies, eating money there. So my side I can say that actually our family was poor.
5	Q: Poor.
6	A: Yeah, even the foundation was poor.
7	Q: And your education? You completed primary school?
8	A: I just completed primary school. But actually, it was not easy, though he had some money, but we were just - I don't know how to - I don't know how I will explain, but it was not easy for me to finish standard eight. I will come later -
9	Q: But you didn't go to secondary school?
10	A: No.
11	Q: What are you working at the moment? Your work at the moment here in Mombasa?
12	A: Actually Sir, we have some companies here where we are stitching some good garments, they come some from America coming to Kenya. We are - actually we are working very hard, but because of our offices, they are actually pushing us so much, they are stressing us. But if you think of backwards you just sit there and tell God: "Oh my God! Where am I, God? And nobody is going to help me! So it is only you to help me to do this work because it is written that man will eat on his work of the hands." So I am working here in a factory at B. Company whereby we are stitching clothes.
13	Q: Making clothes?
14	A: Yeah.
15	Q: So you are involved in the production?
16	A: Yeah.
17	Q: Okay. Now, as I said C. (her Christian name), the main idea for the first part of the interview is that you share your story, and so I want to give you a chance now to tell me the story. And I want to ask you, can you tell me how it happened that you decided to follow Jesus Christ as your Saviour and Lord?
18	A: Actually Sir, it is a long story.
19	Q: It's okay, just share it.
20	A: I don't know, but I like, I like talking to somebody from step A to step B so that somebody can understand well.
21	Q: This is exactly what I want to see, the different steps happen. So just share it.
22	A: Actually Sir, when I come back to our family, according to our family, the foundation was not good. According to my father's family you find that this family, people were scattered. Everybody was staying there with his own minds, nobody could bother about others and nobody could bother, maybe my brother is somewhere. I think they had not that communication. And this family - as I sometimes sit down and try to think about it, it was not - it had a bad foundation from back, from our forefathers, grandparents there. My father actually, he used to stay here at Mombasa. I don't know how it came, it reached a time he went to buy a plot where we are staying at A. (a town in Western Kenya) now. He just bought somewhere just a little shamba (small garden or farm).
23	Q: That's where you grew up, in A.?
24	A: Yeah, in A., that's where I was born, yeah. And I don't know how they came to meet with my mom, I cannot understand there at A., and you find that nobody was bothering about his brother, nobody was bothering about his sisters. You find that my name, my surname, my dad called me - his grandmother. But this nyanya (grandmother) actually, the background of this nyanya was not good. They just used to stay the way they - ah - the way they feel to stay like. I came to realize that she had that spirit of, that spirit of - that spirit of -- how will I express it? That spirit of - prostitute, that spirit of prostitute was in that family. So that spirit was growing up. This nyanya's conduct was so bad, she just died here in Mombasa and they buried her here in Mombasa.
25	Q: This was the -
26	A: My surname.
27	Q: That was the grandmother on your father's side?
28	A: Yeah, not even grandmother; grand to grandmother, something like that. So you find that this family

	was complicated actually. So my dad went to buy there a shamba and after he got there a shamba, he also went with the brother, the younger brother there. They were (), but others were scattered away, everybody was staying where he wants. So in that family, I don't know how they met with my mom, they started their life - as a man and a woman, and in our family we are six children. Three girls and four boys, and after the fifth I am the sixth one. Our first born is a lady, and then followed by three boys, then me, and then we have another younger sister behind me. ((Brief interruption through a phone call.))
29	Q: Okay. So you shared about your brothers and sisters and then you said you are six brothers and sisters?
30	A: Yeah, we are six in that family; we are six children, three sisters, three brothers. I am the fifth one in that family. And in that family of ours it is only my elder sister, our first-born, who went up to form four.
31	Q: Yes.
32	A: But the other six we were just, we reached standard eight, we just stayed there. And in that situation my father was, my father in our family liked to bring the witch doctors in our family. They were coming at night, we were very young. So he used to bring the witch doctors, they come at night at around 9:00 pm. They walk around the compound, they sing some songs there, sometimes you find they dig downwards there, they put some other things, and they were just moving all round. When it reaches around five in the morning, then somebody just marches out and go.
33	So you find that, I think my father - he knew that they were helping him, they were helping him in that situation of bringing the witch doctors. But instead of helping him, actually, they were, they were just - I don't know how I will express this. Instead of, I think he thought that he will gain something from which doctors, but actually there was nothing. So he came to start bringing some mamas there at home. My father used to stay with so many wives, even I can not count.
34	And at that time we used to stay at, we used to stay hard life so much. We used to strain so much. And my father, people knew him, he was very famous there, he had a good job, he was earning a lot. Even teachers at school, it reached a time, oh my God, we were being sent away, we don't have books, we don't have uniforms, we are just moving bare-footed, and we are learning very far from home. Actually, our school was very far from home. You find that sometime - by that time baba went to stay away -- he just went away with women, even he could not bother us, he just dumped us there, then he started talking: "Those stupid children, like their mother!" So he used to have abusive language, he talked to neighbours, neighbours in town there, he just told them: "Can you come there? I cannot come in that family, those children are stupid like their mother!"
35	Sometimes teachers will sent us home, we don't have books actually, and our fathers is earning a lot! He had a good job and he could make even. He was able to support children, even at universities, according to his earnings. Actually, he had a good job. So actually, we just stayed, miserable life there with mama, sometimes you find there is no food at home, maybe mama could go at their brothers there, she will be given sometimes maize or whatever their brothers have. She will come with that food at home, she will cook for us. Or sometimes we just, we are just drinking water. We just stay like that, like those people who don't have their father, while our father was just alive and he was earning a lot, but he was going to spend with mamas there, and the mamas also used to take money from him.
36	But after standard eight actually, we used to remain home idle, we are just moving, and we did not know God by that time. Nobody will bother about us, nobody will guide us, nobody could sit down and tell us: "When you go in this way it is good, or when you go this way." So we found that everybody is staying his own life. You could do whatever you will to do, or you could do something you see somebody is doing and you also you do it, because you are seeing it. And we were just talking, we saw that we were okay, nobody could lead you or guide you, there was no that chance at home. So everybody was just going on his or her way. You move the way you want. (She shares how life was very hard. Her mother was not able to stand up against the father and his destructive talk. When she was in standard eight there was often no money to pay for schoolbooks and other expenses. The father did not bother.)
37	So we grew up in a bad situation. Actually, the foundation was not good, the background of that family was so bad! (Emphasis.) (She shares how she had to stay home after standard eight because the father was not willing to pay school fees for secondary school, even though she had been accepted in a school. She often compared herself with her friends.)
38	I could just look at them, and I start asking questions myself: "Why me? Do they don't have parents like me?" (She shares how she often cried. The last time her father bought her a dress was in standard three, that was the end. The children were dressed very badly. They were like children without parents.)
39	In our area we had some fathers who don't, they were not employed, maybe their work was just farming, maybe sugar cane or they have cows or animals to feed. You find that a man will just go on selling his cow to educate his child. They may even sell their hens, chicken. What they want is their child to learn. Because I knew that they were aiming so high that these children will come up to help their families. And you find that those people actually, those children who came from such families, they were educated.

	Even now, if you look at their life, actually, it is not very bad. They are at least - they have got good jobs, they bring at least some money, they help their parents very well.
40	We came up in a bad family. Then I started staying at home, I stayed there for one year, just idle, moving around, doing nothing. (She shares how she got involved in a group of young people, and how she found a boy friend, a Kikuyu. During that time her father managed to get a place for her in a small sewing class at the back of a bookshop. But all the while the father continued to abuse his family with bad words.)
41	So at that bookshop, he just came and told me: "Go at E. Bookshop, I have talked to that Mama F., and she will tell you what to do." I went there, and I found that mama, I told that mama that I have been sent by my dad to come. So they told me that "Your dad came and he told us, you learn how to sew the machine." But actually I was not willing to do that. So I was just going there because they told me that I was - but in my aim actually, I was aiming to learn more, my aim was just to enter secondary school and learn, but it was not possible from my side, it was so hard. (She shares how the man who was teaching the sewing class was often drunk and wanted to dance with the girls. After two months she was fed up with this and left.)
42	So, in that situation I met a guy at town there, and that guy was operating a matatu (public transport). And they were just passing in town, operating matatu, giving service to the people from one stage to another. So I found myself, we became friends with this guy, he is a Kikuyu guy. And actually, we started meeting with this guy. (She shares how she got involved with this man and after six months got pregnant. Consequently her life became very difficult. Her father and brothers beat her and she cried often, not being able to eat. In addition, her boyfriend did not want to see her any more.)
43	It reached a time I was entering in a sugar cane plantation. I used to get some water and some medicine, I was to abort that child. I could enter in a sugar cane plantation alone, with medicine, with water, my aim was to do abortion. I could stay there, I could swallow this medicine, but they were reaching somewhere here and they just come out. I was trying to swallow them, but they just come out. So I tried my best, but I could not make it. Then I stayed there, but life was so changed. Nobody could talk to me, nobody could even want to see me there at home.
44	And it reached a time, I was about to deliver a child. I was taken to the hospital and nobody could come and see me. My dad heard that and he came, just talked nonsense there in the hospital, and he just spread word and then go. So I gave a baby boy, I gave birth to a baby boy, and the sister to that guy, she came to realize what was happening. Then she went to talk to her mom and I thank God, because these parents were saved. The parents of this guy, they were saved. They were servants of God. (She explains how the sister of her boyfriend brought the mother and they took her to their home, against the will of the young man, who at least paid the hospital bill, but otherwise continued to reject her.)
45	So my life was so bad and after three months I just decided to go back to our home. I took my child and I went back home, because that guy, he was not able to stay with me or he was not willing. The mother just tried to force him, but he was not ready to stay with me. (She continues to tell the story, how she went back to her own home and how life was very hard. She cried a lot. Sometimes she tried to contact the father of the baby and to ask for money for medical treatment, but he avoided her. At home her own father continued to void his anger against her.)
46	Okay, it reached a time, the situation was so bad. I imagined to go and throw myself in the river with that child. I feel to commit suicide, me and my child, because I was very tired in that situation. Sometimes I could sit and think: "I should just commit suicide, me and this child, and come out of this world!" And then I just come and relax. The Devil used to attack me so well, the devil used me well. And he used to give me the guidance very well: "Do this! Just do this! Just do this!"
47	It reached a time, after one and a half years, my son now was one and a half years old. I just came and told mama: "Mama, where I have reached now, I cannot go beyond that, enough is enough. Today I am taking this child at their home." Mama told me: "No!" and I cried out, I told mama - (She shares how she took the baby to its grandparents, the home of her former boyfriend. It was a sad and dramatic visit, but the grandparents accepted the child. The father of the baby continued to reject her. She returned home and cried day and night.)
48	Nobody could bother about that. Everybody was just talking about his or her own life. Then after there, I stayed home for around one week. And my cousin had a friend in Nairobi and that friend of my cousin, she was in need of a house girl in Nairobi, in a place called G. So my cousin got a letter - I am just home there, I am hanging at home and I have sent my child back to their home - she came and talked to me. Okay, I just listened to her, and then she took me to Nairobi to that friend of hers. (She tells the story how she came to a family in Nairobi and served there in the household. But the husband made some advances to her which she rejected. As a result she had to leave the job.)
49	Then I could tell mama: "Mama, me I did not come here to do that, I came to do job. Your husband, no! I was not ready to do that." So you find that after some few days, one to two days, I was given my money and I was released from that house. Then near there, I had my cousin there, she was staying with her



	<p>husband. So my cousin took me, she could take me again and she looked another job, a house girl again. She looked another job for me there, but it was also problem there. You find that those people, the mama and the baba, they could move out, they close all the doors while I am inside. They said, that because I don't have an ID, and some people pretend to be house-girls but they are thieves, so because I don't have an ID. (She shares how her cousin visited her once during the day and realized that she was locked into the house. Her cousin then terminated that job as well.)</p>
50	<p>And where my cousin used to stay is a small estate. And then I met another baba there. I met another baba there, he was a business man. Okay, he had a shop there, so I used to stay with my cousin there and this man also came. He came and started admiring me, he told me that "I love you." I love you - you see, that spirit is still moving! That spirit of prostitution was moving so high! He told me that "I love you, I want to stay with you!" So I accepted, you see. I started staying with that man in Nairobi. And in fact, we did not end up even three months, I don't know what happened. One day he could just beat me, he just started beating me, and I could not go on staying with him again. (She shares how she went back home to see her mum, she did not want to see her father. After some time she returned to Nairobi.)</p>
51	<p>Then there I got another job in another house, but actually, I could not even stay in a house even for a year, it was not possible. I could just stay with somebody some few months, then I just - I don't want job, that spirit of prostitution was, it was very high. Then I just came to sit there. It reached a time, I found myself that I have to look for a national ID. So I just came back at home, at our home, and I started looking for the national ID. (Brief break.)</p>
52	<p>I decided to go to look for national ID, I went at home, I sat there. At that period of waiting for the ID, also I found myself in a group of people, people of the world. We started drinking alcohol, we just move from home in the morning, just go and join that company. I met another man from Uganda, and that man was a business man in A. (her home town). He was a business man. His home is Uganda, but he was doing some business there at A. This man, we get together, we could go and drink alcohol together, and that is when I started learning to drink alcohol. I was learning, they used to show me how to drink alcohol there. (She continues to share her story, how she got involved with this group and often got drunk, having no sense of what is good and what is not.)</p>
53	<p>And after two months I got pregnant, to that man who come from Uganda. After I just came to realize myself that after we had been taking alcohol we used to go and play sex there. So I found that I am pregnant. I followed that guy, I talked to that guy: "You know what? I am pregnant! And me," I told the guy that, "if you are not going to stay with me, I am not going to stay at home, I am just going to kill myself." (She shares how this man had a wife and two kids, but still he rented a house for her. As she moved into that barely furnished house, there was much tension with the other wife. It was again a very difficult situation. Shortly before delivery the man left her and then she gave birth. She then returned to her own parents, much to the dismay of her father.)</p>
54	<p>Then actually, life continued being tough on my side. I could stay there at home. One day that child became sick. She started coughing, coughing day and night, coughing day and night. And this baba could bring some medicine, some syrups. (She shares how the child got worse and it appeared that the tonsils needed to be removed, which was done by a traditional healer. As a result the baby died. The father of the baby took her to Uganda to bury the child their at his home. The father wanted her to stay with him again, but she refused and went back to Kenya.)</p>
55	<p>I stayed there at home, actually, confused. I was just like a mad woman. Life was so bad. We stayed there, I stayed at home. Then here at Mombasa my brother, the third brother, he was working here, he was here and he was working with a transport company. So at that situation, as he heard that story that I have come back from Uganda, now I am at home, he sent some money at home. He told mama: "What you do mama, you just look for the bus and tell dada (sister) to enter the bus and to come and stay with me in Mombasa."</p>
56	<p>So I just came in Mombasa and as I came in Mombasa, I was with my brother here, here at H. (an area in Mombasa). He was working with the transport. I stayed here with my brother, and I was just waking up in the morning, I go with the other ladies where they are working. As we used to reach the gate they could enter their jobs, us we stand outside there to wait, because we were strange, we were seeking for job. So the owners of the - those who were employed were entering, but us, we used to stand outside there to wait. (She shares how she was accepted eventually in the factory for training at the sewing machines. She started earning 2,500 Ksh per month. After some time tension arouse with the wife of the brother and she moved out.)</p>
57	<p>So I left my brother, and I got a house and I was paying, it was for five hundred shillings, near the job. I just used to sleep down, and I thank God because I got peace of mind. I continued with the job, some months it reached at that time. At the end of the year I also went home to see my mom. And actually, there at home, I could not even bother about my father, and even I could not want to see him. I could just go there and take care of mummy, I bought her some food (), I give her some money, then I come back.</p>

58	And maybe I could go at town there, then I see my dad maybe, we meet by accident. When I saw him coming on that way, I could go the other way, I don't want to meet him, because we were just, we were -- lets say nobody could want to see anybody. (She explains how she visited her mum from time to time. During her second year in Mombasa she was making friends.)
59	Making friends, you find everybody, you find even the men are married, but here at job they have some ladies! You see, even they are not getting satisfied with their houses there. Now you find that some men are even leaving their children and their wives there, they just start moving with other ladies in the company here. So you find that I also entered that group. And by that time, I came to meet another man, and that man was a family man. He was a driver there, he was driving, the vehicles of that company of ours. So we start being friends. And after some few months that man left that job and he started moving with the transport, in the transport vehicles. They used to move even from Tanzania, at Uganda, okay.
60	By that time, that guy could tell me: "I will marry you!" But I tried to ask him questions: "Do you have a family?" Then he told me that he had a mama, but mama just - mama went, so he had two sons, but the mama just - he said that "the mama left me!" When I tried to ask him why, he told me: "No, she just decided to go." And because we were blind, because we were attacked by the devil, you are seeing but you are not seeing, you have brain but you are just thinking of things of this world, nobody could control you, we used to control ourselves, and at that time flesh was controlling us so much. Body was controlling us so much. I made a relationship with that guy. (She shares how the man asked her one day to lend him some money and she gave him 20,000 Ksh, which must have been the saving of almost a year. He was working for a transport company and was often away. He kept her quiet with empty promises and she trusted him because she desperately wanted to have somebody who cares for her.)
61	This guy actually, I came to realize, that he was a conman. He was not a straight forward man, he was totally a conman. He went there, he stayed there. Okay, he used to stay here at I. (an area in Mombasa), and me I used to stay at J. (an area in Mombasa). Our company was there at J. It reached a time, my heart just came to change, I just felt that, I don't want this man. I said myself that it reached a time and that thing in my heart, but I don't want this man. Because I just came to realize that this man is just wasting my time, and he was just in need to waste my body, and he was just to waste my money.
62	So I came to realize that this man was not good. He could go there for some weeks, some months, when he come back I could come and visit him at I., that is where he used to stay. But when I enter just in his house, he just talk things that even don't make sense. He just say things. It seems to be like maybe I am forcing. :- So it reached a time, I just went in my house and relaxed.
63	And I don't know what God was planning and I could not realize what is going to happen, but God was about to visit me. So it reached a time, I just came to realize that this baba, and there, this is how I used to wear before I got salvation. (She shows some pictures of herself in casual dressing, like jeans and T-shirt etc.) I could just wear, and nobody could talk about my wearing, because if you could talk about, how are you wearing? I could just abuse you. I could just tell you: "Leave me alone! You are not my mother, you are not giving me food, you are not buying me anything!" :- So it reached a time, I don't know, that is when God was coming to visit in my life actually. (She shares how she bought herself some cloth to make a nice dress.)
64	And a time came, this baba as he came in the morning, it was on a Sunday, we were not going on duty, and because our work on Sunday we were just to meet friends on Sundays, to go and make fun and to drink and do some evil things. That was the day of Sunday we used to do. So that Sunday in the morning, where I was staying there was a brother who was saved and that brother sometimes maybe on Sundays he could pass at my door at that time of going to the church. He could tell me: "Dada (sister), lets go to the church!" I could just talk to him: "You just go, I am coming! I am behind you!" So I could just talk to him like that and then he go.
65	It reached a time, that baba came back from the journey and I got the message that he is around. And even if he could come, he could not even call to tell me: "I am around, you just come!" He could not bother that. After all he has got my money. I took my dress well, I wake up very early in the morning, Sundays. I took my nice dress and it was very nice actually. I ironed very well and I put it outside there at the chair. Then I drank tea, I came back to the bed, I wanted to rest, waiting for around 2:00 pm after lunch, so that I may go there at I. (The interviewer asks for clarification and she explains that she was planning to put on her nice new dress and visit the man.)
66	A: I was waiting for those hours at around 2:00. And before that time, I just heard that, I heard, I just heard a voice that "You just wake up and go!" And actually, I woke up in the bed, I could not even sleep. I put on that nice dress, I started going. As I, on the way I just feel that I am going there, but I am not going to meet this man. I am going there, but I am not going to meet this man, and we are not going to talk well. I heard that voice on the way, but I just go. And actually, as I reached there, the man was inside. What he was talking actually, it couldn't make sense, it couldn't make me happy. As I reached there he told me: "I came yesterday at night and in fact now I am going on duty." Then I told him: "It is okay, no

	problem, you go.” And he closed the door.
67	Then we just went back like that, everybody on his way, he goes there and I go there. I just came back in the house, thinking of what is happening. When I think of mine - my money has just gone, when I ask of my money, “You just wait! Be patient! I will come. When I get the money I will come.” That is what he used to answer me. And he used to answer me rudely. Then I came to keep quiet. The following week, Sir, on a Sunday - as it was our habit just to wake up and wash utensils, and then you wear and you go where you will to go. As I was there on the bed, it was around 10:00 o’clock.
68	Q: It was the next Sunday?
69	A: Yeah, it was now the second Sunday. And where I was staying, we had another church there, just a small church in J. (an area in Mombasa). As I was relaxing at the bed there, I tried to sleep, but there was no sleep. And the other Sundays I used to sleep, at day time I used to sleep very well. But this Sunday, I think God was now visiting me. But I could not understand, I could not know what is happening. I had no peace, I just became, I had no peace and I could not want to talk to anybody. And sometimes I could cook food very well, but that food I will not eat. After cooking I just found myself, I don’t have peace of mind, I don’t have peace in my heart. So I could not understand what was happening.
70	At around 10:00 o’clock in that - our neighbouring church, where I stayed we had a church there, there were some praises, people were praising. And on that bed as I was resting there, I just heard one voice: “Wake up and go to the church!” That is the voice that came. I was just lonely in the house, resting on the bed. “Wake up and go to the church!” And that voice, that voice remained the same, it keep on reminding me, it keep on reminding me, and there was no peace at all since that time. I got confused. I don’t know what to do, I don’t know where to go, I don’t know where I will go to ask what is happening. I could not express to somebody what is happening. So I was just confused. But that voice was just coming continuously: “Go to the church!” Okay, I just stayed there, I did not go anywhere. On Monday I went to job.
71	Q: You didn’t go to church?
72	A: I didn’t go. I don’t know what is happening. I could not understand that it is voice of God, because I am a Muslim, and these things us we could not understand. And before that voice, there at job I used to be so rough at job. I could not even respect my workmates, I could not even respect my supervisor, when the supervisor talked this I just talk this. When he say this, when he say negative, I do these things positive. So even my supervisor it reached a time that he could just even take me out of that job because he was also tired of me. I was so, talking evil things, even if he say, do this! I was not able to do, I was just doing my own things.
73	It reached a time that week, at the end of that week, that Sunday is when that voice came. When that voice came, I could not know what to do. On Monday I went to work, but I had no peace and I could not talk to anybody. I just kept quiet. Even it reached a time the supervisor was to send me out. He told me: “Me, I don’t know what is happening with this lady, because now she has been talking for so long, and today she has just decided to keep quiet! I don’t know what she is thinking!” Now the supervisor also was confused with me, because he used to see me talking every time. But as from that day, he could not understand me. I was just quiet and I could not talk to anybody. But that sound was just coming. I went to job on Monday, I just stayed there, and at a place of work we had one mama -
74	Q: So this voice kept continuing?
75	A: Yeah, even Monday that voice was just there. It was just ringing in my mind: “Go to the church! Go to the church!” And there at job we had another mama there, :- and that mama she was saved. So she used to talk to some people there at job, but me, I could not understand that mama. And in fact, I came to hate that mama. I disliked that mama so much, because she used to talk the words of God. But you find that people like us, those days we could not know who is God, we could not even want to hear the words of God. That is why it reached a time, I just disliked that mama.
76	And as I, this voice was still just ringing in my mind: “Go to the church!” I just stayed at job Monday, but I was not happy, I was just sad, I was confused. Tuesday, it reached on a Tuesday, still same, same voice is coming. There it was on Tuesday. I just stay there like that, I could not express what is happening in myself. It reached on a Wednesday, I could not go beyond that. I had one of my friends, a lady, I went to sit beside her and I told her: “Dada (sister), let me tell you. On Sunday, as you see me quiet like this, there is something going on, but I don’t know what is going on with my life. On Sunday I got a voice, I don’t know where it came from, I got a voice, just telling me, go to the church.”
77	And that mama could not imagine what I was talking. That friend of mine, she could not imagine what I was talking. Then she just told me: “No, there must be something going on.” Then she told me: “You just go to the church!” Then I told her: “No, I cannot go to that church!” Because I used to see the ladies of that church, our neighbouring church. I used to see them, they were just wearing short things, and they were wearing small skirts, so I could not - I told her: “No, I don’t want to go to that church, our neighbouring church, because those - what they are talking, they are talking like those people who don’t

	know God.” I used to see them when they gather together from church, they just talk evil things, yet they are saying that they are saved. So I told this sister of mine: “Me, I don’t want to go to that church!”
78	I went to follow that mama that I used to dislike her. I just went and sit beside her. I asked her: “Mama, where do you go for services on Sundays?” She could not believe it, her eyes, she could not understand me, that mama, because she knew, she knew that we had no any relationship. She asked me: “What you are talking?” I told her: “You don’t ask me so much questions. I am asking, where do you go for service? Where do you go to, to talk to your God? In which church are you going?” Then she asked me: “Do you want to go to the church?” I told her: “Yes, I want you to take me to the church where you are going!”
79	And there where I was staying we had so many churches. But I told this mama: “Where you are going is where I want you to take me there, because I am telling you, I want to go to the church. I don’t want so many questions.” In fact, I was serious. Then by that time we were released at 4:00 pm, then I told mama: “I want you to take me to the church.” And it was on a Wednesday. That mama, even she could not understand that, but she took me to the church. We entered in the matatu (public transport) there, we reached there at H. (an area in Mombasa), we entered in the church. And I thank God because that was the time God () to meet me. We reached there at the church -
80	Q: That was the next Sunday?
81	A: No, it was on Wednesday now.
82	Q: That very Wednesday? After work?
83	A: Yeah, that very Wednesday after work. I went there to the church, we found the founder of that church Bishop K., he was just sitting outside there. And we had the youth, they were just doing the cleaning around the compound, some were washing inside, some were cleaning the fence outside there, they were celebrating the - they had a 34th anniversary, that was 2005. It was the month of October, it was the 19th of October 2005. We went with that mama, she guided me, we found baba sitting there outside, and we meet young men they were cleaning the compound. And they had some visitors from Congo, who were going to minister in that ministry, in that anniversary.
84	We had our late Sister L. with the apostle, the husband, they are the ones who were going to minister in that ministry. And another lady Sister M. also, she arrived that same day from Congo, they were the speakers who were going to minister in that ministry. As we reached there, baba greeted us, and this mama told the baba that - the mama introduced herself and she introduced me to baba. And she just explained to baba what I told that mama, that I want to go to the church. And she could not express more.
85	Inside there, we had a lady M. from Congo, she is a servant of God. She was already inside there in the office, she was just waiting there, resting after a long journey. Baba told that mama: “Guide your sister to Sister M., she is inside!” And actually, we entered in the office, we found that lady from Congo, Sister M. Then the lady who guided me to the church, just tried to explain what has brought us there. And that mama just asked me a question. Even I could not talk and I could not express myself. I found myself crying, I was not able to talk anything.
86	So that mama who guided me to the church is the one who started introducing what I have been talking, what I have been hearing from God. So that mama took an introduction. And I thank God that that Sister M. realized what was happening to me, because she is a servant of God. She realized that there are some, some demons were inside me. Yeah, and I think it was the demons from those prostitute demons, they come in those - some others, they come from our background, and they come from our family. Those demons normally attack somebody.
87	They send you to do this, do that, so the servant of God actually realized what was going on and she just started, in fact, she went on praying in Congo (she means a language from Congo). She just started praying and rebuking devils. Me, I was not able to understand myself. I was just making noise there, crying, even I was not understanding in which position I am. So she used to pray, she used to touch me, she took the anointing oil, applied all my body the anointing oil. Me even I could not understand who am I.
88	We were in that office for about two hours, and after two hours actually, I just came to relax and I found myself that I am very light, even my body was light. I found myself I am very light. And they prayed for me, and actually it was getting evening, and after there I was released to go home and rest. And then they gave me the guidance of the program which was going on there. They told me on Friday we have prayers, at the same time we have that celebration of the 34th anniversary of that church. And also I attended the anniversary, actually it was so good. And the servants of God, they used to preach. On my side the teachings and the preachings, actually, they touched me so well. So they gave me the guidance, how the church is going, how the program on Sundays and weekdays is going on.
89	As I was released to go home, I took two hours from that church to reach the stage where I had to take a bus to go home. It was not very far, just I could not understand myself, a place where you can walk for three minutes, I just took - another hour. So, but I was very light, even I found myself just ah - I am not the same as I came in that church. I just felt like something has happened in my life.

90	So after that, I went home with joy that I could not imagine myself, whereby - even I could not want to see my neighbour. But I wondered, from that night I was very joyful, I found myself - I just - love the gospel music, when they sing in the radio I just feel like singing, I just found that I just want to sing. So I was saved in 2005 on 19th, it was the month of October. And I thank God.
91	From there I came to understand that those teachings, and I could not enter in any church, though where I was staying we have a neighbouring church but I could not, even one day, I could not enter in those churches. Unless, I had to make sure that I am in N. Pentecostal, the Bible study Tuesday -
92	Q: This is that church?
93	A: Yeah.
94	Q: Where you became a Christian?
95	A: Yeah, I was saved there, and in fact I am still there. And I don't feel like moving into other churches, I just feel like staying there and I just came to like the teachings according to the Bible, what the Word says, that when you know the truth, the truth will set you free. And I thank God because I came to know the truth, the Word of God. And actually, I have been in darkness for so many years. But I thank God, he does his work at his own time. At this short time I have been, I am in salvation. I have seen God doing so many things, God has saved my life. And I have been crying to God, I have been telling God: "Oh my God, I just want you to use me as your vessel."
96	Because I have been an agent of devil for so many years, and I did not find any profit. It was just loss every day, there was no profit. So I have been telling God: "Just use me, use me as you will, and let me stay with you the way you will, not like that time we used to do things at our own mind, we used to do our things the way we feel like doing." As I just came to receive my salvation, I liked sitting under that umbrella of Bishop K., I could not even like to miss, even if it is a fellowship, door to door. (She shares how she likes to attend the meetings and the teaching. She particularly likes one of the pastors, Pastor O., who comes from her home in A. in Western Kenya because he particularly understands her.)
97	Q: And he is also in the church?
98	A: Yeah, he is pastor; he is working under Bishop K. So I came to like these servants of God because at least he understands the situation in that area of ours. You know, we also have a servant of God from Congo, and we have other deacons and majority like Mr. P. (a deacon), but they come from Q. in Mombasa. So, the Holy Spirit has helped them to know, but I just came to be close to this pastor who comes from our area in our province, because at least he understands what people are doing in that area of ours. Maybe Deacon P. can understand, but maybe not deeply.
99	So this pastor has been actually helping me. And sometime I find I have some questions and I thank God, I just came to be free. I found myself I am free to ask questions. I like asking questions, I just wanted to know more about this God. Because sometimes when I sit down and I flash back where I have come from, I just say: "This is God, it is not a hand of a human being."
100	Whereby even my mother could not help me, they are there, my father is there, but this could not help me. So I just came to believe that there is God who is able in everything. There is God who sees in the darkness, there is God who sees, he sees everywhere. So I just came to like the teachings. I could enter in the church on Sunday at around 7:30 in the morning, I will be there even - I will just go in all those services till evening. I just came to like church. And in fact it is just in my spirit even now.
101	Q: Are you also involved in some ministry in the church?
102	A: Okay, I have been asking God to help me to know exactly what job you called me to do, because he had a purpose to save me. He had a purpose. So I have been asking God to show me the direction, so that I can do the exact thing that he called me to do. But I don't want to - maybe to sing just because I have seen somebody singing, or maybe I have seen somebody is preaching and so I just say that I was called to preach, no. I have been telling God: "Just show me, I want to do the exact thing!"
103	Q: You still wait for God's answer?
104	A: Yeah. But I thank God it was last week, I went to stay somewhere in R. (an area in Mombasa), I went at S. (another area in Mombasa), there I went in, they had a bush there, at S. I just went to seek for God and I got my fast for three days, and God just talked to me that - actually, I just feel that I am good at encouraging people. I just feel like that is my calling, I like it. That is what I just feel like. In fact, sometimes I have been maybe getting - sharing some ideas with my friends and the church, or even my neighbours, sometimes I can sit with them and start sharing. So I just feel like just encouraging people.
105	Q: We have to briefly stop here, just a moment.
106	Second part of interview taken on 09.06.2008 in Mombasa
107	Q: C. (her name), thank you very much for sharing all these exciting things so far and for being so open. Now I will just ask a few questions so that I can understand some of the things a little bit better. One is, what was your Islamic life before you became a follower of Jesus? How strictly did you follow Islam and

	the Islamic regulations?
108	A: I was not attending those meetings, I just refused, I did not attend anything. And I was not even, I was not even willing to go there.
109	Q: So you didn't go to the mosque?
110	A: No.
111	Q: Did you pray, or?
112	A: No, you find that sometimes they were just pushing (emphasis) me, but when I go there, I just stand still, I was just looking at people, what they were doing, if they kneel they go down, I also go down. But I could not understand what I was doing. I could just hear the microphone "Allahu akbar!" but no understanding. I could not go there. But my brothers at least they used to go.
113	Q: So even as a child, you were not practising Islam, you were not doing what Muslims do?
114	A: No, in -
115	Q: When you were at home?
116	A: At home, at school also - as I started the school, actually, we had that lesson of CRE. And then as we reached in standard six, you find that they got another teacher, an Islamic teacher. So he used to tell us that when it reaches that time of CRE lesson, Muslims they have to sit aside and Christians they have to sit aside.
117	Q: So in the school you had CRE?
118	A: When we reached at standard six, they brought us another teacher, they told us that he is going to introduce an IRE lesson. So that time of CRE lesson you find that Muslims had to be seated aside alone in their room, and then you find that Christians are in the other room. So I just used to go there in IRE, but there is nothing actually I could perform in that subject. But when you come to CRE, I used to perform so well. So I was not good in IRE.
119	Q: So what did you know about the Christian faith at that time?
120	A: The - ?
121	Q: What did you know about the Christians, what they believe, at that time? You did the Christian Religious Education?
122	A: I didn't get the question.
123	Q: You did CRE?
124	A: Mhm, I did CRE.
125	Q: So you knew something about the Christian faith, what Christians believe?
126	A: I just came to believe that there is God.
127	Q: Yeah.
128	A: Yeah, but not so much, I was not believing so much. Just by talking but there is God, but not in a serious matter.
129	Q: Okay. Good. Was there anything you liked about Islam?
130	A: Mhm, no.
131	Q: Nothing?
132	A: Nothing. Even those fastings of theirs, I could not fast, my dad could beat me, could come and say "If somebody has not fasted today, you are not going to drink the juice!" But I just keep quiet, I will not do it.
133	Q: But your father kept the fast?
134	A: They used to fast, yeah. They used to fast, even my brother, they used to fast. But me alone in that family, actually, me alone -
135	Q: You were not fasting?
136	A: I could just pretend that I have fasted, yeah, but it was not actually serious, and I was sinning before God, whereby I don't know whether I am sinning or not. I was just doing it because people are doing it. But it was not in my will, the desire of my heart, I was not able, I could not like that religion, actually. ---
137	Q: Now, how happy or content had you been with your religious life or with life in general before your conversion?
138	A: Before my - ?
139	Q: How happy were you with your life before conversion, before you accepted Jesus? I think you made it clear that you were not happy.
140	A: No, I was not happy.
141	Q: So, before you met, before you heard that voice that you should go to church, you did never think seriously about the Christian faith? Were you ever thinking about the Christian faith?
142	A: About the Christian faith?
143	Q: Yeah.
144	A: Okay -
145	Q: Did you think about the Christian faith before?

146	A: No, but there is something I used to do before the salvation came. I just came myself to love the gospel music. You find that the late Marehemu Imachichi (a well-known singer), that guy is from Congo, I just came to know him in concert. He used to get together gospel music, they call people, they share together, they sing together to uplift one another in praising the name of our living God. So you find that I used to go in those concerts before I got saved.
147	Q: Was that here in Mombasa, or?
148	A: Here in Mombasa, I remember one day we came here at T. Hall, here at U. (an area in Mombasa) and that Marahemu is the one who had announced about that gospel concert. So I just came to know this brother of ours, the late Imachichi, in concert, my first time to see him in concert. He had arranged the gospel. So I just came to like the gospel music, but I couldn't imagine that one day I will just come to be saved.
149	Q: Okay, good. As you look back, what could you say was the main reason why you became a Christian? What was the main reason?
150	A: The main reason?
151	Q: Yeah, if someone asks you, why did you become a Christian? What would you say?
152	A: I just tell somebody that I cannot tell that it is just - it is God who knows, God is the one who knows, but me I cannot tell. Because you find that some people they - maybe there is a big crusade somewhere, people are maybe being prayed there, and you find that it reaches a time they say: "Anybody who wants to get saved just come here, come here, come here!" And then you go there, they put hands on you, they pray for you. But me, mine it was a unique. I normally tell people that my salvation, my calling, just came in a unique way. It was not the way you see people are being pushed: "Just raise up your hand if you want to get saved! If you want to know Jesus, just come forward, we pray for you!" But me, Jesus met me on the bed, alone. I was just alone at morning hours, I was just resting in the bed, but a voice came from God and he met me just alone in the house. So I cannot tell anybody that what made to come, to know Jesus, I cannot explain well but it is -
153	Q: It is something that happened to you?
154	A: Yeah.
155	Q: God worked to you?
156	A: Yeah.
157	Q: God did it?
158	A: Yeah, God did it himself. :-)
159	Q: Does your family know that you are a believer in Jesus?
160	A: Pardon?
161	Q: Does your family know that you are a Christian now?
162	A: Okay.
163	Q: Your father and your mother?
164	A: I was a bit behind, I was just coming there. So I thank God, the same year I got saved in the month of October, I got that pastor that I was telling you, who comes from near our home, there have been some few other fellows I told them, surely I come from a very tough family and actually, they don't like Christians. They say they don't like Christians, actually I know their behaviour is Muslims. (She shares how she prepared her visit back home by prayer and fasting. She told her mother in advance about her coming and asked her to inform her father as well. When she arrived home she saw God's mighty working.)
165	I reached there at home - and let the name of God be glorified actually - my dad heard that I am coming, and I just told them that I have been saved and I am coming myself, I want to meet you because you are my parents. Actually, I told them that I am coming, I found my dad at the stage waiting for me. On my side it was a miracle! Because some years back he could not bother, even he could not want to see! Even if he hear that the child has come from Mombasa, he could not even bother about it! (She emphasizes that this great change in the attitude of her father was an answer to her prayers. Once at home, she talked to her parents.)
166	I told them: "Mama, what has brought me actually here, I just want to express some few words, I share some few words with you because you are my parents and I love you." And I just came to, I started apologizing myself before them. I told them: "Mama and baba, you are my parents, but I ask for forgiveness first of all. I have been doing so much things that have been annoying you people. It doesn't matter what I did for you, but I ask for forgiveness first of all." And actually, I came on, they forgave me. They told me: "We have forgiven you." So and after that I told them: "Mama, actually you are my parents and I love you all. That's why I just wanted to talk to you all. I did not want that habit of - the way I have been doing, I just come here, I just talk to mama and go, no. Those years are passed. This is the year that the Lord has made and I want us to start new things." (She shares how they previously never ate together with the father, but now they were all together. It was a dramatic change. They talked about

	the difficult situation in the past. She also asked about her grandmother, the one she was named after.)
167	I tried to ask them, and this mama, how was she staying? They told me that she had no good foundation. That is why I told them: “Okay, but I thank God because we have possibilities, those things I have been doing, it is not by my will, but it is that blood that was growing in that mama, so it came into me, so that I have been doing things the way I want, but it was not my will.” So I thank God that we had forgiveness there. And I saw God actually. I saw mummy apologizing baba, and I saw baba actually apologizing mummy. And on my side I found myself crying, I just went on my knees, crying: “Mama, I beg for forgiveness! We want to change this family!” (She continues to talk about her father who had lost his job because he was selling petrol from his company illegally. This led to a difficult financial situation for him and his outward situation had become miserable.)
168	So you find that he had that spirit also, that spirit of - he could not appreciate what he was earning. Of course he was earning a lot, but he could not even give thanks to the Lord with what he was earning. He could again snatch some money from other ways, sell oil, go with the factory car, he will go and they had somewhere they were entering in sugar cane plantation inside. They used to enter inside and sell the oil, so they get money and you find those women - the money they just misuse it on ladies. (She explains that for her this was God's answer to the bad life her father had lived, God is the one who answers everything.)
169	And you find maybe somebody like me now, I just came to like my father after salvation actually. And for now I like my father more than my mom. I am still wondering how God is working actually. I just came to love my father more than my mom, because I just came to understand that it was not his will. It was not his will to do what he used to do to us, it was not his will, but it was just a devils, it was just the work of devil, that work of bringing witch doctors in the house, that is not one way of prosperity. Maybe somebody told him that you will be prosperous, you will get prosperity through this witch doctors, I think so. I think they used to know like that. But actually, those witchdoctors, they are just to curse the family, yeah. They bring just curses in the family.
170	So, after salvation and that day, I saw God. Actually they got, mama got forgiveness, and she talked to the husband: “Forgive me my husband where I have gone wrong, forgive me!” And baba also talked to mama: “Forgive me my wife where I have gone wrong!” Actually, I saw God there, and I thank God because they accept me. They accept me in a good way, and they understand me very well. And they could not imagine what I was talking, but I told them it is not me, it is just God, he is working inside me.
171	So I saw at least changes there, I saw love there, at least we ate one table at least, we shared some ideas. And baba was actually, was so calm, I saw he has love at least. He had so many sorrows also, because life actually had changed, and those mamas had taken the money, they ran away, they left him like that. And then afterwards he was employed in another small company, it has the chapters just to carry sugar cane, but it is not as big as A. sugar team. (She shares how her father was beaten up by robbers once and almost died. Despite the harsh way he had treated the children in the past, she was able to forgive him.)
172	Q: There was a big change that happened in your father's life?
173	A: Yeah, in my father's life. I thank God because for now -
174	Q: Maybe we can just briefly go through this question here about the change in your life. :- Maybe I can just summarize it, I think I understood already quiet a bit. The change that happened in your life, there is a big change that happened to the parents then, the parents changed a lot, and your whole relationship with your parents.
175	A: I thank God, it is okay.
176	Q: Yeah, the relationship improved.
177	A: Yeah.
178	Q: Your lifestyle also probably changed? The way you live.
179	A: Mhm, mhm. I thank God because that spirit of prostitute, I thank God, up to now I don't have any feelings. And maybe those feelings of pushing you to go and drink alcohol or to have somebody or to have sex, no! I thank God that Holy Spirit is under control. Because Holy Spirit is taking, is holding me tight. And I thank God, because I was very fat, because we used to drink alcohol, we used to eat nyamas (meat), I used to eat - you see even those pictures, I was very fat. And that is because of eating things. But I came to realize that - I came just to - I came to learn to discipline myself, my body. So I just enter in those prayers of fasting, so that fast should not enable me to do evil things. And I thank God, until now God is still helping me, and I don't have those spirits again, whatever - having sex or whatever, I thank God.
180	Q: Now, were you baptised after your conversion?
181	A: I was baptised.
182	Q: Did your church encourage you to go for baptism?
183	A: Yeah, I went under - we had a lesson about the way Jesus was actually baptised. And us also we have to follow his ways. I was baptised there.



184	Q: Okay. So when we, if we want to see the steps, the steps in your way towards Jesus, we could say it started, you shared the details, all these difficult things in the past, in your childhood and youth, and the different relationships with men and the hurt and all these things. And then you came to Mombasa, and there was this relationship with that man, but that - it really, it started with this voice that you heard. Yeah, God started to work in your life by speaking to you on that Sunday morning, to go to church.
185	A: Yeah.
186	Q: That was the first time you really realized that something comes to your life?
187	A: Yeah.
188	Q: And then it was just Sunday, Monday, Tuesday, on Wednesday you went to church.
189	A: Is when I started asking for help, because I was not understanding myself.
190	Q: Okay. So, may be we can skip this and just go to the other thing. When you heard that voice, it bothered you for several days?
191	A: Yeah.
192	Q: And then you decided to talk with that Christian lady?
193	A: Mhm.
194	Q: Yeah, let me just write this down, this is interesting, because there is something that you decided to do. "Heard voice, was troubled, and then you asked for help from the Christian lady." Now when you went to the church then, you met this lady from Congo?
195	A: Yeah, Sister M.
196	Q: And you didn't even talk with her, you couldn't talk?
197	A: Even I couldn't talk.
198	Q: You just were there -
199	A: I was not able.
200	Q: - and then she realized that there is a spiritual problem, and she started praying for you?
201	A: Yeah.
202	Q: So you yourself did not ask for anything at the church? You were just there crying?
203	A: Yeah, I was just there crying.
204	Q: But that lady had the spiritual insight and then acted?
205	A: Yeah.
206	Q: Okay. -- This is a very unique situation, yeah, it is great how God works in the life of people! Just what you needed, yeah. What she did was just what you needed. You needed deliverance from these evil spirits.
207	A: Yeah, in fact I got deliverance.
208	Q: Now, an interesting point here is, when did you begin to consider yourself a Christian?
209	A: When?
210	Q: When did you realize, now I am a Christian, I am born again?
211	A: It was on that, that same day that I got delivered, that same day that I was prayed for by that Sister M.
212	Q: You said that you went home and you felt very light?
213	A: Yeah, after I have been prayed for in the church I found myself, my body, I am very light, and I found myself in the house, I was very happy. I had another joy that even my neighbours, they were just wondering, today, what is happening? Because I was very much happy.
214	Q: But did you know what was happening to you? Were you aware?
215	A: I just knew that God is doing something, God has just done something in my life. ---
216	Q: Yeah. Well, maybe we can just go over some things here. I have written down a few things about your attitude and what you knew about the Christian faith at various stages in your life. So lets say: When you grew up as a child, as a teenager and you had all these difficult experiences, did you feel, what did you know about the Christian faith? Were you interested in the Christian faith or you were not interested at all?
217	A: I was interested.
218	Q: At the time, when you were still in A., with your family.
219	A: No.
220	Q: You were not interested?
221	A: No.
222	Q: Did you have wrong ideas about the Christians?
223	A: No.
224	Q: I mean Muslims are usually told that Christians worship three gods, their Bible is corrupted, did you also think in that way?
225	A: No, I could not think about those things.
226	Q: You didn't even think about it?
227	A: I was not bothering anything. We were just there, you don't know, I don't know the faith of Christians,

	I don't know the faith Muslims, I was just in the middle. I don't know where to go, I don't know where to run, I was just there. We were staying the way you want. You don't feel like even going or listening to Christians and Muslims.
228	Q: So you didn't have any idea about the gospel at that time?
229	A: No.
230	Q: Were you angry or hostile towards Christians?
231	A: I am not angry.
232	Q: No, at that time!
233	A: I was not hostile. :-
234	Q: So the issue of confession and confession of sin came after that day?
235	A: After that day.
236	Q: After some teaching?
237	A: Yeah, after getting some teachings.
238	Q: Yeah. And the issue of salvation, that you need salvation, when did you understand that?
239	A: About salvation?
240	Q: That you need salvation. On that day when this lady prayed for you, you didn't talk about salvation so much.
241	A: No, I did not talk so much.
242	Q: So did they also teach you later on, about salvation?
243	A: Yeah, through teaching.
244	Q: And, did you ever pray a prayer of surrendering your life to Jesus?
245	A: Yeah.
246	Q: Was that on that day?
247	A: Not that day.
248	Q: Also later?
249	A: After getting some teachings.
250	Q: And did you then know that you have assurance of salvation, that you are really a child of God?
251	A: Yeah.
252	Q: And from that time you went to church regularly?
253	A: Yeah.
254	Q: You had fellowship?
255	A: Until now.
256	Q: After you had accepted Jesus, did you ever doubt about your decision? Did you ever think, this was not the right thing, or why did I do that?
257	A: No. Though sometimes the devil will also under his works, he just wants to take somebody to push somebody behind. Sometimes I can sit down and maybe get some discouragements, but I just go to the Bible and I find myself encouraging myself. And I just came to learn that nobody will encourage me. Maybe I am alone in the house, nobody will encourage me. But through the Word of God in the Bible normally encourages me. And I have no doubt with this God of ours.
258	Q: And then you, as you were in the church, did you grow in understanding the Word of God and grow as a disciple?
259	A: Yeah.
260	Q: Do you usually pray everyday or have fellowship with God everyday?
261	A: Yeah, I normally do it. I normally talk to God.
262	Q: But so far - are you involved in any Christian ministry, like witnessing to others, encouraging them, speaking about your faith?
263	A: In fact, I like that, I like it very much. I like it. :-
264	Q: Now, what would we say was the main thing that helped you understand about Jesus?
265	A: That helped me to understand about Jesus?
266	Q: Were you reading books or reading the Bible before you were delivered?
267	A: No.
268	Q: So you didn't read Bible, you didn't read the literature?
269	A: Mhm. :-
270	Q: This gospel music that you were listening, was that on radio?
271	A: Yeah, on radio or sometimes -
272	Q: Did that help you preparing any way for receiving Jesus?
273	A: No. I don't know, but on my side I was not preparing for salvation through - no, no!
274	Q: What about this witness of this Christian lady in your job, did that prepare you in any way?
275	A: No, in fact we were enemies! :-
276	Q: So the Christians you watched, according to your understanding, they were not living good lives?

277	A: They were not. According to that neighbourhood church. Those ladies, you find that - backbiting, they had that spirit of backbiting after church. Uuh! You see, somebody, you see somebody! So I was not being encouraged with those people. That's why I told that friend of mine that I don't want to enter in that church. You see somebody, you see somebody! Backbiting! So I did not like.
278	Q: So the main thing that you heard was that you heard this voice?
279	A: Yeah.
280	Q: Yeah, that was really preparing you for Christ.
281	A: Yeah.
282	Q: And then you were delivered?
283	A: Yeah, I was delivered.
284	Q: So that was also important. --- Now, you were also not happy with Islam and the practices of Islam. Did that in any way prepare you to receive Jesus?
285	A: Islam?
286	Q: The fact that you were not happy with Islam, did that prepare you, help you to accept Jesus? Did that push you towards Jesus? Would you say there is a relationship?
287	A: No.
288	Q: No, mhm. Okay. How has your understanding of God changed?
289	A: How has - ?
290	Q: What did you think about God before you became a Christian? What do you think about him now? Your understanding of God, who God is? What did you think about God before?
291	A: Before I got saved?
292	Q: Yeah.
293	A: I could not think anything about God. I was not thinking anything about God.
294	Q: But now you know him?
295	A: In fact, I still want to know him more, I am not satisfied. I just feel like - I have just tasted. I just want to feel like - deeply.
296	Q: You want to learn more?
297	A: And this one will help me, if I get somebody who will actually help me to grow up and to understand through the word of God. But actually he is good, he is good, God is good.
298	Q: Okay. We come to the last question. In this way how you came to know Jesus, what did God do? When you, this decision that you want to follow Jesus, what was God's work in this?
299	A: What was God?
300	Q: We want to see, what did Christians do and what did God do?
301	A: What did God do?
302	Q: Yeah, what did God do so that you are a follower of Jesus today? -- Ah, now, if you look at it, you are following Jesus now.
303	A: Yeah.
304	Q: Before you were not.
305	A: I was not following Jesus.
306	Q: Why is it that you follow Jesus? Why? What did God do so that you are following him now?
307	A: Actually, he has done so many things for me, that is why I am following him. He has delivered me, he has removed me from the darkness to the light, he has given me joy, he has given me peace, he has given me strength to fight against Satan. Because he also wants to push back the people of God and especially those who are saying that Jesus is Lord. But I thank God that he has given me enough strength to rebuke all the work of devil, and to stand still in his ways.
308	Sometimes, I find sometimes actually, maybe I don't have money or whatever, but I have peace of mind, I have peace in my heart, and I just - so many things! He has done so many things actually. And also he has helped me to move on from that spirit of, spirit of a prostitute. So he has done so many things.
309	Q: And what would you say have Christians done? Did Christians do anything?
310	A: Christians?
311	Q: People, the children of God, were they involved? Were they doing something so that you are a believer now? (He clarifies the question further.)
312	A: Before I got salvation or after I got salvation?
313	Q: So that you got salvation.
314	A: No, they were not involved.
315	Q: What about that Christian lady, your colleague, who took you to church?
316	A: It is me who followed her to church.
317	Q: But she took you to church?
318	A: Yeah.
319	Q: Didn't she do something?

320	A: Okay, yeah, she directed me.
321	Q: She directed you?
322	A: Yeah, she helped me to know the church actually.
323	Q: And that lady at the church?
324	A: Sorry?
325	Q: The sister from Congo, what did she do?
326	A: Okay, I heard that she has a church and she is a servant of God. She is ministering in Kenya and Tanzania, so she actually -
327	Q: But what did she do to you?
328	A: I think she prayed for me.
329	Q: Isn't that something?
330	A: That is something good. Though I was not in my sense and just heard that she was praying in Congo, in their tribe, but God was there. It doesn't matter you pray in English or in whatever mother tongue. But at least she did something. She anointed me also.
331	Q: It was through her prayers that you were delivered! - I think it is always interesting to see, God is doing something, and his children also are involved.
332	A: Yeah. They are bearing fruit, actually.
333	Q: I think that is the end, we are through.
334	A: Are you through?
335	Q: Yes. Anything else you want to say? Or we have talked about all the important things?
336	A: Okay, maybe you have a question, maybe you still want to understand more, I don't have any problem. I can just -
337	Q: I think this is enough now, you have given me so many details! So thank you very much!
338	A: Thank you.

### 15.13 Interviewee F4

1	<b>Interview F4</b>
2	First part of interview taken on 02.05.2008 in Nairobi.
3	Q: In my research I want to differentiate a little bit between various social and economic levels, where people come from. That's why I want to ask you: Where would you classify the family in which you grew up? Was it more one of the disadvantaged families, living in very poor conditions? Was it more a family in the middle of society or more a very well off-family, influential in the community?
4	A: In the middle.
5	Q: In the middle? Good. And then also what I want to look at is a bit the educational background and see whether or not that makes any difference in the way people became believers in Jesus. So what is the highest level of education that you completed?
6	A: Secondary school.
7	Q: Secondary school, okay. And your current employment, or what you work currently?
8	A: Mission, missionary.
9	Q: Okay. Good. The focus of today's interview is mainly to get a general idea of the story, how you became a believer, the way to meet Jesus, and different events that were important in this way. So I want to give you an opportunity to just tell me your story, as detailed as you want. Just share, how did it happen that you decided to follow Jesus Christ as your Saviour and Lord? And you can take enough time for that. We don't have to hurry.
10	A: As I have said my name is A. and I come from an Islamic background. My father does not come from an Islamic background. But he became a Muslim as a child, as a young man, I say so. (She tells the story of her father. He became an orphan as a child and had to leave his home in B. - a town in Kenya. He lost the contact to his family. He came to Mombasa and was taken in by a Muslim lady who raised him. She owned a hotel and so the father was trained as a hotelier. Through the contact with this Muslim lady he became a Muslim himself.)
11	So he worked as a hotelier for many of his years as a young man in Mombasa. And that is how he became a Muslim. So when he got married, my mom was not a Muslim, but was a -- Catholic, by name, going there to church once in a while -- but later she converted to Islam. Right now she is still a Muslim.
12	Q: After they got married?
13	A: After they got married. So we were born Muslims.
14	Q: So, and the family originally lived in Mombasa then at that time?
15	A: No, my father moved to Eldoret.
16	Q: Okay.

17	A: He moved to C. (a town in the Western part of the country), he worked, he owned a hotel in C. That is where he got my mom, and then they moved to Eldoret, with my mom. And now we were born in Eldoret.
18	Q: Okay.
19	A: So we were born as Muslims. And we had to go to the <i>madrassa</i> just like many other Muslim children. And we grew up as Muslims! (She chuckles.)
20	Q: You have how many brothers and sisters?
21	A: We are nine, and I am the second born (). So I went through the <i>madrassa</i> up to -- when I got to form two, that is when I stopped going to <i>madrassa</i> . I learned the Qur'an, I learned the hadiith (). But you know, like when we are learning the Qur'an, we don't learn the interpretation. We just learn how to recite. So I can still recite the Qur'an! (She laughs.) May be not of head but I can read Arabic. But don't ask me the meaning!
22	Q: You never learned the meaning? Or they didn't teach you in <i>madrassa</i> ?
23	A: No. We were not taught - the meaning. We were only taught how to recite. I went to Catholic schools. Somehow my father treasured education so much. Because he never went to school and had to struggle very much to know how to read and write. So he thought that is the only thing he can offer his children. Because he believed if he had gone to school he would have been in a better position even in the society.
24	So he believed in education. All of us were lucky, I say lucky, because not so many Muslim girls go to school. So I consider myself lucky to have gone to school. So we went to Catholic primary and Catholic secondary school. And there I did my CRE just like the other students. Because IRE, that is Islamic Religious Education, at that time was not there in schools and it was not examined in those days. So I learned CRE and I was very good in CRE. But I did not believe any word, because we were taught not to believe in the Bible.
25	When I came to my Secondary, when I realized that there was a big difference between the Christian and the Muslim, and I used to defend my faith so much. And sometimes I would win. Many of the times I would win against the Christian students. But I remember one time this CRE teacher told me: "I pray for you and I believe that one day you will be a Christian!" And I just laughed at her and thought, it can't happen.
26	So as in my teenage I would think I strayed. As I said, I strayed in somehow I wanted to be involved with -- I wanted to be like the other students. So I wanted to go to the discos, I wanted to drink a little, I wanted to smoke and I knew these were not things that were allowed in my form. So I would do them at school and when I go back home I am this good girl. Because we were supposed to pray, we cannot miss praying five times a day. So you would make sure that you pray. I started feeling like the dressing was a hindrance for me to do whatever I wanted to do. So sometimes I would just wear the normal dressing and put on the <i>buibui</i> on top, but when I go outside the home I would just take the <i>buibui</i> off, pack it in a paper bag and just continue with my life.
27	I remember one time I met my dad and I didn't have the <i>buibui</i> and I just wished the ground would open and swallow me because that was one of my worst days. I remember when I got home I was beaten badly because of that. Because when I met my dad, there was this man and this man was saying: "Just leave her alone!" Because my dad was somebody who could scold you anywhere! He didn't care. So he started scolding me and this man was telling him: "Aijai, you should see my daughter, she is worse!" And this was a Muslim man, a Somali in fact. He said: "My daughter is worse than your daughter!"
28	So that day I was beaten badly and ahm - I could not stop () I think teenage will do (). (She laughs.) So I continued. I would hide myself, pretend I am a good girl, pray five times a day, do everything. But when I go to school I would do whatever I wanted to do. But my Dad didn't know. But I don't know what happened, I got a boyfriend who was not a Muslim. I was in form 2. But he came to know in my last year in form 4, that is when he realized I had a boyfriend who was a Christian man. So he told me to stop seeing this person and I could not. He even took us to the police station and brought accusations which were false, so that the man could be detained. But somehow, because he was a public figure and he was a footballer, he could not do that. His company was able to bail him out and my dad lost the case. So he tried to separate us but he could not. I don't know what was happening, but I believe that God was working somehow, I don't know.
29	(She shares how she was acting at that time against her own convictions, not knowing why she did it by continuing the relationship with that Christian man. Her dad wanted to force her to marry an older Muslim, to become his third wife. She refused because she had learned about her rights in school. As a consequence she was thrown out of the house. She moved in with her boyfriend. After some time she tried to come back, asking her dad for forgiveness, but he refused. So she had to go back to her boyfriend.)
30	I did this three times and the third time he threatened to kill me with a -- to set me ablaze. And I knew he could do it. Actually some times he would get so violent, and he could do anything. Because he had been

	in jail for two times because of hurting somebody. So I knew it was possible. Although I was his favourite, I knew he could do it. So I had to go away. And I remember, my mom told me: “Just go away before something bad happens! And I just pray that God will help you.”
31	So I went and just started living with this man, this boyfriend of mine. And life was not easy at all. Life was not easy at all, because I think, may be he was not ready for it, to stay with me. And because, you know, like there is no good relationship with my parents. So it was very very hard for me. For some times he would go out, go away, and come back after a week. You know, I am left in the house, having no food, and I think it was too much for him. So I was very, very stressed and I remember during this time, one time I passed near a crusade, they were preaching about Jesus, and God. Then I realized, now I was asking, I didn't know what happened, but I realized by starting asking myself now the Christians -- theirs is the true way. We Muslims say, ours is the true way. Which is the true way?
32	But somehow, Christianity would make some sense to me. But I would never even think about becoming a Christian. At one point I really wanted to pray and ask God to help me in the situation that I was going through, but I could not as a Muslim, you know. I knew I had to pray five times a day and that's it. But like communicating with God was very hard. I was not sure God would hear me, and because whatever was happening to me, according to what I understood is that it is his will. So sometimes I would feel very lonely, but on the other hand you would hear like the Christian saying, that we can pray to our God whatever, whatever we need and he will answer us. So I didn't know.
33	One time I just felt like I needed to talk to God but I would ask, which God am I talking to? Is it the Islamic God, the Muslim God, or the Christian God? That is when I started questioning. I said, anyway, God I don't know if the Muslim God is the right one or the Christian God is the right one, but I know one thing: There is a God who created me and there is a God who created everybody else and there is a God who created the universe. So I am praying to that God: “Show me the way! Show me the true way!” And I remember, I prayed this for one year, every evening! I would pray that prayer, I would never ask for anything, because I did not know which God I was praying to.
34	Then I would just say those words: “Show me the true way!” After one year I forgot, I believe because of whatever marital problems I was going through. And for one year I didn't pray. I remember during these two years I tried to commit suicide, before I was born again. Around three times, but nothing happened. And I look back and say, for sure God was with me all this time and he had a purpose for my life. Because I didn't see any meaning of living. One time, it was after I had tried to committing suicide, I was just sitting in the house, and I was so stressed and I looked at the television. And there was this preacher who was preaching, a televangelist, even up till now he preaches. And he was talking - I didn't understand anything he was saying. I didn't even listen to anything he was saying. But I was just looking at the people. I needed peace so much and my heart was in great turmoil, and I was so stressed. I needed peace so much. I looked at the congregation, and I saw this peace on their foreheads. And I just admired it! I said: “God, I wished I had that kind of peace with me!” And I said: “But I can get it! But that is a church! Where are those people? How can I go to a church, and I am a Muslim?” And I said: “No, I am not going to a church.”
35	I really debated with myself. I needed the peace so badly that I said: “No, I will go to the church! And if there, I can get the peace. I'll get it!” Because I tried suicide and it was not working. So I went to a friend whom I knew was a born-again Christian, because we used just to share. Sometimes she would come and tell me. She didn't know that she was preaching to me or anything, but she would just come and tell me of something that happened in church, happening at a crusade, what God was doing. She was just sharing from her heart, but not as reaching out to me. :-
36	Sometimes I looked at her and wondered, is it true? But I knew her, she was a good lady and I trusted her. So I went to her and told her. It was a Saturday, and I asked her: “Can I go to church with you tomorrow?” And she was like: “Haa - but you are a Muslim!” I said: “Yes, I know.” She didn't expect that and I think she was also scared, what will happen, you are a Muslim! You know. What if people think I am the one who took you to church? ---
37	So she was scared. But I told her, its okay! The next morning I prepared and went to church. That time I had my first born and he was about ah --- two and a half years. So I went to church and I remember, when I got to the door, I felt so much peace in my heart and I knew, this where I want to be! --- Somehow I had, I felt so much peace. But I had this questions that were still in my mind, but my heart was okay. But my mind was not okay! I had so many questions that were not answered. So I just went in there, I listened people singing, and I really enjoyed it. I felt like I was in heaven. I don't know, but it was so good for me that time.
38	So when I went home, somehow I didn't know, by that time I was living in D. (an area in Nairobi). And I realized that my neighbour knew I had gone to church. Because now I had removed everything, I removed my headscarf. I just wore a normal dress when I went to church. I didn't go with my headscarf or anything. I wanted to look like a Christian so that people don't stare at me. So they realized, when I

	got home they started hailing abuses on me, because most of my neighbours were Muslims. And they hurled abuses! So it was so bad for me!
39	And I don't know, because my husband at that time also was not a born-again Christian and was not a Muslim. But I was hoping somehow he would become a Muslim so that my father would accept me back, now that I have brought another person to Islam, and it would be so nice. But somehow it was not working. Actually it was becoming even worse. But this time I went to church he was also surprised, and he said: "Do you know what you are doing?" And I said: "Yes." Although somehow he was happy because he grew up as a Christian - he was an orphan and he was in a children's home. So he grew up in that home and they were taught about Christ.
40	Somehow he was happy and asked: "Do you know what are you getting in to?" And I said: "Me, I got something today and I think I want to pursue whatever I got today." So you know, it's like I could not talk to my neighbours again because of what I had done. It was so bad, but I knew, I needed this peace so much. So sometimes I would lock my house, I would lock myself in the house. I borrowed a Bible from somebody who was not even a believer. I borrowed a Bible, a King James Version, and I started reading. So I locked myself in the house and started reading the Bible. And there were things I would not understand, but I just say: "God, I just don't understand, but help me to understand please."
41	I didn't know where to start and where to end, but I remember there is a brother who was my class mate, but now had become a pastor, who brought me some books. Like I carried one. (She shows a book.) Like this ones, explaining and he brought me about three books, explaining prayer, Holy Spirit, I can't remember the other one. So he brought me these books and I would read these books, even about prayer. This is where I learned about prayer, and this where I learned about the Holy Spirit. They are simple books, but they are very good. I still feel like reading them, even up till now.
42	So he didn't even know what to do with me, but he was a very good friend of mine. He just said: "Read these books!" And I was so thirsty for any Christian material. Even pamphlets, any thing that would just teach me about God. I was so thirsty for it. So I started reading and knew about prayer. So I would even pray. I remember reading the Holy Spirit book, and I would say, I knew that if I asked the Holy Spirit to reveal to me the Bible, he would help me. So that is what I did, and I asked God: "Just teach me this one! I don't understand why this is here!" Sometimes I would be answered immediately, sometimes I would just go to church and the pastor is preaching about that. So I say: "I've gotten my answer!"
43	By that time I had not given my life to Christ, but I would read. I gave my life to Christ after six months, from the date I first go to the church. But I would faithfully go to church, act as a Christian. Because of the questions I had in my mind, that is why I had to wait for six months. But they would be answered. But there was one question that was not answered during that time, and that is how can Jesus be God? That was a very troubling question. Because whenever I would pray, I knew I had to pray in Jesus' name. But I also knew, you know like, I would pray, and say, "through Jesus' name," not "in Jesus' name," "through Jesus' name." But I would still not believe even in that. I would say: "Okay, Jesus is a prophet." And I never understood how he is God. For me it remained in my mind and in my heart that Jesus is a prophet, but a -- you know, a very special prophet.
44	Q: That was even at the point when you gave your life to Christ, you still had this idea about Jesus?
45	A: Yes, when I gave my life to Christ, this was the question I was struggling still with. And I struggled with it for the next two years.
46	Q: Aha.
47	A: Yeah. So I -- I gave my life to Christ on 9th of April 1995. I remember that day. Actually it was not even in the church. I came to a crusade that I really liked. And that day in the morning I just felt, I woke up and I was ready for this crusade. I used to attend the monthly crusades. So I went and I decided: "Today I am going to get saved!" And I tell another friend we were with: "I am going to get saved!" And she told me: "Even me, I am going to get saved!" So I went and received Christ. And still by that time I was still smoking, and I had tried to quit and go back, quit and go back, quit and go back. But this time I said: "I don't know, somehow I heard something, God help me that this will be my last, my last piece, before I went to the Crusade." After the Crusade I gave my life to Christ that day and I felt different. Actually, even up till now, I never think maybe of backsliding or going back. I remember what I felt that day. For me it was, something happened. And I know it did happen.
48	Q: That was in 1995?
49	A: 1995.
50	Q: That was at a crusade?
51	A: Yes, at the crusade. So I went after, when you gave your life to Christ you would go for counselling, with the counsellors, and they would ask you where you live and give you a church that is near there. So I was directed to my church and that's a good church! So I continued. And I thank God for that time, because actually, I feel like it is different from now. Because that time I think I learned so much. I think still the true word was being preached, (she laughs) unlike nowadays! (She explains how she grew in her

	understanding of the Bible in that church. But she still struggled with the issue how Jesus can be God. Some Christians told her just to believe, but she found that hard. At the same time she was able to give up smoking which for her was a miracle. Also she grew physically, because of the peace she had, not struggling any more with stress.)
52	Q: So physically, bodily? You saw a difference then?
53	A: Yeah. I saw a difference. And at least I stopped smoking. That was my first miracle. And that one I know and I am sure Jesus did it for me. So I continued with my thirst to know God. I still continued to lock myself in the house, praying and read the Bible. And aah, one day I decided that I am going to -- somehow I felt like even my parents should receive Jesus Christ. Because I was feeling so good and I just said: "No, they have to receive Jesus Christ!" So we prayed, I remember I was praying with some ladies there and I planned to go home. I remember this was the first time I was going home. Because I never used to go home, because my dad would never accept me. But this time I had so much courage that I needed to go and tell them about the good news of Jesus Christ.
54	So I went home. When I went home I told my father, I don't know, my father had already gotten some report that nowadays I go to the church. And the first question he asked me: "I heard that nowadays you go to the church!" And I said to him: "Dad, I do not only go to the church, I am born again. Jesus Christ is my personal saviour!" And I don't know what I was expecting. I knew it was hard for a Muslim, but I thought, may be my dad would say, ayh! I don't know. I don't know what I was expecting, because for me to go there actually, it was strange.
55	But my dad just turned to me and said: "From today, now you are officially no longer my daughter!" He called one of my brothers, brought him some water, and just like - Pilate - he washed his hands: "From today, you are no longer my daughter!" And he turned to my siblings and said: "If any one of you believes this religion, he is cursed!" For me I felt like, oh - it's not me he is cursing. At that time it was a relief, but now I feel like, no, it was not good even for my brothers, because somehow it holds them like a bondage.
56	But I thanked God for that and - he started - like my father would feel so bad. He felt like if he did not chase me away, I would not have turned out to be a Christian. And somehow the things started torturing him. And I remember that time he said he would prefer not to see me in that home again. So somehow that was the beginning of my separation with my family. Actually total separation, because at that time also they were going through a very hard time and I was in a position to help them financially, because I was working now and I had - actually I was much better financially. And they would never accept my help, just because it came from a - Christian. (She shares how she felt bad because her siblings were suffering. She could help them, but they refused because they did not want money from a kafir. This total separation from the family was difficult to bear. Sometimes she was able to visit the family secretly, but the father was not supposed to know that.)
57	And it was painful! Sometimes, thinking about it, you would feel like -- you want to go back, to Islam. And sometimes you would feel, no! Even in Islam I would not have the peace that I have right now. So it was a very trying time for me. And sometimes you ask yourself: "What if I made a mistake? What if I will never be forgiven, as I was told in the <i>madrassa</i> ? If I became an apostate, I would never be forgiven. What if this is not the true religion?" But you know, I hung on to the peace I had, I hang on because I would say: "No one would help me even with the peace."
58	So I choose to hang on to that peace. But sometimes I would feel, no! I want to go back. So it was, it was very trying moment. And again, also my marriage was not going on very well still. In fact, it was deteriorating very badly. So in -- that was 1995 when I got saved -- two years later is when I - I remember one day, I walked out of a supermarket and there is this lady, she was putting pamphlets in her supermarket. ( ) I used to go there and pick new pamphlets, and she would keep new pamphlets for me, and I went and picked one.
59	And this one was talking about - a guy was explaining that a Muslim came and asked him: "How can Jesus - be - God? How can three - be one?" And he has explained it on that paper. And he said, he was giving the example of the sun, and he said, like the sun, you know the sun, if today you are told to draw the sun, you would draw something actually round. We have the sun that is in the sky. But this sun produces heat and produces light. But we say the sun is one. There is that figure, the sun, the body, and there is light, and there is -- the heat. Whenever we feel hot we say, today the sun is hot. Whenever we feel aah - we see the light, we say today the sun has come out very well. And when you talk to draw the sun, you draw the sun that is in heaven. And he went on to explain: "Lets say, God is there, the sun in heaven, and he wants to reach the - earth. He can reach the earth through the light, which is Jesus Christ, and through the heat, which is the Holy Spirit. The light we can see, and that is Jesus, could be seen. And the heat, we can feel. We cannot see the Holy Spirit, but we can feel him." And for me, I think it clicked.
60	Q: Mhm, it made sense!
61	A: It made sense. A lot of sense. You know, sometimes I explain to people, but they don't understand and



	I say: "May be it was my answer, not their answer." For me it clicked, up to today. And I see: Jesus is - is God! That was after two years. And I was so happy, because it was a prayer for me and I felt so free. I felt now I could pray in Jesus name, knowing I am praying to God. I did not have to separate, you know. So I thank God for, even many things, many verses that I could not understand. I would still pray, even up till today. I pray and ask God to reveal them to me, because he is the author of the Bible and he understands it very well.
62	So I continued that way. And my marriage continued to deteriorate and I -- in 1998 I was pregnant with my - my daughter, my second born now. And that year we separated with my husband, when I was pregnant and it was - I don't know. I considered that year a very, very, very tough year for me, because when we separated, my daughter was born, my dad died. But he - he died still saying, that he hoped that I would go back to Islam. Yeah. So my brothers, when they came to -- I didn't know, I was not even told. That is the hardest part. I was just told as a - by the way. I hope you understand that.
63	Q: Yeah.
64	A: It was like, my brother had to be brought to a school in Nairobi and they had no other place to go. So my elder brother - they came to my house. And after doing everything they had done it's like: "Oh, we forgot to tell you mmh - dad passed away." And I am asking: "When?" "About two month ago." And I think that is when the pain hit me. It's like, I loved my dad and I know he knew, I loved him. And -- you know, am I not related to this family? Even when it comes to death? I was not told and I would have stayed may be for another year without being told that my dad had passed away. So it was very, very painful. But there is nothing that I could have done.
65	Also thinking that may be he died without knowing Christ. It was so painful. But there is nothing I can do. So that's when you are reminded that you are no longer part of that family. (She shares how she felt sometimes used by the family, because in special situations they asked her to help financially, e.g. when her sister wanted to travel to E., another country. That was a moment when she felt somehow connected with her father, it was like a good-buy from him. But at another time, when she was pregnant and separated from her husband and begged to be able to come home for the delivery, her father did not allow that. That time she felt like dying.) So, I said, let me die. And then my sister left for E. And during - when my father came to escort my sister she was leaving, that was the time I said bye and a month later is when he died.
66	Q: So you saw him at that time?
67	A: Yes, saw him at that time and I was able to touch his hand, to greet him. I don't know why he accepted but (she laughs) - I don't know, may be it was a bye. So he died exactly a month later, on the same date my sister was leaving. But I came to know after two month so -- it was very hard. And now my father was not there, my husband is not there, I don't have a job, I have two kids to take care of. I have another brother in addition of that, because somehow he was dumped to me! My elder brother brought him to school, he said he has got a sponsor for school, but the other needs I was to take care. And I didn't know what to do, as an elder sister. :- So it was a very, very hard time. But in all that God was with me and he helped me up to this day. Yeah.
68	Q: Yeah, that is quite a story. Thank you very much! May be just to clarify a few points. A few more questions. You shared already a little bit, but may be you can summarize again. About, what was your Islamic religious life before the conversion like? (She explains that she loved it in the beginning. But as a teenager she found it hard. When she had her monthly period, her dad counted the days and then reminded her that she should pray again. During the period women are not supposed to pray. She didn't like this interference in her personal matters.)
69	And again like, I had no right, because me I am a very vocal person when it comes to my rights. And every time you have to be reminded like, you don't, you don't have any right, you are a girl. And sometimes I would see the way my mum was being treated and we would feel very bad, very bad! (Emphasis.) In fact, I - even up till now, my sister has not gotten over it. She is in F. (a different country) now, but actually she - you know, it's like we saw our mother being beaten, we saw our mother being abused, and told that women are not supposed to say anything. For us it was very, very traumatising, traumatising up till now.
70	You know, you think about it and you say, no, because you've got a voice and sometimes you feel like you've got a better idea. And when every decision has to be made for you, it's very, its very tough. It's very tough. Yeah, it's actually very tough. And I was reminded of it, like yesterday I was going to see my mum. They are in G. (a town in Kenya) now. After the clashes they had to move from Eldoret and they are in G., living with my brother. And I am talking to my younger sisters and they are saying, one of them was saying, me, I can't take it any more in this house, you know, because I am forced to dress like a ninja. (She laughs.)
71	Q: To dress like what?
72	A: A ninja. You know, like cover my face up to the eyes. Okay, my mum doesn't cover that, my mum

	covers only her face. But my brother, who is now the head of the family, he is our fifth born, has joined this movement called “tabligh” and he has become very strict. (She shares how her sisters feel that their freedom is restricted by their brother. Like the father, who always tried to protect his girls, warning boys who he thought were getting too close with them. She was often beaten and felt like in a prison.)
73	Q: Ahm. Just another question comes to my mind. I am not sure if we have mentioned it somewhere. When did you get married? (She gives the details: In 1991 she got married in Eldoret, later moved to H., a town in Kenya, came to Nairobi in December 1993. Conversion happened in Nairobi.) Yeah. Okay. Again about Islam. What did you like about Islam before your conversion? Was there anything particular that you remember that you found quite good?
74	A: I think that being togetherness. Doing things together. This is what was very attractive. --
75	Q: Was that still something during your teenage years, that you found that still attractive, or?
76	A: Yeah, it was. It was - especially like the month of Ramadan the way you do things together, like you cook together, and eat, when you have to. Yeah, I guess so.
77	Q: Mhm. Okay. About the family situation before and at the time of your conversion. Would you say you were a very close family, a good family life? Or you mentioned a few difficulties already. But how did you feel in general in the family?
78	A: Okay. We were very much together, despite whatever was happening. We were actually very much together. And they are still are, although what I noticed is that now they no longer share like - like you would not know what the other person is doing, or what their plans are, or -- Everybody, they live together, they do the religious things together, but the personal lives are very, very personal. That’s what I realized.
79	Q: So during your teenage years there was tension already in the family? You mentioned one incident when your father found out that you were not wearing the <i>buibui</i> ?
80	A: Yes, there was a lot of tension, especially when my father realized that somehow I was straying. It was very bad, because even when we were not doing anything, he would just attack you with things. And because he would even involve my mum in it. Its like: “This is your daughter, this is how what you have taught your daughter to behave!” Yeah. So it was very tough and actually, whenever he was going through a financial crisis, things would become very bad at home. Yeah.
81	Q: Ahm. About your position and role in society before your conversion. You were a young girl, I mean, if directly before your conversion, you were already married and a mother?
82	A: Yeah.
83	Q: Yeah. In that time, when you were here in Nairobi already, ah, before you made that decision to follow Jesus. Were you usually part of the Muslim community here in Nairobi? (She explains that she was going to the mosque, praying, but not so much involved. The family back home was much involved in the community, but she shyed away from that. But in Eldoret she was known, she was the best in the <i>madrasa</i> .) Aha. ----- When did you first think seriously about Christianity? You can summarize that again.
84	A: I think that happened in 1992. 92 is when I started thinking about Christianity.
85	Q: And what triggered this question? Or this thinking about -
86	A: I think I needed, I needed to know that when I pray --- because of the issues I was going through. I needed God to intervene. But I was not sure, if I prayed as a Muslim I would be heard, or a Christian. So that is what started. (She shares about the time she was married and had already marital problems. These problems started right after the wedding in 1991. In this turmoil she needed to pray to God, but was not told in Islam whether God hears prayers. From her CRE classes she remembered that Christians teach that God hears prayers. This encouraged her to pray to God - whoever he might be - to show her the true way.)
87	Q: So it was the personal situation, the problems you were facing, that made you to talk with God, that made you start thinking about the Christian faith?
88	A: Yes.
89	Q: Yeah. How happy and content with your life and religion had you been before conversion? This is a bit similar to what we were talking already about, but may be you can just summarize again. (She shares that she was not happy. Her rights were limited, she felt that she should not be in this religion. Her sister these days feels the same.)
90	Q: If you look back, what would you say was the main reason for you to become a Christian?
91	A: I --- the peace. --- I needed peace - so much! (Emphasis.) -- And also in my life, I can say I was always a godly girl, since childhood. -:- I wanted to live right. I always wanted to live right and to feel it in my heart that this is the right way which I could not feel in Islam. Even though I tried to live a good life in Islam, I would still feel there is something that is not right.
92	Q: So you couldn’t do that in Islam, to live as a really good girl?
93	A: No. Because there was always a mistake that was found in you, and you are rebuked for it, you are

	beaten for it, and no matter how much you struggled. --- The peace was the thing. I really needed peace in my heart.
94	Q: Yeah. We are almost through for today, we just want to do a few more, the rest we will leave for the next time. :- Ahm -- you answered that already. How did your family the community react to your conversion? (She explains how her family was not happy. The <i>madrassa</i> teacher told the father that he should not be too much worried, may be one day she would have a son who would become a Muslim. When years later she observed that her father showed a lot of interest in her son, she told him clearly that he should not take her son to the mosque. In regard to physical abuse, the family could not do that, because she was already out of the house. But her neighbours in Nairobi abused her often verbally. They made life difficult for her, particularly when she wanted to use the public place for washing dishes. Sometimes they threw stones after her son, until her husband warned these women that he would beat them up.) Have you been baptised?
95	A: Yes, I was baptised two years later. It was 17th of March 1997. --
96	Q: What led to this step? Okay, how did you decide or why did you decide that you should get baptised?
97	A: It's because I was told that I had to be baptised in the church, now that I had received Christ. Yeah.
98	Q: And you didn't have any problem with this? (She explains that she was eager to learn what was taught in the church. Then she shares an incident in the church. People were invited who wanted to be baptised with the Holy Spirit and it was expected that they would speak in tongues afterwards. When after the prayer she did not, a woman told her that this was because she was still wearing Islamic dress. She felt offended, because black is her favourite colour. That night she cried out to God, telling him that she had given everything to him. Then she started speaking in tongues. Later she gave away all her Islamic cloths. For some time she lied about her background, telling people that her Muslim name was only because of her grandmother. She wanted so much to be like the Christians and disliked when people would ask her whether she was from a Muslim background.) So for how long did you try to hide that you had been a Muslim before?
99	A: I tried for a year. :- I could not. Yeah. I remember one time, I felt like deep inside me a voice telling me that - "I will use your name! I use this one day for my glory." And I just kept the name. And when I moved from that church, went to another church because of change of location, and I didn't feel any more like I had to hide my name any more. Yeah, because I felt somehow as accepted. May be because of, now I looked more like a Christian. (She laughs.) I don't know.
100	Q: That leads us to the final question for today. What changed in your life as a result of your conversion?
101	A: Many things. Many things. (Emphasis)
102	Q: Can you give a few examples?
103	A: At least I had received inner peace. My behaviour changed. The pain that I felt, okay, the bitterness that I felt, what my dad had done to me, went away because now I had love for them. I loved them and I really wanted them to receive Christ. And my relationship with people. First I was a very, very -- angered person. Can I say anger or bitterness? I would just find, I had this outbursts of rage and I would destroy everything. And I remember, I prayed this for almost a year, I prayed for it. And you know, the anger went away! () Because I would destroy things that were on my way, when I was going through it. And it went away!
104	For me it's a miracle, because after that I would feel very bad. After destroying things I would feel very bad. But now I remember, what made me know that something had happened is, that whenever I would get angry, I would feel like I am overworked, that I don't have the strength to shout or do something. That's when I realized, there is something that is happening in me! And I choose to keep quiet, because I find I had no strength to. Initially I would have like extra strength to shout or do something bad. So for me that was a change, that even when my brothers came they just noticed and said: "Ha, people change!" I said: "No! God changes people, not people change! God changes people."
105	So for me that one was a miracle. Even the way I deal with people. And my life, I can say my life has changed. My faith, how I look at things. Yeah, I think everything, I think my whole life has changed.
106	Q: Now you said, for a time you wanted to hide your identity, that you had been a Muslim, and you even used a different name, but then you came back of using your name A. But you didn't feel like continue to wearing the Islamic dress?
107	A: I didn't want. I wanted to look as much as a Christian as possible
108	Q: Even after you decided to take your name back?
109	A: My name back. Yes. Yes.
110	Q: The clothing was never a question?
111	A: The clothing, I think already as I told you, I would feel like it is cumbersome, it's like - it binds me. So when I got the freedom of putting it down, it I did it with my whole heart. Yeah. So I really wanted it. () And for me, I actually wanted to be a very good Christian. (She laughs.) So I was working towards that. :- Yeah. Sometimes you would find yourself, oh, I thought it was about the clothing or what, but

	only to realize, it's not. But still I really wanted to be a very good Christian. Yeah.
112	Q: Well, I think that's so much information. That's enough for today. Thank you very much!
113	A: Welcome. I hope that's helpful.
114	Second part of interview taken on 09.05.2008 in Nairobi
115	Q: Thank you very much for being willing to do this interview and to answer my questions that I have. Last time when we sat together we went over the general story. You shared the general story of your journey, how you came to know Jesus. And today we have some specific questions and we want to look a bit deeper into the way how you became a believer in Jesus.
116	Now, the first question I want to ask you is, as you look back at the way you became a follower of Jesus Christ, would you say that there was a development or a kind of process in your conversion experience?
117	A: Yes.
118	Q: Okay, if yes, than in which way would you say was there a process or a development?
119	A: Before I got saved or?
120	Q: Ahm, the way you became a follower of Jesus, was there - did it happen just like in an instant? Or was there a development over some time?
121	A: As I said, there was a development for quite some time. Because I said, I went through Christian schools, catholic to be precise, and I learnt CRE. But I said, I never believed in anything, in any in the Bible, and I was very good in CRE. But in 1991 that's when I said I went to a crusade and I listened to the way - okay the preacher was saying, and the miracles that were happening. And I just asked myself, which one is the true God? And I also said that I was praying. From that time I started to pray. I didn't know which God I am praying to, but I would ask - I would just pray to the God who created me, and asked him to show me the way.
122	So, I started, I can say that I - my just being very strong in the faith started like going away, because now I was able to remove my veil. Sometimes I would have it on, sometimes I would not have it on. And actually in my thinking and in my doing things, I was not very fundamental as a Muslim. I started like leaving some of the things. But I would follow like for prayers, I would continue with prayers. I would continue with Ramadan, I would make sure that one I did.
123	So by the time I came to get saved, actually you know, sometimes I would go and hold, like the lady I said took me to church, the first time I would go to her and she would tell me the words of the Bible. -:- She was not even preaching to me, she was just telling me of what happened in the church, and what has happened in this crusade, and I saw a lady who was healed of a tumour, and just exited because of the miracles God was doing. And I was actually listening to her and I believed - in her.
124	So actually I just realized there is an interest, I got an interest, I felt like she had this wonderful spirit in her. So I would listen to her and taking every word she said very seriously. But initially I would not. I would just criticise and ah, ah - debate with the person and try to tell them how Jesus can not be God, how they are wrong, how they perish, something like that. But I just realized I was not doing that very often.
125	Q: Now, may I just interrupt here. I think it's already becoming obvious that there is some kind of development.
126	A: Development, yeah.
127	Q: Now, let's do a little exercise and see if that works. I have some papers here, and I would like you to try to write down - the various stages or times or incidents that you remember, that were important in this process, in this development. And then we will later on, after you have done that, we will try to put it in order, in a sequence, in a chronological order and see, what happened first and what came next.
128	A: Okay.
129	Q: Would you be willing to do that with me?
130	A: Yeah!
131	Q: Okay. Now, if you --- let's see if you can write here. What was an important event in that stage? You mentioned the Catholic School, Christian CRE. If you just write "Catholic Schools, CRE, Christian religious education."
132	A: Yes.
133	Q: That was one particular time where you learned a lot about the Christian faith - but you didn't believe it.
134	A: Yeah.
135	Q: Okay that was one thing. What would you say was another important stage?
136	A: The crusade that I went to.
137	Q: Okay.
138	A: I said not go to, but I was just passing by.

139	Q: Just write “crusade, passing by.” Now when was that with the crusade again?
140	A: That was in 1991. :-
141	Q: Okay. The crusade, yeah, is another one. Aah, another?
142	A: The lady. :-
143	Q: The lady you talked to, that was a neighbour or friend or?
144	A: A neighbour, yeah.
145	Q: A neighbour. -- And she shared about her experience?
146	A: Yeah, shared about what God was doing. What God was doing in -- the church - and the crusade, she was attending a certain crusade.
147	Q: Okay. Was that the same crusade she had also had ()?
148	A: No, this one was different. That one, in fact I was in H. at that time. This one is in Nairobi.
149	Q: Okay. Good. Then were there other? What are important?
150	A: Now I think I will go to the TV. The part that I saw. - No! The stress that I was going through! :- I can say, actually it was almost like a depression, leading me to commit suicide.
151	Q: Okay.
152	A: Yeah. Because that is what let me to see the peace that the people had.
153	Q: Yes. The depression :- and stress, maybe you write “stress.” These were the marital problems - and the tension with the family -
154	A: Yeah.
155	Q: - the father -
156	A: - and feeling, I was actually feeling rejected. :- Yeah. “Depression that let me to try commit suicide.” Because I tried to commit suicide three times.
157	Q: Yeah, good.
158	A: So I was actually in need for the peace so much. I wanted the peace, and when I watched this tele-evangelist preaching, I saw the congregation he was preaching to. They had so much peace. I don’t know why I don’t see it right now, but then I really saw it. May be God allowed me to see it that time. And that is what I wanted. I wanted peace so much. My heart was in turmoil. So what do I write, “televangelist?”
159	Q: Just write “TV.” “Saw peace in the people.” Something like that.
160	A: “Saw peace in the congregation.” ---
161	Q: Ahm. What else could we - ?
162	A: I went to church. “I went to church.” I went to church and some of the questions that I had were answered. When I got the peace, I still had questions in my mind, in my heart about: Is Jesus God? Am I making the right decision? Or something like that. But some of them were answered, although not all. Then when they were answered and I could understand, I gave my life to Christ. Yes. - That’s why I said, after I went to church I stayed for 6 months without giving my life to Christ. (They break these events a bit down: She started to go to church, the questions were answered one by one, but she gave her life to Christ only six months later.)
163	Q: Okay. May be you write it on a different paper. How would you express it? Gave your life to Christ or?
164	A: “Many questions answered.”
165	Q: Okay. Many questions answered and than “after six months you gave your life to Christ.”
166	A: Yeah, after six months I gave my life to Christ. (They number the different steps together: First one is the Catholic School, Christian Religious Education. Then the next one is the passing of the crusade. The the lady neighbour and the depression, almost at the same time. Then came the TV, and then going to church. This was followed by many questions answered, and six months later she gave her life to Christ.) What I also wanted to say here is, when I was in this school, I remember there was a teacher who I used to argue with very much. And she looked at me one time and she told me: “I am praying for you and I believe one day” - she was our CRE-teacher - she was born again actually. And she told me: “I am praying for you and I believe, you will become a Christian one of these days.”
167	Q: Yeah. That was already in school there?
168	A: Yeah. And I got saved, and one time just after getting saved I went to Eldoret and I met with her and the next day she was flying to the US, she lives in the US. And I told her: Your prayer was answered!” And she was so happy! She could not believe it. (They laugh.) Yeah! I don’t know, yeah, she shared with me, I remember that.
169	Q: Okay. May be if you just write the numbers here in the corner 1, 2, 3, 4, 5, 6, 7.
170	A: Okay. (She writes numbers on papers.)
171	Q: Okay. Now I want to continue with the questions. :- We want to look at different phases of your journey to Jesus Christ and try to understand these different phases a bit better. And for each phase I want you to answer three questions.
172	A: Okay.

173	Q: What did you know about Christ and the Christian faith? And the second one is: What was your attitude towards Christ and the Christian faith? Did you take any decisions to do something? And how long did it take until you moved to the next phase? So, now -- First of all, we will not go according to these seven steps, but I have divided it a little bit different. The first phase we want to talk about is the time before you began to think consciously about the Christian faith.
174	A: Okay.
175	Q: So we are talking now about the time before you started consciously thinking about the Christian faith, which I would call phase one, but this has not to bother you.
176	A: Aha.
177	Q: Ahm, which is probably somehow this time here, when you were in school and how you grew up. So the first question I have about this time is: What did you know about Christ and the Christian faith?
178	A: I just knew what I was taught.
179	Q: But you had quite good information because you were studying Christian Religious Education?
180	A: Yes. But I was - I knew it was just a religion for Christians which is wrong. Because what I knew is that I should actually talk to them and try to convert them to Islam.
181	Q: Mhm. That is already the second part: What was your attitude towards Christ and the Christian faith? You thought it's wrong. Yeah?
182	A: Yeah, it's wrong, according to what we were taught in <i>madrassa</i> .
183	Q: And you were supposed to convert them?
184	A: Yeah, I was supposed to help them to be converted.
185	Q: Did you like Christians? Or hate them, or didn't? Was there any particularly feeling?
186	A: I didn't hate them. But I thought they were lost.
187	Q: Aha. Did you have friends? Christian friends?
188	A: I almost - I think almost 90 % of my friends were Christians, because the area where we were living it was just, I think we were almost the only Muslims in that area. And if there were other Muslims they were not strong Muslims. :- Our family friends they were Christians.
189	Q: Did you take any decisions to do something at that time, or?
190	A: Yeah, I would try to talk to them, especially my friends. I had this one friend that was a Catholic girl. And aah, I would try to talk to her to -- to convert, but she would try to show me how Catholic and Islam was the same. (She laughs.) :-
191	Q: Okay. Good. Then we will move to the next phase, which is the time when you became aware of the Christian faith. Ahm, yeah, I mean this will probably be a bit difficult because you were aware already of the Christian faith.
192	A: Yeah, I was aware. --
193	Q: So may be we need to move to the next, so this was really - it is together with the first one. But then the time when you interacted with this new ideas with the Christian faith, when you started thinking about it in a serious way.
194	A: That's happened in secondary school. Because somehow, I think I had friends who were trying to - talk me out of Islam. And that is when I started like - defending Islam and trying even to convert them.
195	Q: Aha.
196	A: Yeah, even the teacher, trying to argue with the teacher. ---
197	Q: Okay. Now if we look more at the time when you started to think in a positive way about the Christian faith.
198	A: Okay. I think, when I think about it, that's when I -- fell in love with this man who was not a Muslim, and the way my dad reacted to it, and the way he treated me. I think I felt like I, I felt like I was mistreated. And I felt like, I wished I would have been a Christian, because Christians don't react that way.
199	Q: Aha.
200	A: Because I had seen girls doing actually the same thing I was doing, but our neighbours - but they were never been thrown out of their homes. They were never told to go and marry - other old men. So I felt like there is something wrong with it. Because initially I saw it is the right thing, but that's when I felt, no! There is something that is not right with this religion.
201	Q: Okay.
202	A: So at that time I wished I was not in that religion. Yeah. Because the whole issue was about, he is not a Muslim! Yeah, so I thought, I didn't know how - may be I had not understood how that would be a problem until then, because you know, you are thinking these people are lost, and even if I befriend him there is a way I can bring him, and you know? He becomes a Muslim. That's what I thought. But I didn't know that this is the way I should never even see a Christian man. So I think that is when I realized, there is something that is very different.
203	Q: That was already before you got married?

204	A: That is yeah, I was still in secondary school. That is when I started like, no, there is something wrong with this religion.
205	Q: Now you had on the paper here, on the second paper, you wrote about the crusade that you were passing by.
206	A: That was after. Now there, what I am saying is here. Is around here. So this one happened after I was chased out of home. This is now the crusade. I was chased because I refused to marry this Moslem guy and I was told I either marry him or get out of the house.
207	Q: Now, when did you get married?
208	A: That 1991.
209	Q: In 1991, and that was the year you also passed by this crusade?
210	A: Yes, yes.
211	Q: Can you just share a bit what - why - what caught your attention there at this crusade?
212	A: At the crusade they were talking about this - ah Jesus, who does miracles, who heals hearts. Because that time I was actually - my heart was broken. For me my family was everything. But now I was not with the family, I could not communicate with them, they didn't want me, I felt rejected. And I felt like my heart, my dreams were shattered. And they were talking about - I can't remember the message very well, but they said something like, Jesus can heal your heart, can even restore your shattered dreams.
213	Q: And - what effect did this have on you?
214	A: I thought about - okay, it felt so nice to hear such words at that time, because that is what I wanted, that is what I was feeling. But now, they are talking about somebody else, another God - that can do it, and I don't - I don't believe in that God. So that is now what brought - that God seems to be a good God, and I think the story that I liked was the story of the prodigal son.
215	Q: Aha.
216	A: That one I learned in school. And you know, you connect. The prodigal son went away, but when he came back he was actually accepted, and I am thinking of my father. I have gone to him three times, ask him to forgive me so that I can continue with my education and he said -- no!
217	Q: Aha.
218	A: So you see, they are talking about somebody who is so loving - and who can actually restore things - but he is not my God, he is not the God that I have been taught to. He is the God that I have been taught is the bad one, the people who are lost. So it brought confusion to me. :-
219	Q: On the one side you - were attracted by the message?
220	A: Yes.
221	Q: On the other side you knew, this is wrong.
222	A: This is wrong. :- This attractive message is coming from the wrong people, from the lost people and a wrong God. Because God does not allow that. What I was going through, I felt it was so painful, yet it is what God wanted to me to happen, yet I had no control over it. I don't know if you understand it?
223	Q: Yes, I think I can somehow quite easily follow. It makes a lot of sense. At that time, did you decide to do anything?
224	A: Yes.
225	Q: To act to do something?
226	A: The acting was like, I wanted to know the true way. That is when I started praying this prayer: "God, I do not know, I don't know whether it's a God of Islam or the God of Christians. But one thing I noticed, there is a God who created the earth and there is a God who created me. Show me the - the true way." That is when I said, for one year I prayed that prayer. Yeah, it was now out of that confusion. - Because this lost God, these lost people, have a very nice message. Yet us (emphasis) we do not have that nice message, those of us who say that we know, we are in the right way, we are so ruthless, we have no forgiveness, no love, so I just felt, there is something wrong.
227	Q: So this was this with this crusade. Then still this time when you were interacting with the Christian faith. You talked earlier, the 3rd paper you said is the lady neighbour who shared about what God was doing.
228	A: Now I let me say something. (She tells about one experience with a diviner. A Muslim lady took her to a diviner, because she had problems with her stomach. The lady told her that this would be okay, because that man is using a Bible. The diviner told her things that only she could know. She went several times. He told the women what they should do so that their problems would go away. But when she discovered that this diviner wanted to sleep with one of his customers, she turned away in dismay.) And I wondered, now is that what Christianity is all about? So I stayed, I stopped, I didn't want anything to do with Christianity. But I was still praying, that God, show me the truth, the true way! But that one was a bit confusing for me. So I moved from H. (a town in Kenya), that was in H., 1991. No, that was 92 now. 92, yeah, actually, 92. So in 1993 I moved from H., came to Nairobi. ---
229	Q: Aha.

230	A: 93 is when I came to Nairobi. And this lady now was telling me things. So I would compare whatever she was telling me and what that man was doing. And for me they looked like they are different.
231	Q: Yes. 1993 is when you talked with the neighbour?
232	A: No, 94 now, because we came to Nairobi 1993 December. She was just excited, she was just sharing her - whatever she is experiencing. It was not like she is reaching out to me and its just, you know, "This is what God is doing, like I was in the church and this is what the pastor was saying." And you know, we were just talking, we were just friends. And she would tell me things. "And I was in this crusade, I wished you could go." Because she did not understand the dynamics of a Muslim and - except going to the church.
233	Q: Aha.
234	A: When I told her: "Let's go to church!" "What? But you are a Muslim!" But she didn't know that she was even witnessing to a Muslim. She was just doing it, unconsciously, without even knowing. So, and I listened to her and I thought, it was different from what this guy was saying. And I - I admired her. You know, the joy that I would see in her, the way she was relating things. () You know, I was getting - you know you don't know it, but you get things little by little by little. And sometimes you know, when we shared about what we are going through, and she would say: "Imagine, me, God, I tell him as it is." And I wondered, you tell God as it is? So for me, I found myself getting attracted to what she was saying, but she didn't know. So I enjoyed talking to her.
235	Q: Yeah.
236	A: Yeah, because like the other ladies would go to them, and it was like, ah, it was like gossiping, gossiping. But her, she would not worry about it (emphasis). Imaging, we are going to tell God about it! Because she made me think I can go to God, as a Muslim, and tell God whatever. She had no knowledge about Islam, except that they don't go to the church, they go to the mosque. So she would tell, let us pray! She know how to pray! Let us pray you know, let us tell God about it! So, for me it was a bit different than the other man. And what I can say is that in my life, even after I got saved, I was very careful with girls, because of my first experience. I have always wanted () I have always been very careful.
237	Q: Aha. Now when you were in touch with this neighbour, and you heard her sharing and you were attracted by what she said, then on the next paper number 4 you mentioned your depression and the suicide attempts. Was that also during that period? Or during that time or after, or?
238	A: It was during that period. Because this lady was a friend. So I would go and share with her what I was going through. And she would just tell me, let us pray. But the depression became so bad. (They clarify the time of that event: The depression was at the time she was in contact with the neighbour. The incident when she saw the people with peace on the TV was two days after she tried to commit suicide, in 1994. That year was full of events. After she saw the TV she decided to go to church, end of 1994. In 1995 she gave her life to Christ.)
239	Q: You had the first visit in church? --- Okay. Now - so we are already here with the paper number 6 and you went to church. In between this time, when you were - I mean there is a lot of things that you just shared - ( both laugh) this experience with the diviner, and then the () to Nairobi, and the talk with - the contact with your neighbour and her testimony, and trying to commit suicide, and then watching this TV program and going to church. Okay. Now, how did your attitude towards the Christian gospel and Christ change during this period?
240	A: After going to church?
241	Q: No, we just reflect still - reflect on this whole period.
242	A: Okay, when talking to the lady, somehow I got attracted. There was this attraction. Because, for her when she started sharing, you would see the joy and the bubbling, it's like - it's a lively thing.
243	Q: Yes.
244	A: And I really admired that. I really wanted to experience that. Because of the stress that I was going through I needed something that can change my life, that I would have the joy that this lady was having. Although she was also experiencing problems in her marriage but she would go to church and after church she would come and tell me: "Ah, I thank God, I went to church because my heart was heavy and do you know what the pastor preached about? Almost my situation today! I felt like the pastor was talking to me today!" And she would just share and share and you know, I would just look at her and admire her, because I felt like, every time she would go, she would come with a new story. She would leave the house very sad, and would come back - happy.
245	Q: Was this attraction more towards the way she was living the Christian life or towards Jesus himself?
246	A: Towards what she had. -: She had inside her. Because you see, she is going through a very rough time. And sometimes she would be very mad in the morning, like, this is what is happening to me! And when she came back, she would come with something new. Now I wondered, what does she keep there? There is something that she goes to church (), yeah.



247	Q: And then when you went to church, what changed then in your attitude?
248	A: The peace. I told you, when I got to the door of the church, when I think of that day, I remember how I felt and what I felt that day. Because when I reached the door, I felt - like, for me it was like heaven. Because that time my heart was so much in turmoil and I felt sort of - peace that came to my heart. A peace that I had never experienced for quite a long time. And I just - you know the way you know, this is where I should be. Everything is so wrong, I am a Muslim and what - but this is what I want. That is how I felt. I didn't know how to go about it. - I don't know because you go to church and people are worshipping, and they are Pentecostals, they're saying things I don't understand, and I don't know. But just being in the church, for me being in the church - had more meaning than even the messages.
249	Q: From there you said you went to church for about six month?
250	A: Yeah, for six months.
251	Q: And during this time - a number of your questions were answered about the Christian faith?
252	A: They were answered and even in my life, the way I was living, I was changing, I started like, you know, now like my dressing was () very much, I stopped praying - as a Muslim, I actually stopped, I don't know, I sometimes I asked myself, when did I accept Jesus? When I said with my mouth, but when I went to church it's like, I admired that kind of life. And I started like practising and living it. (They confirm the time from when she began to consider herself a follower of Jesus Christ. That was in 1994, when she started going to church.) 94. Because I remember one incidence, that my cousin, one of my cousins came, I had not given my life to Christ then. And one of my cousins came. And somehow my dad had convinced him and he was converted - to Islam. And I told him, let's go to church! And he said: "I was a Christian and I never saw anything good in Christ." But now I was trying to convince him, let's go to church, church is good! But I am not born again. So for me I thought, that time. I tried to get him out of Islam. And I had still not confessed with my mouth that I was a Christian.
253	Q: Okay. Then how did you come to the point that eventually you realized, you need to accept Jesus?
254	A: I listened to the word and I -- as the Pastor would say, if you have not -- given your life to Christ, committed yourself, because he would read Romans - is it 9:10? It says, you have to believe in your heart and confess with your - mouth?
255	Q: - mouth, yeah.
256	A: And I had not done that, according to me. Okay, for me, I believed it's going there, there is an altar call and you go there and something is done there, so that is giving your life to Christ. And that is what I did! (She laughs.) But actually for me it was, I believe that is the day I gave my life to Christ, because I was still smoking up to that point. And from that day I knew, now it started (). (She explains that from that day in 1995 she was able to quit smoking. She had been smoking from school, but now she stopped. She realized that being a born again Christian she needed to stop doing several things, among them smoking.)
257	Q: Okay. I have a question here on this questionnaire. :- I have a list here with a number of different statements, that we could use as describing your situation, your attitude. And I just want to ask you if you could make a tick at those you think, yeah, that is something you felt or you did. When we look at the time before you really seriously thought about Christ. Was there a time when you were indifferent towards Christianity? Not caring about the Christians? Not interested very much in Christianity?
258	A: Yeah, there was.
259	Q: Yeah, okay. May be just make a tick here on this first, yeah. :- Did not long for a deeper experience in regard to faith?
260	A: I did not. I did not. -- Which faith?
261	Q: In general. You were not interested, you did not long for a deeper experience in regard to faith. You were quite happy as things were. Was there a time like that? When you went to school?
262	A: From my childhood I always wanted to know God more. And I remember even as a child I would ask my dad so many questions. I was so much interested in worshipping God. Okay, there was a time we went to <i>madrassa</i> , I was still like about eight years or so, eight years or nine years. And I went to <i>madrassa</i> , and we were taught that we have to pronounce the words very well while we were praying, otherwise our prayer will not be answered.
263	Q: Mhm.
264	A: Now I got so concerned, because my mum has this problem with the pronunciations of words. She's got an accent and I felt like her prayers are not heard because they are not accepted, because she does not pronounce the words very well. And it concerned me. So I went to my dad and asked about: "Why did God create us?" The way we are and expects us to be something else, you know? It's like, God created my mum that she cannot speak very well, she cannot bring words out very well, and yet expects her to speak those words really well. And my dad was very furious. He told me: "Now, I see the way you are going, I don't like it." He never answered that question.
265	Q: Mhm. But you had some interest in understanding more?

266	A: I wanted to understand more. Because I wanted us to be godly people who worship God, that God would hear us, God would accept us, yeah.
267	Q: Well, I think then we just leave that open so that would probably not fit. :- Then if we look at - this is the phase where aahm - the time when you became aware of the Christian faith, which for you was already since childhood probably but - (he laughs) let's see what fits of this. A positive attitude towards Christianity through a personal contact.
268	A: Yeah, I can say that or what do you think? Because of what I said.
269	Q: Definitely when you had this contact with your neighbour you had a positive attitude.
270	A: Although in school maybe I didn't have a positive attitude.
271	Q: But later on it came?
272	A: Yeah, later on it came. :-
273	Q: Okay, the next phase then, when you interacted more seriously with the Christian faith. Realisation that Jesus is more than a prophet?
274	A: I can not realize that - then. I realized that after I had gotten saved.
275	Q: Okay.
276	A: Can you imagine? This is what I was struggling with!
277	Q: Yeah, this is interesting. (She laughs.) You accepted Jesus even - you were not clear what he really is.
278	A: I think first I accepted the church. :- Because of what I was going through. Then I realized, for you to be in the church or to do whatever these people are doing, you have to accept Jesus.
279	Q: Yes.
280	A: But I accepted Jesus!
281	Q: May be we just write behind this line "later."
282	A: "Later?"
283	Q: Yes, and we leave it open like that. Mhm. - Good. Then restudy of Qur'an about Jesus and Christianity. Did you ever do that? (She explains that she did do this later, when she started to minister to Muslims. Before her conversion she did not do it.) Grasp of implications of the Gospel, standard of the Christian life.
284	A: Yeah, I can say that.
285	Q: That's what you saw in your neighbour?
286	A: Yeah, in my neighbour.
287	Q: The life of the Christians was somehow attractive?
288	A: Yeah, she was going through life, the life was hard, but she would - there was something different. :-
289	Q: Okay. Phase 4, this is the time, the period when you really accepted Jesus.
290	A: Aha.
291	Q: Experience of joy as a new believer.
292	A: Oh, wow! Yes!
293	Q: You had that!
294	A: That one, I think that is what kept me going!
295	Q: Realisation and confession of sin and repentance. Was that an issue? (She explains that this was an issue, she knew that she had to stop sinning. She realized it when she went to church. But she actually stopped doing these things six months later when she gave her life to Christ.) Okay, then just tick it. Realisation that you personally need salvation because you cannot work it out for yourself?
296	A: Yeah, for me at that time because you know like I was struggling with the - with sin. I knew my life was not right, and I knew there is nothing I can do about it. For me I give the example of even like something like smoking.
297	Q: Mhm.
298	A: I tried, by myself, to stop it. I tried, I would stop for three months and go back to it, stop, go back to it. But this time, I realized I cannot do it by myself. Somehow God has to help me. And many other things, I knew, I cannot stop this kind of sin. There is nothing I can do to stop it. Unless God helps me.
299	Q: Okay then you can tick that, yeah. :- Experience of assurance of salvation? (She explains that this assurance came when she finally gave her life to Christ, after this period of six months.) Good. Decision to act?
300	A: Yeah.
301	Q: You acted, you went to church.
302	A: I went to church, I removed everything that was - yeah. :-
303	Q: Realisation that real submission to God is through Jesus? (They talk about when this realization came. It came later, because for a long time she wasn't even clear who Jesus was. It was two years after accepting Christ that she understood that Jesus is God. So she went to church, six months later she accepted Christ, and two years later she finally got it straight that Jesus is God.) Mhm. Good. Now the last phase is more the phase where - "since then" - your growth as a Christian and so on. Evaluating the

	decision, was there ever a time when you sat down and said what have I done? Why did I do that? Was this wrong?
304	A: Many times. Many times. Many times. Yeah, there were many times.
305	Q: Even after you accepted Jesus?
306	A: Yeah!
307	Q: Okay, then just tick that. :- Doubts about the decision, was it right, was it wrong? Did I make a mistake?
308	A: I think when - this is evaluating - yeah.
309	Q: So you had doubts? You were -
310	A: No, when I was evaluating - for me I can say after - giving my life to Christ what I felt, what I felt would keep me. Like, sometimes when something would come and say "Are you sure you made the right decision?" And I would think about that thing. The first day I went to church and the day when I gave my life to Christ, how I felt, for me it was a real experience. I don't know, like nowadays I see just people getting saved and it's like nothing has happened. For me something happened! And I would see, if it was false, why did I feel that way? Why was I able to stop like smoking? It was like the desire going away, it's like I don't desired it any more, in fact I hate. Now I would hang on to that and say, no, there is something, I think I am in the true way, even when things are hard. So I think I would stick to evaluating the decision.
311	Q: Okay. But real doubts were not there, or?
312	A: Real doubts like I made the wrong decision? No.
313	Q: No. Okay. Then make a dash there. Overcoming pressure and doubts?
314	A: I can say I overcame, like when I am evaluating - and something would creep in, you know you did the wrong thing, your father said things, I would - I don't know what you mean, but I would - I think -
315	Q: Yeah, you would, despite the pressure, despite criticism -
316	A: Even from the neighbours.
317	Q: - you went, you went ahead. So you can tick that "overcoming doubts." :- Now, we come to question no 26 and this is now about the - we want to look at the factors that contributed to your conversation. I think we do this one, this question 27 first, I think this is easier then. There is a list of several different factors - ahm - and I want you to figure out, did any of the following contribute to your conversion? And you can make a tick under "some," it contributed a little bit, some, or "much" or "not at all." So if we go through this now. Reading literature, did that contribute something, somehow to your conversion, or much, or not at all? (She explains that this was true during the six months period. She read any Christian literature she could get hold of.) Evangelistic meetings?
318	A: No. - Okay, what I can say about evangelistic meetings, I used to go for a certain crusade in the six months time, yeah. And actually that is where I gave my life to Christ.
319	Q: Oh, then that would be much I would say, or? Much here in the middle. Yeah. :- Anything else?
320	A: I think the - my, my condition, what I was going through, experiences.
321	Q: Let's do this one first and see, there are more some other things coming down here and then we can still go back. Question 28 is very similar. Now these were more where you got some information or heard things. Now we are looking at a few other issues also that might have contributed. And the same question, did it contribute some, much or not at all?
322	A: Mhm.
323	Q: The attractive life style of Christians?
324	A: Actually, I liked the way that lady lived. I thought she was very real. Actually she has shared some problems like me and she would complain like me, but she would go to church and come - but as a different person. So I don't know how to put it.
325	Q: I think from what I understood that was quite a very strong influence.
326	A: Yeah, it was.
327	Q: Much, yeah.
328	A: And the peace they had. :-
329	Q: Educational programs of Christians?
330	A: Like CRE, or what?
331	Q: Yeah. I mean -
332	A: Yeah, because that helped me to understand like the prodigal son.
333	Q: You had a lot of information that you received through this Christian religious education?
334	A: Yes, much information.
335	Q: Aha. -- Dreams or visions?
336	A: No. - Although I remember one time when I was still young and I dreamed of - that I had seen something written in Arabic, some place called jahannam (hell), it was written in Arabic. And I talked to my father about it and he said: "If you are not careful, this is where you are going!" - And you know, then

	when I became a Christian he reminded me of that () “I told you, now you see, you are heading to jahannam.” And I said: “But that one, I told you, that was written in Arabic! So it means, when I am still a Muslim, I am going to jahannam!” (Both laugh.) That is what I told.
337	Q: But that dream did not particularly - direct you and help you to become a believer?
338	A: No, what it did, it’s may be that sometimes it would create doubts in my mind. Yeah.
339	Q: Okay.
340	A: So it’s no, not at all.
341	Q: Not at all. -:- Miracles? Observing the power of Christ in a certain situation?
342	A: Yes, yes, yes. Because I would go to this crusade. I was () of - this lady. I saw the tumour, its like it moved like this () and then - it went. And actually I used to go (emphasis) to that crusade because of the miracles, and I knew that Jesus can heal. So it helped me! Yeah, it did much.
343	Q: Okay much, yeah. Dissatisfaction with the praxis of Islam?
344	A: Yes, I got dissatisfied at some point. Because of the way I was treated. Yeah, actually I can say much. It contributed for me to be chased out of home because of that – actually, I just hated the religion at some point. Yeah.
345	Q: Aha. Any, any other - factors that could have helped you?
346	A: I think still the others would fall into maybe - the same thing I was saying. What I was going through-
347	Q: Yeah, just mention it again, yeah.
348	A: The peace, I needed the peace so much and I was going through a hard time and I needed actually - peace at that point. The depression I was going through -
349	Q: Yeah, you were in a difficult life crisis.
350	A: Yeah, it actually helped me so much to seek God and to want God, yeah. Yeah. I think it was the leading factor.
351	Q: May be if you just say under “others,” if you say “much” and then you can here under “others” write “life crisis” or what you would?
352	A: “Depression?” (They talk about her marriage. When she became a believer they stayed together as a couple. Her husband died in 2002, but at that time they had separated. The husband just walked out of the marriage, that was in 1998, three years after her conversion. At that time she was pregnant with their second child. It was a difficult time, the husband was used to a better life, but had lost his job, so he just left.) The second child, I was seven months pregnant. And this is the time I tried to go - again, go back home. This was the time still I was saying bye to my dad. Because that is the time I just asked my dad: “Please just allow me to come and give birth!” Because I was so sickly, I was so weak. And he said: “No. If you want to come back to my home you have to become a Muslim first.” Then I said: “God, let me just die. If I am going to die, let me die.” You know, the time you give up you say, whatever comes, I don’t care. Yeah. But actually, after that I saw God. I saw God providing and - so -
353	Q: Aah, question 29. If you look again at this whole journey that you went through. How did your perception of God change during the process of conversion?
354	A: For me, God is - I looked at God now as a friend. - I could talk to - I could tell him anything. - I didn’t have to pretend. ---
355	Q: Do you still believe in the same God as before?
356	A: No.
357	Q: Is this a different God?
358	A: Yes a very different God. Yeah, he is a very different God. --- He is a God who cares. The other one, he just give orders and he didn’t care - what you think about him. And this is a God who is caring, who cares about us, and hopes the best for us. But the other God he didn’t care. And he was very strict, if you didn’t follow his rules, he would just - almost even kill you.
359	Q: Mhm.
360	A: Because, you know, like I would think of the prodigal - I like the story of the prodigal son and sometimes I would asked myself, Jesus, in this case, when the prodigal son went, he was not killed. You know, he was like - it was like apostasy. Give me my things, I go, and I am going to do things, and he did things that were not acceptable, even - by people. But God, the father, did not reject him. When he came back he was accepted, he was given time to decide, even on coming back. But in Islam, when you become a Christian, you are not given a chance either to think about: I made a wrong decision, then you come back. No, you are killed. So I thought, ah, they are two different, according to the (). Yeah.
361	Q: Yeah. Okay. The final question: In your process of conversion, what do you consider was the role of God to move you towards a decision to Christ? And what was the role of other Christians to move you towards a decision for Christ? So what would you say was - God doing something in this process?
362	A: Me I can say God works in you ever, before you even know, before you even recognize. Because when I look back, I look at the way my life turned out to be. You know, the questions that were in my mind as a child, because I wanted God so much, yet I would ask myself, why does God not create us in

	this way and does not accept us in this way and he is the one who created us? And also in like, my life like, I never thought I could fall in love with a - Christian guy. But I don't know, that one I see like, God was trying to - get me out of - even that home. Because I believe, if I was still in that home, whatever happened did not happen, I don't know, the chances would have been - slimmer for me to get saved.
363	Q: Yes.
364	A: Because I remember so much, what I really wanted was peace because of the turmoil that I was going through. This time that I got married to a Christian, faced rejection and what. Remember that I was the favourite of my dad. So at that time I would not seek to differ with him and do anything wrong. So I would follow whatever he wanted. But when it came to this matter of love, I think I could not. I don't know what happened and I believe that God used it, or God was in it, just to get me out of the hands of my dad. Yeah. Because I would never have gone against him, and he knows that. He was actually very hurt, he could not believe it.
365	Q: Yeah. Later on, are there certain things that come to your mind where you clearly see, that was God's doing?
366	A: Actually, I look at my life, I see everything, even the way things have turned out. Yeah. Actually - (both laugh) you know, the way things have turned out, you know -
367	Q: Give me one more example of this everything! (Both laugh.)
368	A: Okay. Even the depression.
369	Q: Aha.
370	A: You know like, you tried to commit suicide and you are not dying - that was God who wanted something more from me. You know, other people were taking like - I remember in school, a lady took 10 malaria quins, died. I took 18, woke up very strong. Was that not God?
371	Q: Mhm.
372	A: Yeah. So I saw - I think God was in every - even in marrying this Christian man. He was there, he was - so that I could actually accept him. Yeah. Even later through this depression. (She tells how she came to realize that God had been with her since childhood. There was a Christian lady once who told her, that one day she would be a women of God. Or when her Christian aunt took her to church and later her dad told that aunt, that he had given her this child, but the others she was not supposed to touch. For her these are signs that God was working in her life long before she realized it.)
373	Q: Yes. What was the role of other Christians to move you towards to a decision for Christ?
374	A: I can see like the crusade? - It helped me think about God and my worshipping. Why is this God different from this other God? And helped me to pray. And even the life of this lady who -- the one I was talking about, the one who helped me to know that I can talk to God. Yeah, and this tele-evangelist. So I think that is much.
375	Q: Anything else we need to note? I am through with my questions. I've heard so much and I have learned so much. (She shares how she has learned so much since the time she got saved.) Well, thank you very much, we will stop here

## 15.14 Interviewee F5

1	<b>Interview F5</b>
2	First part of interview taken on 05.06.2008 in Nairobi
3	Q: In my research I also want to differentiate a bit according to the economic or social level from where the different people come that I talk to. So I would like to ask you, the family in which you grew up - would you say this was a very disadvantaged family, a poor family, or was it more a family, an influential family where there was always enough money, or somewhere in the middle?
4	A: It is in the middle.
5	Q: The middle, so not very poor and not very rich?
6	A: And not very rich.
7	Q: And your education, how many years have you gone to school, and up to what level?
8	A: Eight years, primary.
9	Q: So you completed primary? Good. And your current job, what do you work at the moment?
10	A: I work in A. (a slum area in Nairobi), embroidery.
11	Q: Embroidery. Do you have any other employment except what you do in the project?
12	A: No, I just have that.
13	Q: Okay. Now, the focus for what I want to do today is mainly get a general idea of the story, how you became a follower of Jesus. So the next question gives you - you can tell as much as you want, we have time, you don't have to keep it short. Whatever is important to get to the general story. So the question is, can you tell me how it happened that you decided to follow Jesus Christ as your personal Saviour and

	Lord? So just take your time and go slowly through this.
14	A: It started like, I was in primary education but we had Islamic religion and Christianity religion. But when I do Islamic, I was not good at that. And when I do Christianity, I was good. And after finishing primary level, I went to - my dad did not take me to secondary school because of school fees.
15	Q: So you did Islamic religious education?
16	A: Yes, I did that, but I was not good in Islamic. But I did not know I am not good in Islamic, and at that time I was a Muslim. And then after finishing primary, I went home. I had a project, I wanted it to be opened by B., an (expatriate) lady. So my mom was like a committee in that project. At the beginning she was with another lady called C., she is dead by now. They introduced me to that project, it was like a dancing school, reading Bibles - we did not open at that time, it was just a Bible story telling. But I understood more of what we have learned in that Christianity, every Saturday in the evening.
17	So after opening the embroidery, I joined embroidery, but my dad was not okay with that. He was refusing, because it is for Islamic. And by that time my mom had divorced my dad, so we were with my dad. So my mom, she and my dad, and then my dad agreed: "Okay, she can go to that project, but I don't want her to become a Christian! Because I have heard that it is not a project of helping, it is a project of changing Islamic to a Christianity!" But I thank God for that because I just continued learning there. After that I learned more about Christianity. But life was very tough, because we were staying with my dad.
18	After two years, my dad married another woman, she was very bitter to us, because we are from another woman. So we just stayed with them, being beaten, being harassed. And at that time I was () stage, so I thought that if I go and get married it will solve my problem. So I met a guy, we introduced each other, he proposed marriage to me. It was - at the beginning it seems that it can work. But after I agreed and I got married, the beatings still continued even to my marriage, and I was harassed by my in-laws. After giving birth to my baby girl, after three months, she was three months, I started being beaten by my husband. The problem got even bigger than before.
19	So one day we were just going to the project, I heard a story about how Jesus said: "If you have heavy burdens, come unto me and I will give you rest." So that teaching B. was teaching, Mr. D. (a Kenyan) was translating to Kiswahili, but it touched my heart. While they were still teaching, after four years of opening the project, I started crying but nobody noticed. They thought that I was crying because of my marriage, but it was not my marriage, the verse that they read touched my heart.
20	Something just tells me in my heart: "You, why don't you accept Jesus? He will solve your problem." So I wanted the teaching to become sure, but after B. finished I just told her: "I have waited, and now you have finished. Can I talk to you?" I entered into a small room with B., we discussed there about the teachings that she taught us that time. So I told her that I want to become a Christian. She asked me: "Why do you want to become a Christian?" I told her: "My beginning to be born I am a Muslim. I am born to be a Muslim. But there is no verse that told me, that said, if you have heavy burdens come unto me I will give you a rest. But in Christianity I have seen that verse and it has touched my heart." So she called Mr. D. He interviewed me, and after I agreed, I started crying, they prayed for me. She told me: "Are you sure?" "Yes, I am sure! I want to give my life to Christ. And even my baby she will grow up I want her to be a Christian." She prayed for me and I accepted Jesus at that time. But I had bitterness in my heart, but it started fading slowly. That is how I became a Christian. And I thank God for that because in Christianity I have seen, I have seen a lot of challenges. But I thank God because when I have a lot of problems I just read the verses and pray, the Christianity helped me a lot.
21	Q: Thank you very much! Now just a few questions to understand the story a bit better. You grew up in A. (a slum area in Nairobi)?
22	A: Yeah, in A., born in A., grew up in A. and married in A.
23	Q: I think you mentioned once that your mother is Borana?
24	A: Yes, my mother is Borana.
25	Q: And the father Gabra?
26	A: My dad is Gabra.
27	Q: For how long have your parents been in A. already?
28	A: Almost thirty years, more than thirty years.
29	Q: Now thirty years! And when you were born?
30	A: They were in A.
31	Q: So did they also grow up in A.?
32	A: No, they came from E. (a town in Northern Kenya).
33	Q: Okay, they came from E. You said that you had Islamic religious education and Christian religious education -
34	A: Yeah.
35	Q: - at the same time. Was this normal in the school you attended, one would do both?

36	A: Yes, if you decide to do both it is okay. But the Islamic one I was forced, but at that time I was still a kid.
37	Q: Aha. (Break.) What happened with your husband?
38	A: He had an affair with another girl; she was once his girlfriend before I met him.
39	Q: So, are you no longer together?
40	A: We are still together. I just stayed eight years (it should be eight months) after I had a baby girl, we divorced, one talaqa. You know, in Islam they give you three divorces. But when we quarrelled and he was beating me, he just gave one talaqa. I went and stayed with my friends for eight months, after that he just came and apologized.
41	Q: So then you came together again?
42	A: Yes, the elders told me to go back to the house. So I had no choice, I just went home.
43	Q: And so till today you live together?
44	A: Yes, we still live together.
45	Q: And your husband knows that you are a follower of Jesus?
46	A: No, I am a secret believer.
47	Q: He doesn't know?
48	A: He doesn't know. ---
49	Q: But your husband has no problem that you go to the project?
50	A: No, and even he knows that every Thursdays we are learning Bible study, but he did not say anything.
51	Q: Okay. Now, another question is about your Islamic religious life before you became a follower of Jesus. Can you say a bit about that? How serious were you following the Islam patterns or ways?
52	A: Okay, in Islam we are forced to - just stick to Islam. There is a force, you are being forced, you have no choice. Like going to the mosque it is a must, whether you are drinking or eating miraas -
53	Q: So were your parents encouraging you to do the prayers?
54	A: Yes, we were being forced.
55	Q: So would you say that in your family, you were a strict Muslim family?
56	A: Yes, my dad is a strict Muslim. And we were being forced to wake up at 5:00 in the morning to pray, and fasting it is a must, every Monday and Thursday.
57	Q: All throughout the whole year?
58	A: Yes, every year.
59	Q: Not only in Ramadan?
60	A: Not only in Ramadan. They say that it is <i>sunna</i> to fast, Monday and Thursday.
61	Q: And you were fasting the same way as in Ramadan?
62	A: Yes, I will fast from the morning till the evening, 6:30 in the evening.
63	Q: Now, as you look back at your time when you were a Muslim, what did you like about Islam? Was there anything that you thought, it was good?
64	A: Like one thing, they don't like something like, they like cleanliness. Cleanliness they like. They say "cleanliness is next to Godliness." And suppose if a Muslim says that I am going to help you, and he just swears, he will help you.
65	Q: That is something you noticed, that is a good thing?
66	A: That is two things that I liked about the Muslims. But backbiting is their habit. They like backbiting. Even though they are helping, they will still backbiting.
67	Q: Okay. Ah, you shared already a little bit about your family situation, before and at the time of conversion. But maybe we can clarify that a little bit. So, you shared that your father and mother they are divorced?
68	A: Yes, they are divorced.
69	Q: How old were you about when they divorced?
70	A: I was twelve years, in class six.
71	Q: And that was ah -- how did you experience that?
72	A: It was very sad, because after my mom divorced my dad, I was the one who was taking care of my siblings. I am second born in our house.
73	Q: You said that your mother divorced your father?
74	A: That was tribalism.
75	Q: She took the initiative?
76	A: Yes. They divorced because of tribalism. At that time Borana and Gabra they were fighting.
77	Q: And then you grew up, you stayed with your father?
78	A: Yes, I stayed with my father. After two years he went home and married another wife, that step-mother.
79	Q: That was not so good for you?
80	A: After I was eight, I finished class eight.

81	Q: And your step-mother did not treat you so well?
82	A: She treated bad, because she was taking me like a maid before I entered the project, I joined the project. ---
83	Q: And then you entered the project after school?
84	A: Yes.
85	Q: It was about four years later?
86	A: One year, one year later. After finishing primary I stayed one year in our house without going to school.
87	Q: Okay, and then you were four years in the project?
88	A: Yeah, I was four years.
89	Q: And then you took that decision that you want to follow Jesus?
90	A: It was 1999. --
91	Q: And your wedding, your marriage took place - that was in between or?
92	A: It was in 1997. May 13th.
93	Q: So, at the time when you were giving your life to Christ, you were married?
94	A: Yes, I was married.
95	Q: And that was the time when you had -
96	A: I had a baby.
97	Q: - a baby already and you were beaten by your husband?
98	A: Aha.
99	Q: So the family situation was not very -
100	A: Good.
101	Q: Not very encouraging.
102	A: In fact, I was rejected by my dad. He said that: "You are the one who accepted to get married, you just go back and solve your problem."
103	Q: So your father was not in favour of this marriage?
104	A: No. He just wanted money. After being given money, he just drive me away.
105	Q: And when you then gave your life Christ, you didn't tell your husband?
106	A: No, I didn't tell my husband, but I told my cousin who is also a Christian.
107	Q: And your cousin was also a Muslim formally?
108	A: Yes, she was a Muslim.
109	Q: Is she also related to the project?
110	A: No, she is from outside.
111	Q: Now, you shared that you had this problems in the family. But how was it in the community, with the neighbours and the people around? Was there also a difficult relationship or were you just a normal part of the community?
112	A: After I got, after I gave birth to my baby girl, my in-laws also rejected me. So I was the one who was carrying my burdens alone. I was rejected by my family and my in-laws.
113	Q: Why would the in-laws reject you? Usually after a daughter-in-law gives birth to a child, then usually she is more accepted?
114	A: It is because also - my step-mother (she probably means her mother-in-law) died in 1997. But my husband still stays with his step-mother. His dad married another wife, so we have a step-mother, a step-mother-in-law, also in that family. So she was rejecting my marriage and my kids. She knew that if she will just agree with my plans, at that time I just wanted to leave that baby there and go, so they refused.
115	Q: You said you were carrying your burdens alone?
116	A: Yes, I was carrying my burdens alone.
117	Q: Well, this must have been quite heavy burdens! --- At the time when you were working in the project, how far were you practising Islam at that time?
118	A: After I got married I stopped praying in Islamic, I refused to pray. And I was just there, because they rejected me and I also rejected them. I was also forced to go to mosque on Friday, but I refused to go. So I was there doubting, I was just saying: "Oh God, help me so that I can know you."
119	Q: Your husband, is he a faithful Muslim? Or a strong Muslim? Or how does he practice his faith?
120	A: He is not strong, he is just Muslim by name. And his dad is also a drunkard, my father-in-law. And my step-mother-in-law, she practises witchcraft a lot.
121	Q: So, at the time when you gave your life to Christ, you were not practising Islam and you were not in Islam?
122	A: No, I was not happy in Islam, I was rejecting.
123	Q: Now, when did you first think seriously about the Christian faith? Can you remember that? That you really started thinking about this issue, about the Christian faith?
124	A: After I learned about the story-telling that we were being told by B. I was just happy, something was



	just happening in my body, learning about it. At that time I was small, I was just singing and I enjoyed it.
125	Q: And that story-telling, did it start already at the beginning of the project? Or was that introduced later?
126	A: It was introduced before the project opened. We were going every Saturday in the evening, to sing choirs, praying together, being told about the story-telling, before opening the project.
127	Q: What year was that about?
128	A: It was in 1995.
129	Q: 1995. At that time you were not married yet?
130	A: Yeah, no I was not.
131	Q: Okay. So that was when you first heard about these stories from -
132	A: From B.
133	Q: From B. --- Now, when you then later decided to follow Jesus, what would you say was your main reason why you wanted to do that?
134	A: You know, in Islam, I just knew even if you are not clean, you are not going to pray, even you cannot say the name of Allah. Even if you are in difficulties, you can't say the name of Allah. Even if you are having your period, you are not allowed to touch Qur'an or say the name of Allah. But I saw it is just like a prison, a religious prison. So when I heard about Christianity, I saw everything was open, being removed from prison. Because when you are in difficulties or when you are just okay, you just praise God. You can pray anywhere you are. So I thought that this is the best religion that I can follow. But before telling anybody I was just praying: "God, I don't want to backslide. I want to stick to the real religion. So please God, help me!" I was just praying, before telling B. that I have accepted Christ.
135	Q: For how long had you been praying?
136	A: A month. While I was praying, it was disturbing me, something was telling me: "Why don't you just say that you have become a Christian?" So I prayed: "Please God, help me!" Then one day, I just said: "Okay God, I am going to tell I have decided to become a Christian." That is when I went to tell B. And I felt something being removed from my shoulder.
137	Q: So, during that month you were praying that you would not backslide?
138	A: Yes, I will not backslide to Muslim again. :-
139	Q: So already in your heart you had decided during that month that you wanted to follow Christ?
140	A: Yeah, I had decided.
141	Q: But you had not told anyone else?
142	A: No, I did not tell anybody.
143	Q: And then a month later -
144	A: I told B.
145	Q: That was in that particular meeting, when you heard that verse about "Come to me?"
146	A: "Come unto me I will give you rest."
147	Q: And then you said: "Now is the time!"
148	A: Yes, I said, now is the time. ---
149	Q: So there is a question about how the family and the community reacted to your conversion, but you said they don't know that -
150	A: Mhm.
151	Q: Is it still a difficult relationship with the family? That there is still a lot of tension, they don't like your?
152	A: My step-family?
153	Q: Mhm.
154	A: They reject me, even my family, they also reject.
155	Q: Even today?
156	A: Even up to today.
157	Q: And this is not due to the fact that you are now following Christ, but just general?
158	A: No, no. They just rejected me because, my sister is working, helping them, because she is working in a good hotel. But now, the one that I got, I can't help them, because it is not enough for me. So they say: "This girl is not good, she is not helping us." So they reject me. Even my dad cursed me one day, he said that "you will not succeed in your life!" I told: "Why?" "You won't succeed! You see, your smaller sister is working and you are not working!" - But in my heart I said: "Okay, he don't know what he is saying, God forgive him!" And I said, God will open for me one day.
159	Q: Have you been baptised since you became a follower of Jesus?
160	A: No.
161	Q: Now, as you look back, what changed in your life as a result of your decision to follow Jesus?
162	A: I feel happiness. I feel loved, even though I am treated badly, I feel loved. -- When I was a Muslim, if somebody talked about me, I was very angry. But now, there is a difference from between the two. If I heard somebody was even just backbiting me or if somebody is abusing me, I just reject him and I go. I

	thank God for that because I know, I am changing slowly by slowly.
163	Q: Okay, so this is the end of the first part.
164	Second part of interview taken on 05.06.2008 in Nairobi
165	Q: F. (her name), as you look back on the way how you became a follower of Jesus Christ, would you say that there is a, some sort of development in how you came closer to Christ?
166	A: Yes, there is.
167	Q: In what way can you see a development that you came closer and closer?
168	A: I come closer to Christ when, suppose I have a problem and I pray, I feel like I am talking to God.
169	Q: Okay.
170	A: In that way.
171	Q: Now in the way, the way of development - we can look at this in terms of that you understand more and more about the Christian faith.
172	A: Christianity?
173	Q: Yeah. So as you look back in your life, do you see that there was this kind of, that you learned more about Jesus and you were more attracted to him?
174	A: Okay. The first thing is like, in Islam they practice about witchcraft, and they are not rejecting that, they are just okay with it. But in Christianity they have refused to believe in another thing except God. So I have learned something that I can, the best thing that I have learned in Christianity is, when you have problems you don't have to go to a witchcraft person to see for you some problems, you have to take just a Bible and read and pray, and you feel that it is easier than Islamic way.
175	Q: So there are certain things that you have -
176	A: And I am growing to know more about Christ by believing in him, reading his word.
177	Q: Okay, so you can see how you have learned more things about the Christian faith?
178	A: Yeah. Sometimes I see this one is in Islam and I took some time to see whether it is in the Bible, and I asked some Christians, but they tell me, no. But when I go to Muslims and ask: "Is it good if I go to a witchcraft?" "Suppose you are not witching anybody, it is okay." They just agree with that.
179	Q: Yes, now I want to do a little exercise with you, I have some papers here and I want to write down - ((Brief disruption)). Okay, I have some papers here and I would like to write down some of the main stages, or main points in your journey towards Jesus. Now we start with - the first one would be obviously as you grew up in a Muslim family. So "grew up in a Muslim family." And you said you were forced to practice the Islamic rituals.
180	A: Mhm.
181	Q: "Forced to practice Islamic rituals." That was one time in your life as a child when you grew up. So we put that there. Then the next stage, maybe that was during the time when you were an adolescent, and the parent divorced you stayed with your dad, and your step-mother came in. What could we call that? Difficult relationship with -
182	A: Growing up -
183	Q: Yeah, "difficult relationship" -
184	A: - with parents.
185	Q: - with parents. So we say "with father and step-mother." By the way, did you also continue to have contact with your mother?
186	A: Yes, but we are being beaten when we go and talk to my mom.
187	Q: Okay.
188	A: My dad says: "She is not our tribe! Don't go there! Don't listen to your mom, she is bad!" He even once called my mom a prostitute.
189	Q: Mhm.
190	A: So it was hard for us to go and talk to our mother. So we were hiding, even when my dad is there we can't greet our mom, it was too difficult for us.
191	Q: Okay. Then I think there was - if I look back what you shared, the contact with the Christians, what year was that about when that started?
192	A: When?
193	Q: When you started to have contact, when B. started coming to your area?
194	A: It was from 1995.
195	Q: 1995. So that was "1995, contact with Christians," and this was "Saturday evening meetings" -
196	A: Yes, Saturday evening meetings.
197	Q: And with Bible story-telling?
198	A: Yeah, Bible story-telling.
199	Q: "Saturday evening meetings with Bible stories." So that could be another important stage in your life

	and your journey. How could we -- take it from there? 1995, then the next important stage was your wedding?
200	A: Yes, 1997.
201	Q: So, "1997 wedding."
202	A: Getting married. And 1998, I born in 1998.
203	Q: It was the first child?
204	A: Definitely.
205	Q: The "first child born." And then after that, the situation with the husband got difficult, worse?
206	A: Mhm.
207	Q: The "family situation got worse." -- And then?
208	A: I accepted Jesus in 1998, it was November.
209	Q: Okay, I would like to look a little bit more in detail at that time. So, the family situation got worse and worse?
210	A: And rejected by in-laws and family.
211	Q: You were "rejected by in-laws, family." Now, from that time, when it was very difficult for you, until the time when you said that you want to accept Jesus, there was this one month where you prayed, yeah?
212	A: When I was praying.
213	Q: "One month intensive prayer." That was before you accepted Christ. Now at that time, during that month, you had already basically decided that you wanted to follow the way of Jesus?
214	A: Yes, I want to follow, and I also was praying to God, so that I can't backslide to what I have planned.
215	Q: Yes. Was there anything in between, so from this difficult time, anything important that happened in between? Or this was just somehow - you came to the point where you started to pray this?
216	A: It was very difficult for me first, and I was being stressed, even I can't sleep at night. So I was just praying. Sometimes I can talk and I forget something that I don't want to be talking. And I was almost, I was just forgetting things. So I just prayed. When I talk to somebody I can't talk for long, because I was stressed.
217	Q: Yeah. And then after praying for a month, there was then this, this one meeting with the Bible story-telling where you then decided to accept Jesus.
218	A: Yes, after learning about that topic.
219	Q: After learning what?
220	A: Talking about the verse that Jesus said, that if you have heavy burdens, come unto me, I will give you rest. ---
221	Q: Yeah. Then if you, after that time, when you accepted Jesus, how did your walk with Jesus continue then?
222	A: After accepting Jesus I felt something heavy removed from my shoulder, and I was happy. Even though I had some difficulties, but I was happy with my life.
223	Q: Yeah. And then, were there any major developments or changes after that?
224	A: After that?
225	Q: Yeah.
226	A: I had some changes because of, I was bitter. Even if somebody can talk with me I was not happy. But at that time, when I was still praying, I had some changes in my life. At that time I had a lot of hatred. I even did not like my kid. But I was just praying to God to give me love in my heart, but I felt it.
227	Q: Okay. So this gives us a little bit of an overview how things developed, from growing up in a Muslim family, then a difficult relationship with the father and the stepmother, then the first contact with the Christians, the Bible story meetings, then the wedding and the first child being born, and family situation getting worse, rejected by in-laws and family, then this one month of intensive prayer before you accepted Christ, the decision for Jesus, encouraged by this Bible verse "Come and I will give you rest," you felt something heavy removed from your shoulders, and then the experience of some changes.
228	Okay. Now, let's look a little bit ah, at these different times. There was first the time when you grew up and the difficult relationships, before you had contact with the Christians. If we look at this time, what would you say -- what did you know about the Christian faith at that time?
229	A: At that time - like when they were, we have some neighbours near our place, I was still in our house, so I can see some parents loving their children, not giving them household things to do, they were giving their children best education, best clothing, not beating, not harassing their children. But in Islam we were being - especially me I was being beaten daily with my dad, being forced to wake up at 5:00, pray and do the household things. So I was just - even one day I wrote a letter, I want to kill myself. I thought that now, this is too much, I can't take it.
230	But after I was writing the letter one of my uncles came, asked me: "What is the problem?" I told my uncle: "I have a lot of problems and only God is the one who can solve my problems. You can't solve it!" So he took the letter, he went to call our grandfather, our step-grandfather. He came and asked my dad:

	<p>“What is wrong? Why are you harassing this child and you want to make her to kill herself?” My dad said: “Even if she is going to kill herself, it will be okay! I care less. I don’t want to know anything about their lives. Their mother is Borana, and she is also like her mom! I don’t like this girl because she is also a prostitute like her mother.”</p>
231	<p>So I said: “Am I prostitute?” He said: “Yes, you are a prostitute, even if you just stay in this house, you will also poison the rest of my kids. I want you just to get out of this place!” And I was asking: “Oh God, what am I going to do?” I called a neighbour, after that he chased me, he even hit me with a stone. I went and cried and cried, even I wanted to throw myself in a pit latrine, but I just said: “It won’t solve my problems, our kids will suffer, let me go back.” So I came, after I entered the house I was also being beaten, beaten and my father went to work.</p>
232	<p>One of my friends came and told me: “F. (her name), don’t worry! God is going to solve your problem one day. Don’t worry about these things that your dad is doing to you. Just pray, God is going to hear you.” I told her: “How can I pray to God and God doesn’t know me? Only sheitans know me!” They told me: “Don’t say that! God is hearing you! You just pray, God will heal you.” I said: “But I am not a Christian, I don’t know if there is God.” “Who do you know?” I said: “I don’t know anybody, even I don’t know myself!” I cried, she cried with me, she encouraged me, she was a bit older than me. But I felt something that there is love in that person -</p>
233	<p>Q: It was a neighbour girl? A Christian?</p>
234	<p>A: Yes, a neighbour girl. She was a catholic going to a catholic church. So she was just telling me, she was in secondary at that time: “F. (her name), even if you have problems, I can’t help you with anything, but we just pray with you together.” I told her: “Even if now I am (), I don’t have clothes, I don’t have anything, what am I going to do?” She told me: “Okay, I will provide with you some of mine, but don’t wash it outside, you just wash it aside so that my mom can't see them that I have given you some clothes.” So I felt like, she was encouraging me and she was loving me more than my parents.</p>
235	<p>So that is when I, I just loved Christianity without asking anything more about Christianity. Even one day we went to choir with her, her choir lesson, I saw how happy they were singing, rejoicing God. I knew about that song and I was also singing, but I did not know, why are they happy? But she was encouraging me. One day, she was asking me: “F., how are you?” I say: “Fine, thank you.” “Just pray, God is hearing you!” So I was touched by that girl. But now she is dead, she is not alive. But I felt that God is the one who told her to come and talk to me.</p>
236	<p>Q: Now you said that you attended the Christian Religious Education in school?</p>
237	<p>A: Mhm.</p>
238	<p>Q: So that means you had some teaching about the Christian faith?</p>
239	<p>A: Yes, we had. And we were learning about Christianity in CRE, I was very good in CRE. But in IRE I was escaping lessons, going to sit in the toilet until the lesson is over. So the teachers were even wondering: “Why is she escaping the lesson? Are you not a Muslim?” I just say: “I am a Muslim.” “Don’t accept another, don’t run away from class another time, okay?” I say: “Yes, okay.” But after some days I usually run. But they were even asking me some questions: “Why do you like Christianity and you don’t like Islamic?” I was just answering them: “I don’t know.” That is how I learned about Christianity, slowly by slowly. ---</p>
240	<p>Q: Okay. So this was one time of your life. Now, if you look at the next time, when you became aware of the Christian faith or - maybe that is - became aware and also got in closer contact with the Christians. During that time, when you had the first meetings with the Christians and these Bible stories, and up till the time before that prayer, during these years when you were in contact with the Christians. What new things did you learn about the Christian faith during that time?</p>
241	<p>A: What I learned in that time, even though B. (an expatriate lady) was teaching about story telling, but she was asking: “Does anybody want prayers so that we can pray?” And I was - I had a fear and I did not even say: “I have a prayer.” But when she was teaching and praying, afterwards she would say: “God, you know them, you know how they are in their lives. God help them! There are some people who are here and they don’t want to speak. But God, just touch their problems and heal their problems!” So when I was going to that Saturday school, I just - every week I was knowing that she is going to pray. Even though I am not going to tell her my problem but she will just pray.</p>
242	<p>So I felt that there is love and prayer in Christianity than in Muslims. Because in Muslims they pray in Arabic, Arabic language, and if you don’t understand in Arabic language, you will just loose. You will just do the practice that they do, bending and then standing, but you won’t understand anything. But in Christianity, when they pray in English, even though I am not that good in English, but I just, I knew that they are praying for us and I was believing. And every week I was just having - I was doing the washing clothes, washing all the utensils in the house, so that I can rush there. And when she prayed she just said: “God, help them! You know them better than I.” I was just happy, I felt something in my heart.</p>
243	<p>Q: Now then, at that time when you took a decision to follow Jesus, what were the new things that you</p>

	had learned or that you knew about Christ?
244	A: The new things that I have learned after accepting Jesus?
245	Q: No, at the time that helped you to make the decision, I want to follow Jesus.
246	A: Okay, the new things. It was when we, we were still in the project at that time, and I had a baby, being married, and I saw something was bonding me, like I was in jail. I had not freedom to do anything when I was around our in-laws place, around our in-laws compound. But after going to the project, hearing about the story-telling, I was just feeling something, there is love here, there is, they are accepting me, even if I don't have anything, these people are good. I just feel that they are good people.
247	And I had a lot of hatred in the stomach, that time, it just came in my heart. These people are good, but these Christians are good, I just felt something. And even we were being given some booklets to read about Christianity, I was just reading that book, seeing that picture. After seeing that picture and reading some words that they have written downwards, I just pray for that picture. And I felt that this is good, let me just pray and I just prayed.
248	Q: Was this when you started to pray regularly, that God would guide you?
249	A: Mhm.
250	Q: Now at that time then, there was this decision that you took, where you said: "I want to follow Jesus!" How would you explain that? How did that come suddenly that you said, okay, now I want to do it?
251	A: Okay. I had a neighbour called G., she was near, in the same compound that I have been married today. She was bringing some people there to pray for her, singing, rejoicing, and I was just running from my house and go there, hear from the door or behind the window what they are singing and praying. Then she is crying: "God, I know you are here, help me!" So I said: "Okay, I don't have to go and wash, wash my things faster, let me just stand here and hear what they are praying." That is when I learned about praying, slowly by slowly, every time she was praying I will just go and listen to her, hearing her crying. So I said: "Okay, if this is going to solve my problems." But I was thinking: "Is it going to solve or is it going to become tougher than the way I am?"
252	So I said: "Okay, F. (her name), you have to do something to your life, now you are not going to church, nor going to mosque, you are just centre. But you have a kid, what are you going to do?" I was just asking myself a question, questions. Until one day she came and talked to me: "F., can you come? I want to tell you how I became a Christian." She told me how she became Christian. Just like that. She told me: "Yes, just like that. You don't have to wear long clothes while you are accepting Jesus, it is not about clothing, it is about your heart." So she was the one who was - I was just asking her questions that was binding my heart.
253	So she tried to explain to me. She asked me: "Why are you asking me these questions? Are you, do you want to become a Christian?" I told her: "Not at this time, but I was just asking. I just wanted to know." She told me: "Okay, if you want to know about Christianity, you just come, every Sunday, we will just go with you somewhere, to a pastor, so that he can pray with you and we will ask the pastor questions." But I did not get that chance to go to a pastor. So I was just writing a note: "You just go and pray for me this, this way." She was just taking the piece of paper that I was writing. She said: "I just got the pastor and he has prayed for you!" I say: "Okay, thank you."
254	So something - when I was asking questions, something was just asking myself: "When are you going to become a Christian? It is in your hand, it is on your lips. Why don't you accept Jesus?" I said: "Okay, this is God who is speaking to me!" That is when I started praying. I prayed for a month, asking Jesus: "Oh God, help me so that I cannot backslide, even though I have so many difficulties. God, I know you know me better than I know myself. And I know you are here, God, please help me!"
255	That is when I was just praying and the hatred was slowly removed from my heart. And then after a week we went to Bible study in the project. And I asked B. (an expatriate lady) some questions. It was just questions where we were in groups. But afterwards something just told me: "F., go and ask, go and talk to B., go and talk to Mr. D. (a Kenyan)!" So I called B.: "Can you talk with me?" She stood up and came and spoke with me. That is how I went and told her. So she told me: "Are you sure you want to become a Christian?" I told her: "Yes, I am positive! I want to become a Christian!" And Mr. D. also called and came and asked me questions, and I told him: "I want to become a Christian at this time, not another time." He told me: "Sure?" I said: "Yes, at this time I want to become a Christian." That is how I became a Christian. About the verse that we have learned at that time. (Brief break.)
256	Q: Yeah. It is quiet clear, thank you! Now I have a list here with a number of statements, sentences. And I just want to see whether or not this was true in your life. So when we look at the first time when you grew up as a Muslim girl, just tell me whether or not this was somehow true in your life. Was there a time when you did not care about the Christian faith? You were not interested, you didn't care? When you think of that time when you grew up as a child and teenager.
257	A: Okay.
258	Q: You didn't care about the Christian faith?

259	A: I didn't care about Christian and I did not like even Islam at that time.
260	Q: At that time, did you have a longing in your heart for a deeper experience in religious matters? Were you thinking about religion and issues of faith?
261	A: Yes, I had some times asking about that things, and I did not understand about it, because I had nobody to talk to.
262	Q: But you had an interest?
263	A: Yes, I had an interest, I wanted to know more, but I didn't get somebody. :-
264	Q: Now at the time when you - now this goes partly back to the time when you studied Christian faith in school, but also during your first contact with Christians. When you started to feel positive towards Christianity, was this through a personal contact with Christians?
265	A: Yes, like that lady. :-
266	Q: Then at the time when you interacted, when you talked, got more in contact with the Christians, during that time, did you realize that Jesus is more than a prophet?
267	A: Yes I knew that.
268	Q: This came before you became a believer?
269	A: Before I became a believer, because in Qur'an they say that he has been born with a virgin lady and he don't have a father. So I said this is more than a prophet, because it is like a magic thing. I believe it was something different from prophet. :-
270	Q: And did you understand the basic teaching about the gospel by reading the Bible?
271	A: Yes.
272	Q: Was it reading the Bible yourself or was it mainly telling the - you were listening to the Bible stories?
273	A: Listening and also reading.
274	Q: You were also reading the Bible yourself?
275	A: Yeah, I was just going to my friends place and read.
276	Q: And even at that time before you decided to follow Jesus, did you have a feeling that you wanted this gospel?
277	A: Yes, I felt something.
278	Q: Now we come to this time when you then made a decision to follow Jesus. Did you experience joy as a new believer?
279	A: Yes, I experienced.
280	Q: Were you at that time already aware about sin and repentance and the need for repentance?
281	A: Yes.
282	Q: Or did that come later on then?
283	A: It came when I just accepted.
284	Q: It was right there?
285	A: Yes, right there. :-
286	Q: And did you have then fellowship with other Christians?
287	A: Yeah, sometimes, once a week.
288	Q: That was this, when you came together with the others?
289	A: Not even in project alone, but I was going to another woman's school.
290	Q: Mhm. Did you realize that if you really want to come to God, this has to go through Jesus?
291	A: Mhm.
292	Q: Then after you accepted Jesus, the time then afterwards, was there a time when you were thinking again about: Was this the right decision I did? Or you were wondering whether or not you had done the right thing?
293	A: I just felt, I just felt some joy, saying: This is the right thing!
294	Q: You didn't question that again?
295	A: I didn't question.
296	Q: Was there pressure from the community because of your decision?
297	A: No, because they don't know, because I am a secret believer. :-
298	Q: Did you grow more in understanding the Word of God?
299	A: Yes, each day I was growing, understanding it more.
300	Q: So there was growth as a disciple of Christ?
301	A: Mhm. :-
302	Q: Were you involved in God's work by using your gifts, witnessing, or social action, or helping other people, anything?
303	A: Like going to that group and discussing about how you became Christian. I was just encouraging them with the experience that I felt.
304	Q: Good. When did you begin to consider yourself as a follower of Jesus? When did you think of yourself that now, I am a follower of Jesus?

305	A: It was in 1998.
306	Q: 1998. That was at that time when you talked with B.?
307	A: Yes, it is that time I talked with B.
308	Q: Okay. Now, with the next question we want to look at some of the things that helped in your conversion. Let's see, if we go back to the first time, the first time when you were growing up and you learned something about the Christian faith. What was helping you most in that - during that time, to learn something about Christians?
309	A: More about Christianity?
310	Q: Yeah.
311	A: It was like Bible story telling.
312	Q: Okay, going right back when you were still a Muslim, growing up in school.
313	A: Mhm.
314	Q: It was mainly the Christian Religious Education?
315	A: Mhm, yeah, CRE.
316	Q: Then later on, this is when you came in contact with the Christians.
317	A: Mhm.
318	Q: What was the main thing at that time?
319	A: The main thing to contact the Christians?
320	Q: The contact to Christians!
321	A: Okay.
322	Q: The main thing that helped you to learn more about the Christian faith and be more open towards Jesus.
323	A: Like going and talking to some people ().
324	Q: So talking to Christians?
325	A: Mhm, talking to Christians.
326	Q: And you had also these Bible stories?
327	A: Mhm.
328	Q: You, you mentioned - observing the life of Christians, was that also something?
329	A: Observing?
330	Q: Looking how they lived, the Christians?
331	A: Yes, it was touching.
332	Q: Then at the time when you made the decision, if we take this month before you - when you were praying, and then you came to B. - What was the main thing that encouraged you to do that, and to do this prayer and then talk with B.?
333	A: I felt that something was telling me to take the decision, so I was praying, so that God will guide me to the best religion.
334	Q: This something that was telling you, how would you explain that? Who was this?
335	A: I can say it is Jesus. Because nobody knows how you felt in your heart except God.
336	Q: So Jesus just talked to you in your heart?
337	A: In my heart. And it was disturbing my mind: "Why don't you take the decision?" So that is when I decided to pray. :-
338	Q: Yeah. And then it was - the final thing then was listening to this Bible story and Bible verse. -- What could you say helped you most to grow as a Christian later on, after you made that decision?
339	A: The life that they live in. And I admired the Christian life than the Muslim more.
340	Q: Did you also receive teaching then, since then?
341	A: Mhm, I had teachings.
342	Q: Okay. Now I want to go over this again a little bit in a different way. I have a list here with certain things and I would like you to say whether this helped you a little bit towards accepting Christ, or it helped a lot, or it did not help at all. So for instance, we say reading literature. Would you say this helped you somehow that you understood more about Christ? Or it helped a lot, or it did not help at all?
343	A: It helped a lot. :-
344	Q: What about television, or videos, or films or something?
345	A: It helped a lot, because you are just seeing it in a picture way.
346	Q: Did you often see films?
347	A: Yes, I did.
348	Q: That was films they showed in your meetings?
349	A: Yes.
350	Q: But television was not?
351	A: No.
352	Q: Did you listen to audio tapes?

353	A: Yes, I had even some in my house.
354	Q: And did that also help?
355	A: Yes, it helped because it is in Gabra language.
356	Q: Gabra language. Did it help some?
357	A: A lot. :-
358	Q: Evangelistic meetings. Did you attend some meetings in churches or somewhere, before you became a Christian?
359	A: Before I became a Christian I went to churches sometimes.
360	Q: So did that help a lot or a little bit?
361	A: A lot. Understanding more.
362	Q: Debates between Christians and Muslims. You mentioned that you went sometime, when a pastor and a sheikh were talking?
363	A: Yes, I was going there to listen to their teachings.
364	Q: Did that help something?
365	A: It helped.
366	Q: Or a lot?
367	A: It helped, because I had some questions in my heart that I can't speak it out. But when they start talking to each other I had some answers.
368	Q: So should we say some or a lot?
369	A: A lot.
370	Q: A lot. Then a few more things. We are almost through, just a few things then we are done. You are doing very well! (He laughs.) The attractive lifestyle of Christians, that you looked at their lives and you said: "I want to live like them."
371	A: Yes, I saw that.
372	Q: Was that helping a lot?
373	A: It was helping a lot. I felt there is some love there. :-
374	Q: Were there social or medical programs of Christians that somehow made you feel, yeah - ?
375	A: Yes, I felt that.
376	Q: This was mainly the project?
377	A: No, H. Hospital. :-
378	Q: Did you ever have a dream or vision that pointed you closer to Christ?
379	A: I had like a dream, even a day dream, when I was being asked, something was asking my heart: "You are not a Muslim, you are a Christian. Why don't you accept Jesus? Make your decision now because you don't know of tomorrow!" It was like a dream.
380	Q: Did that help a lot?
381	A: A lot. :-
382	Q: Were you dissatisfied with Islam, not happy with Islam?
383	A: I was not happy with Islam.
384	Q: And did that help a lot to bring you closer to Christ?
385	A: Yes, it helped.
386	Q: Now, next question is about, how did your understanding of God change during this time when you were learning more and more about Jesus, and then you accepted Jesus?
387	A: Can you repeat the question?
388	Q: Has your understanding of God changed somehow, from the time when you were a Muslim to the time now that you are following Jesus?
389	A: Yes, it changed. Like I had some bitterness before accepting Jesus, but I felt differently because after I became Christian, I felt some happiness in my life.
390	Q: Had that something to do with God?
391	A: Yes, it is something to do with God.
392	Q: Can you explain that a little bit, in which way?
393	A: Like bitterness in my heart being removed by God, loving somebody, because I had a lot of hatred in my heart. After accepting I felt some love, some changes. It was a big change that I can't even explain.
394	A: Now, had that something to do with, that you saw God in a different light?
395	A: Yes, I saw God in a different light, like talking to God.
396	Q: How did you think of God before you were a believer in Jesus? How did you look at God? What did you think about him? How is he like?
397	A: I know he is a big God, and if I do wrong things he will punish me. And in Islam there is some mistake that you can do and God cannot forgive you, they believe in that. But after becoming Christian, every mistake, even though it is small or big, you are being forgiven. After asking and confessing you did it, God is going to forgive it. I felt a big difference between Muslims and Christians in forgiveness.



398	Q: Would you say that you believe in a different God now? Or it is the same God, but you know more about him?
399	A: Different God, because the God that I believed is God of Muhammad. But now I believe in Jesus, because he died because of our sins. And there is a verse that says, you can't go to God, you have to go through Jesus. I believe in that. I believe Jesus is God.
400	Q: Okay, we come to the last part here. On this way, when you came closer to Jesus, what do you think was God's work to bring you closer to Jesus? What did God do?
401	A: God knew that if I just continue being a Muslim, I am going to kill myself, and I had some bad thoughts in my mind, and I was planning so many things, I thought that I just end my life. But God knew that, and he opened for me a way. Like even bringing B. to A. (a slum area in Nairobi) so that I can get time to go and learn about Christianity. That is when I felt, God has just brought somebody there to speak to me. And I felt a lot changes there before.
402	Q: And what was, what would you say was the work of the Christians, the role of the Christians?
403	A: The roles of Christians was simple than the Islamic ones, because in Islam you can't pray or you will pray five times, and in Christianity you just pray, as long as you want to pray.
404	Q: Yeah. But how did Christians help you to find Jesus?
405	A: When I went to some (), people talking to me how they became Christians, I knew that God is the one who is sending them to me. I was asking my question: "If they can change, why don't you change? ---
406	Q: Anything else you want to say? I am through with the questions. Anything you want to add?
407	A: Anything that I want to add is just make a prayer. I know God has removed me from darkness, and I will like God to also remove my family from darkness. Because my dad does not have any love for his children. And my husband is also a weak Muslim believer. I like God to do a miracle, so that I can just shout openly, saying that I am a Christian, without any fear.
408	I know now, if I can just say in front of people: "Now I am a Christian!" I will be rejected and I will be chased from that family and I won't see my kids again. That is the fear that I have in Muslim marriage. But I know God will do something, because I did not end my life when I was a girl. And now I am a woman, I know God has done a lot for me and he is going to change my family to be a Christian. And I pray so much to God, so that one day I can just see the miracle that I prayed for long.
409	Q: Yeah. That is certainly an important prayer. Okay. Thank you very much F. (her name) for this interview!

## 15.15 Interviewee F6

1	<b>Interview F6</b>
2	First part of interview taken on 10.06.2008 in Mombasa
3	(The interviewee shared a lot of information about her life that does not have a direct relationship with the topic researched. Therefore these parts of the interview are not transcribed.)
4	(The person who arranged the contact with W6 was also present at the interview. Occasionally he also participated in the interview. His contributions are marked with C.)
5	Q: In my research I also want to look at the social and economic level and background of the people and see if there are differences between the various levels where people come from. So, your family, how would you classify them? Is that a very rich family, or a very poor, or somewhere in the middle?
6	A: Somewhere in the middle. :-)
7	Q: Okay. And your educational back ground?
8	A: Yeah, I went till the fourth form. :-) Then I went to a teachers training college, and, ah, I went up to S1, they call it senior teacher one.
9	Q: Would that be university degree?
10	A: No, just before university. :-)
11	Q: Okay. And your current employment or job?
12	A: Ah, currently I'm on retirement. I retired in two zero zero five, August.
13	Q: And before that, you worked as a teacher, or?
14	A: As a teacher, then I was promoted to principal. :-)
15	Q: Okay. Now the first part of the interview, what we would like to do today is, as I said, to get the general story, what happened in your life. And so this is the main question for today, so you can take as much time as you want. Maybe you can focus on the things that are important to understand your story.
16	A: Right.
17	Q: Of course we don't have time to share all your life. (She laughs.) If you can just summarize the things that are important to understand what happened. :-)

18	A: Ah, I was born a Muslim, my parents were Muslims. My father was the leader of the mosque, he was the Imam. And during our time girls were not allowed to go to school. It was only boys. But it happened that my father was a teacher himself and the head master of a school. So he fought amongst the Muslims to make me be taken to school. And I want to thank God for that.
19	Q: Ah, sorry, where was that?
20	A: Ah, in our home area, A. District, I come from A. District (an area at the coast), the Digos ah -
21	Q: Yeah, yes.
22	A: Mostly coming from A. Ah, it was not easy, we were laughed at, we were jeered, because education for girls then was looked at as a bad way. Because girls, maybe would turn into prostitutes, you know, something like that. So we were very laughed at, it was not easy. But all the same, when I went to school, funny enough, all the teachers were Christians. (She laughs.) And they really encouraged us. And in fact, our head mistress, she used to go round the villages, trying to pick girls and bring them to school. So I can say I was lucky.
23	When we reached standard seven, by then that was the highest level a Digo girl could go. Because by then the chief had put a decree that when you reach standard seven, you are supposed to get married. So only four of us managed to escape, the rest of the girls were married off (she laughs) at that stage! And then I joined B. High School here in Mombasa. It was a day school by then, boarding schools were very few in the region for girls. But we thank God because, ah, that was a time now -- education for girls was being encouraged. And the late Ronald Ngala, being a politician by then and from this region, ah, requested the President that he be allowed to start a regional school for Coast girls only. -- And he felt there should be a school that would, eh, be for Coast girls only. So I was picked as one of them, we were thirty three girls. That was in 1967.
24	Q: Was this B. High School?
25	A: No, I was now moved. I learned for one term in B. High School, then this issue came that they start a school for girls from the coast, so they picked a few girls from all the districts and the C. High School for girls was born. -- And while I was in C. High School, there came an American couple, wazungu, ah, Mister D., I remember him very well and his wife, they had come to teach Christian religion in the school. Because there were no teachers by then who were ready to teach. So they were missionaries. Mr. D. and his wife really loved me, they loved me and they used to take me aside and talk to me about Jesus. (She shares how Christianity was hated by her people and how she was beaten by her father once for going to a Christian home.)
26	Second, Islam religion was not a subject by then, so we were encouraged to take Christianity in order to do the exam, so that it was one of the subjects that would enhance your pass. So I took a bit of Christianity. I learned it up to form four level. Then when my father learned about it he was very bitter. So in form three I was discontinued. However, I didn't like the way of life of my people as Muslims. Because as women we were controlled, we were not allowed any movement, our dressing was so much eh, controlled, we would not put on certain things. We were to dress in a certain way, cover yourself, you are not allowed to be seen by men, you are not allowed to interact with men. We were always put in our own groups.
27	I went to the local Islamic schools called <i>madrasa</i> . I learned up to the Qur'an level. But we learned it in Arabic language, so we didn't understand much of what we were being taught. And it was forceful teaching because we were beaten in order to cram and know certain verses, so that they remain. -- (She describes how after finishing high school, she got a chance to attend a teachers training college in the Western province. It was government policy to send students to other parts of the country to get a wider perspective. For her family it was difficult to let her go that far, anything beyond Nairobi was considered dangerous. When she left for the training, she was engaged already to her cousin who was working in Nairobi.)
28	(While in the teachers training college, she got to know a young Luhya man who was a Christian. This man got interested in her. After finishing the training, she returned in 1973 to the coast and was given the position of head mistress in a primary school in the Digo area. Her desire was to be a role model for the girls and encouraged as many as possible to attend school. She had to hand over her salary to her father, that was the custom among her community. With her income she helped with the education of her siblings.)
29	So while in E. this young man got interested, I didn't know. I came back here, I started working. They planned for the wedding immediately, I was to get married. But unfortunately this young man got a course and was to go to London for two years. So they told me: "You will hold on, let him go, train, finish and then he will come back." (She describes how the young man from Western Kenya got a job at the coast and was looking for her.) He came to look for me. Here I am, but I am engaged, I'm still waiting for (she laughs) my husband! I don't know, it was God's plan. Now, after two years I was still -
30	C: You were still a Muslim?

31	A: Yeah, I was still a Muslim by then. Putting on my <i>buibui</i> and everything, covering myself properly. I'm still a full Muslim! I am even now the leader of my school's Islamic class, yeah. Leading in prayers and teaching them and, yeah, you know, even teaching the subject in school. And you know, my people are okay now, they know things are - they are waiting for my wedding. So when this man came back after two years, ah, he was posted in Nairobi, he was working at F. Airport. So while there, he also fell in love (she laughs) with eh, another lady there. I didn't know.
32	(She describes how she went to Nairobi as part of a national netball team to train for international games in Australia. She stayed for three months in Nairobi. During this time the Luhya man visited her and introduced her to his family. They welcomed her, but she made it clear that she was engaged already and anyhow, since she was a Muslim and they were Christians a relationship would not work.)
33	So I came back home after some time. This man, I visited Nairobi and I discovered he was married! (This is her cousin, the one she was engaged to.) He had a wife actually. While I was in Nairobi, he refused to take me to his house. I didn't know why. But I insisted, and when I went to the house, I found he had a wife with a child of about one and a half years. :-
34	(She describes how her family at the coast did not believe her that her fiancée was married already. They still planned the wedding, but the man did not come. There were three attempts to arrange the wedding, but they failed. For the family it would not have been a problem that she would be the second wife of this man.)
35	And now this other young man is just here at the refinery. He was now visiting me although we were just casual friends. Aah, and he got interested. He invited me, saying: "I've talked to my parents and they want to see you. So, please, ask for permission so that we can travel with you." By then girls were not allowed to, to be touched by any man. We were supposed to be married as virgins. So we were really keeping that, it was very important for us, we would not just go around with men like that. So I went, I told my father, he said, okay, so you go! Imagine, he gave me permission and I travelled! It was December. We went to Western, aah, the parents, the father was very, very good. Very happy that his son has brought a girl.
36	But the mother was very, very worried. (She whispers.) Because you know, in those parts of the country, they believe anybody who comes from the coast is a -- there's too much witchcraft, yeah and ah -
37	Q: His family was Christian?
38	A: Yeah, his family was Christian. And also bringing a Muslim, the mother could not condone that one. She was very, very much hurt. To bring a Muslim into our village, into our home, it was terrible for her. She was not very much welcoming. (She describes how the mother was against her, but the father tried to convince the mother that this girl would be okay for their son. They agreed that she should go back to her family and get their consent for the marriage.)
39	I felt in me that there's something in me that tells me that I need freedom. Yeah, I needed freedom all the time, to do things the way I wanted, to understand what I was doing. I didn't want to do things that I didn't know. So that freedom in me, I think is what really pushed me to say, I'll get married to this Western guy and get out and show people that they are also human beings! They are not animals and a Christian is just like anybody else.
40	(When she returned home she found that her sister had gotten pregnant without being married and her father was mad. As a result the father sent the mother with the daughters away. After some time she got married to this Christian man. Both parents did not attend the wedding. They married in front of the District Commissioner and then lived in Mombasa.)
41	Now how I got saved to Christianity. This last born girl of mine - I lived as a Muslim all through, from my first born, to this last born. Now, she liked Sunday school so much. They used to go to church here in town. And she liked Sunday school. But from Sunday school, parents from the main church would come out when the main service is ended and they hold their children's hands to take them home. But my daughter didn't have anybody to hold her hand. She wanted me to come so that I also hold her hand as she comes out of church. It was very difficult for me because, as a Muslim, and on Sunday now coming to church with my clothings, it was not good. So there was a restaurant near the church. So I used to come and sit in the restaurant and wait for her to come out of church, so that I hold her hand. (She laughs.)
42	Q: Now, how did you arrange your family, your husband was a Christian?
43	A: Yeah.
44	Q: You were a Muslim?
45	A: A Muslim.
46	Q: So how did you bring up the children?
47	A: In the first stages it was just - we were now fighting, everybody wanted. But in me, I felt I should not eh, make my children Muslims, because their father is a Christian. Although he was not very, very, strong Christian himself. Because he was not even going to church, he was not even bothering. But you know,

	in me I didn't want to bring up my children in - because at home, I had been chased away. There was a lot of hatred. They didn't want me. It was like, now I was an outcast. So I didn't want my, eh, to influence my children in the Islamic religion, because I thought, in case this marriage breaks, where will I take them? And my people don't want these children, they are Christians. So I wanted my husband to take up, but you know he was not very interested. All the same, I took my children and took them to church, because I believed they were Christians, I took them to church! (She laughs.) I used to take them, but I was not going in myself.
48	So this last girl now is the one who encouraged me. She said: "Mummy, come and hold my hand when I come out of Sunday school! Because every child's mother holds their hand when they come out and I have nobody to hold my hands." So I agreed, I went. I used to go near the church, there was a restaurant. So I sit in the restaurant, I wait for the service to end, then I hold my child's hand and go home, she was very happy. Later on she said: "Mummy, why should you come and sit in that restaurant? Why can't you come and sit in front of the church here? Come and sit!" You know, a small child! She was about four years by then. "Why should you sit there? Come and sit here! So I went and sat outside the church now (she laughs) and I used to hear what they were told, the sermons from the church, and they really touched me.
49	Q: Aha.
50	A: They really touched me and was like, now, why am I, why can't I just come in and listen? This is very, very interesting! So every Sunday I used to go, sit outside, listen to the sermons. The preacher was very good, he was really giving good sermons. About how Jesus is good, about his love, about his passion. About how he welcomes those who are downhearted, those who have nobody. And you know, I had nobody now. My parents didn't like me, my mother in law on the other side didn't like me. It was like I was just with my husband, I had nobody else in the world. And here they were saying, this man, he welcomes anybody! Eh? Especially those who have nobody, those whose parents have, eh, you know, eh, have left them. Those who have eh, no friends. Those who have got nobody. Who can protect, who can love them!
51	And I was looking for someone who could love me. I said, let me see, this Jesus, who loves, I must come and see who he is, so that I can get his love and protection. So that I can have an identity. So that now I can know, where to take my problems to. So, the next Sunday they announced, that anybody who wants the prayers, special prayers, can come on Monday evening. They were having fellowships, every Monday evening. Fellowships and prayer sessions for anybody who was interested. So I said, let me go and be prayed for, because I feel I have so many problems! (She laughs.)
52	So I went that Monday evening, and there the gathering was there, the preacher came. And before he preached he said: "It's not good to preach to people who are, who have not received Jesus. It is important that you receive Jesus, so that when we talk you will understand Jesus' language. Because if you don't receive him, and then we just prayed, how will you, how will those prayers work?" (She laughs.) You see, so he convinced me that really, you must accept Jesus so that his prayers can work on you! (She laughs.)
53	Q: And then?
54	A: And then I had to accept Jesus, you know! Because I was looking for those prayers, I was looking for his love, for his protection. And because he had said: "Come, those who have burdens, come to me, I will carry all your burdens for you!" And I had so many burdens, spiritually I was really hurt. Because my parents had refused me, they didn't want to see me. You know, all relatives have been told not to interact with me. I should not go to anybody's home, I had nobody. I was very lonely. And you know, our background is a background where people are very loving. We really love each other. Our people are very loving. And in fact, my father really loved me, because I was a role model in the area. And yet now, you see, now I'm messing myself by getting married to a Christian. --- So I knelt down and I received Jesus. He prayed for me, and I received Jesus. In faith. Because what I had already heard, you know. I didn't just do it, but because of what I had heard. Faithfully I trusted that surely if I accepted Jesus, he will carry my burdens. -- So I knelt down --
55	Q: Aha.
56	A: I think God was just using him to bring him, me, you know, to Jesus. And he said: "You know, God's things do not happen the way we want. They do not just happen because we are saved. It's not like eh, even in hospital, you are not just treated and you get well immediately, it takes time. So, because you have now accepted, you have started a process which you should continue with. So you must come here every Monday so that we continue praying!" (She laughs.) You see?
57	Q: Yeah. :-
58	A: So, even Jesus takes time and all your burdens will be removed, and you'll be safe, you will be loved, you will be protected. And that is what I was looking for. So it forced me to be going for that fellowship.
59	And now I was -- in fact, even before that, as we were planning for our marriage, this boy's mother

	insisted that this girl must turn to Christianity. But I had refused! So he went to the provost of the church and talked to him. And this provost said: “Go and call her, bring her.” So I visited the church in my Muslim attires. (She laughs.) We went and faced the provost and he talked to me passionately, you know, he didn’t force me. He just, you know, and I felt, this religion is good! They don’t force you, they, they just encourage you lovingly, you know, with a lot, they are ready, you know, to go down, because of you. I said: “This is a whole priest of this church, and now he’s coming down to me, a Muslim! A person, you know, who is not even of their religion!” But you know, he’s come down and he’s talking to me, passionately like a father, you know, like with a lot of love. He really encouraged me. I think this is what touched me even more to become a Christian.
60	(She describes how the provost talked with her in an empathic way. She felt accepted. The provost told her husband not to force her to become a Christian. She attended that church occasionally, in her Muslim dress.) And I found there was sense in what he was talking to me. Okay, all the same I never accepted. It took me a long time. I got saved just in 1999, and I was married in 1976, all those years I stayed as a Muslim. :-
61	Q: In 1999, was that when you went to that church?
62	A: To that church, yes.
63	Q: To be prayed for?
64	A: Yes, to be prayed for. -- It was in May 1999.
65	Q: Okay.
66	A: In fact, what took me there, one of my daughters was to go to America. There were these scholarships for basketball players. So they said, those who have a need, they want to be prayed for, come! So I also went, because of my daughter also, this older one, she was to go America, although she never got that chance.
67	Q: Now this talk with the provost, when was it?
68	A: It was earlier, before I got married to this man.
69	Q: When did that -
70	A: Before I got married, that was eh, that same year, 1976! That is when I met this provost. :-
71	Q: But he didn’t force you?
72	A: Yes, he didn’t force me. Because my husband’s mother was insisting that if I was to get married, we were to get married in church, she wanted a church wedding. And me, I didn’t want exposure. Because if I go to church now, my people will say, you see now? She has even changed! She’s even getting married in church! So I didn’t want that exposure. (The provost told her that she does not need to get married in church, they could do it in front of the government as well. That is what they did and so they lived as a mixed couple, he a Christian and she a Muslim.)
73	(They talk about the chronological sequence and dates of certain events. In 1976 she got married. In 1986 she started to listen to the sermons outside the church, when her daughter was four years old. She was listening from 1986 to 1999, not all Sundays, but often.)
74	Q: And that went till 1999?
75	A: Yeah, 1999. This is when now I started getting interested in their sermons. (She laughs.) :-
76	Q: Okay.
77	A: Yeah. Because Islam was deep in me and I felt, no! I cannot leave my religion, because, yeah. So I was still competing - against - (she laughs). And my husband never forced me, by the way, never. He was very casual, he left me the way I wanted. In fact, he was fearful that if I change into Muslim, I mean into Christianity, maybe my people will bring me a lot of noise, or, and they would separate us.
78	Q: So what happened then in 1999? You went to the church and the pastor said, before we pray for you, you must accept Jesus.
79	A: Yeah, accept Jesus.
80	Q: And you accepted him?
81	A: I accepted him.
82	Q: Okay! And what happened then?
83	A: After that now they told me, you must be coming for eh, fellowship, meetings. And if possible, come to church! But I was fearful, I didn’t want to be seen. -- Because you know, my people were now sending people to check on me! To see whether I was going to church and whether I was doing what, and what. So I was very fearful. I didn’t want to immediately join. But the same year, 1999, there was a, crusade, near where I live. There was a big crusade by a Nigerian evangelist, a Bishop G. He was praying for people, praying for problems. You know, all the time I’m looking for somewhere. Because I was, actually hurt, very much hurt in my heart. I was even sick somehow, psychologically. And it was very difficult for me, I was confused. :-
84	You know, I was looking for rest. There was no way I was resting, even in my home, even at work, any where. I was not peaceful. And as a leader, as a head of an institution, I could not identify myself whether

	I was a Muslim. I even used to fear filling forms which were asking for religion. I didn't like them because now, was I to fill Christian or Muslim? (She laughs.) And I am living with a Christian man. (She explains how a friend invited her to the crusade, telling her that they will pray for people with needs. There will be a meeting where they pray for people personally, not in public.)
85	A: So, at the church they got so much interested in me, because I was hard working now at the church. I was even put ahead of the women group, as a teacher. And really, I started being active. Now I started going to Sunday services at that church, in that same year, 1999.
86	Q: Yes?
87	A: So as I was attending, I became active. But now this crusade came in, at around the same time. So I went to the crusade and the preacher was now doing counselling. So I went and quietly registered. There were so many people, people had really come because they had needs that they wanted to meet. Then they said: "Are there any people here who have Muslim background?" And I put my small hand up and said, yes! Fearfully. He said: "Bring that mama!" So I went near the preacher and I was worried! I didn't want him to know anything about me, I didn't want to give my story because - (She explains how this small meeting worked. She got a chance as the last person for a talk.)
88	So when I went to him he said: "Oh, that's wonderful!" Cause in Mombasa here, it's very difficult for Muslims to change. It is very difficult! This is like a history. He called the preacher of that church now, and said: "You see this lady? You'll have to be very close to her. Because if she has accepted to be a Christian, she has told me she has already accepted, she's saved, she's attending a certain church. But now she needs very close supervision, so that she can be taught, she can be encouraged, and be taken, and be protected. Because in Nigeria," he had come from Nigeria, "in Nigeria it's very difficult for Muslims to change into Christianity. Because if they do, the Muslims would follow, would follow candidly up to the church and bring war until they get their person back." So he said, "be careful, they might do the same. Cause I understand Mombasa here, the Muslims are very strict and it can be dangerous for her, you have to protect her."
89	So he made an arrangement for me, to come the next day, meet the pastor so that he could give me a program of how I could be meeting him, for encouragement, and so on and so forth. And eh, from then I started evening classes and because it was nearer my (), I thought now, going to my church there, it was expensive, because I was to pay fare. I could not afford it. I had a lot of burdens, because my father had now thrown out everybody, and all my siblings were on me. And my husband agreed, he said, let's educate them, if that is what they want! So they were all in my house, my house was full. We had problems, food was a problem, educating them was a problem. We were really undergoing a very difficult time.
90	So that, it was difficult for us. It was miserable, and as a leader, I was working but under strain, a lot of strain. I was most of the time crying alone. Sometimes my husband would tell me: "You go back! I didn't force you, go back to your people!" And I thought that was very cruel, why isn't he supporting me now? That surely - (she laughs). He said: "Eh, now you are bringing me problems! Your parents have chased me, you, they don't want, why should you, you go back!" I said: "No, I don't go back. Because they have already refused me. If you also don't want me, then I look for somewhere."
91	Yeah, I don't want to go back. Because I felt they were too cruel to me. Surely, if I was really their daughter, they should not have done that. Nobody wants me, and even if I go back and say, I am still stay a Muslim, they will not agree, because I've already defiled myself. To them, I'm already defiled. So they'll not accept. So -- we went on like that and I started attending this church, H. Church. The pastor was very good to me, he even adopted me as his daughter. He, he announced in front of the whole church that this lady, this is my daughter. (She explains how she joined this church and felt welcomed. Her husband did not like it, he wanted her to attend his church, but she didn't like that one. There was more freedom in the worship in her church.)
92	A: And I have grown so much until I have been -- I went for a course, a training for pastors. -- I joined the course in June, and eh, I qualified this year April.
93	Q: As what?
94	A: As a pastor.
95	Q: Oh! Congratulations!
96	A: (She laughs.) Thank you! (She explains how she has been serving in this church first as an elder and recently was commissioned as a pastor.)
97	Q: Well this is great! Thank you very much for this story! :- But now I just have a few more questions to clarify a few points.
98	A: Okay.
99	Q: One is, what was your Islamic religious life before your conversion? How would you explain that?
100	A: Aah, as a Muslim, as I told you, I was trained in those, I attended what they call Madrassa, where you are taught the Muslim doctrine and history of the <i>hadith</i> of the prophets. And I was serving as a Muslim,

	I used to pray five times. --
101	Q: Fasting also?
102	A: Fasting also.
103	Q: So you were living, eh, even when you were married?
104	A: Yeah!
105	Q: Especially you were practising your Islamic religion?
106	A: Yeah, in the early stages, yeah. But it reached a time, I just didn't want to go to church or anywhere, so I just lived like that.
107	Q: When did that start?
108	A: Ah, maybe after, ah, maybe, you know, in 1987, my husband eh, was ah, taken to Holland for a training course, and I joined him there. I stayed in Holland for six months and came back.
109	Q: Aha.
110	A: So when I came back, I didn't realise, in the teaching profession, it's eh, like I absconded. I filled forms to ask for leave, but they never granted it. I didn't know I had absconded, and I had taught for five years! So when I came back they had told me I had to register again. So when I registered I came to Mombasa, now to join my husband because he was living here. Before then I was in A. District. So I came to join my husband here in Mombasa and between that time now I just lived a life, not a Christian life, not a Muslim life.
111	Q: So that's in which year?
112	A: That was -- we came back here in -- 1978, 79. I think it was around 1990. Between 1990 up to 99. So I was just living in between, because the Muslims did not want me.
113	Q: Okay.
114	A: Even as I was here as a teacher, I didn't find myself so much with the Islamic religion nor Christianity.
115	Q: Okay.
116	A: Yeah, I just lived like that. Okay, I would say prayers!
117	Q: So, at that time, would you fast?
118	A: Yeah, only fasting.
119	Q: You would fast. And would you pray?
120	A: I wouldn't go to pray, but I would fast.
121	Q: And at home you also didn't pray?
122	A: And at home I didn't even pray. But I would fast because I wanted to identify with the Muslims, I was struggling to show them that I was still a Muslim, but they were not trusting me.
123	Q: Okay. Good. Now, what did you like about Islam before your conversion?
124	A: Ah, what I liked about Islam - was the discipline.
125	Q: Anything else?
126	A: Ah, I liked the dressing. I used to like the dressing then, that's all, not much, yeah.
127	Q: Okay, good! -- You shared already a bit, but just to clarify again. What was your family situation, ah, so before you became a - a Christian. Or a follower of Jesus.
128	A: Before that they really loved me, I was one of them, I was interacting, I was free with them.
129	Q: Ah, now okay, there are two things here. Let's talk about the relationship with your parents and your siblings.
130	A: It was very good before.
131	Q: Before you married?
132	A: Yeah. They respected me, they loved me, yeah. I was a role model! In fact, it encouraged my siblings to go to school now, and they pursued, most of them reached form four level.
133	Q: But then, after you married a Christian, things got -
134	A: Things changed, very bad, very bad. Our relationship was distorted, there was no communication --- yeah.
135	Q: Yeah. Aah, and then? Do your relatives know that you are a follower of Jesus now?
136	A: Yes.
137	Q: What did, how did they react?
138	A: Oh, they didn't like it! In fact, I never used to go home, whenever I used to go I'd be segregated.
139	Q: So would you say, after your conversion to Jesus things got even worse?
140	A: Yeah, in fact there are -
141	Q: It was bad already before!
142	A: It was already bad!
143	Q: But then it got worse! (She laughs.) Today you don't have contact with them?
144	A: I do, I normally go.
145	Q: You visit them?

146	A: Yeah, because - my bishop, prayed for me and said you must go back. You must go and ask for forgiveness from your father. You must go and show him that, eh -- he's the one who is annoyed, not you, he's the one who doesn't want you. You, you still want him! He's your father! So he prayed for me, he told me to buy some things, he came and prayed for them, anointed them and said, you go!
147	Q: Yeah.
148	A: And surely, when I go, got home, my father welcomed me. Otherwise, before that, whenever I used to go home, he would even leave - the compound and wait until I have left, then come back. He never used to take my money, it was defiled money, it was dirty, he never used to accept my money.
149	Q: So, he - when you visit now - (She shares how her bishop encouraged her to visit her father and ask for forgiveness. She bought some gifts and brought it to her father. She was welcomed, even her father greeted her and talked with her. He accepted the gifts for him and was happy. Her mother had died earlier and the father had married again. His second wife also welcomed her. The father asked her to come back to the area and continue her teaching work which she declined.)
150	But before that, so many things happened in between, between 99 and in 2001 he got very sick, to the point of death. And we were called, all the relatives. They didn't want me to go, because the others were still carrying that (). But he said: "No, call my daughter, before I die, I want to see her." So I was called here. I quickly rushed home and really, when I reached there - you know, the Digos, when somebody is so sick to the point of death, they are already gathering, because they know this one is going! They will bury him very quickly.
151	So I found the whole pool of relatives, people were struggling, and my father had been laid on the mattress, quite sick. But when he saw me he woke up. "Hey, you have come! Thank you very much!" And people were wondering now, like what is it? This man has been so sick, now he's talking? He said: "Thank you mummy for coming! Ah, really I've been very sick. You know, as I was lying here, I travelled, I went into a very long journey, but I met somebody and he told me, go back and forgive your daughter! So mummy, you are the one who has brought me back, I was gone!" And really, they said he he died for some time. So, he said: "You know, somebody has told me to go back and forgive your daughter. So mummy, you have done well, let me forgive you." So he forgave me, saying: "Child come here, umesikia, I have forgiven this child from now, but mummy, go and change, go and leave that ()." (She laughs.)
152	Q: So then, did he die?
153	A: No, he didn't die! Actually today he is alive! (She laughs.) He has forgiven me, but the only thing is you must leave that religion.
154	Q: Just briefly about your position in the society. So you were briefly head mistress?
155	A: Yeah, I used to be a head mistress of a primary school. I retired at that level.
156	Q: But before the point, in 99, you were respected in society?.
157	A: Yeah, I was respected. Aah, in fact, even the Muslim parents, most of them loved me, I was interacting with them, even in the village where I was living here. There are so many Muslims around and their children were coming to that, my school.
158	Q: Okay. Now, how happy or content had you been with your life and religion before you accepted Jesus? In that years before you were -
159	A: Before I became I became a Christian?
160	Q: Yeah.
161	A: As I was telling you, before then I was contented, because I was a normal Muslim. When the Ramadan comes I fast, I pray, I was doing the normal things. But as soon as I got married now, in 76, I was a Muslim, but now, you know, it was as if it was weaning away, it was as if I was moving away from it somehow. Because I wasn't now very, very strong. I wasn't participating so much, except when the Ramadan came, I used to fast. Because in school people knew me as a Muslim. :- So I used to fast, ah, I used to fast for forty days and I was managing it because I was used to it. Though I was not going to the mosque. I never used to attend mosque.
162	Q: But then during these years when you were already listening outside the church - how happy were you with your life?
163	A: I was feeling now, I was getting some relief. Here was something that was giving me happiness. Listening to these sermons. Because now, opening a new door which was now giving me some sort of inner peace. I used to feel very peaceful, after I have come from those sermons, I come home, I really come. Even when someone makes noise, somebody shouts, I was just quiet, and they noticed me with that. Now mama, mama is not crying any more! mama is very gentle, mama is peaceful. (She describes a difficult situation at home, with her sister-in-law living with them.)
164	Q: Now, when did you first think seriously about the Christian faith?
165	A: Aah, when I started hearing these sermons, when I used to go to this church, before 1999.
166	Q: Aha.



167	A: What, about four, five years before ninety nine, around that time.
168	Q: So that was then, around 1995?
169	A: Yeah, around there. And there were some Christian teachers, when -
170	Q: Was this when you were still sitting outside the church?
171	A: Yeah. When I still used to go and sit outside. On Monday at school, you know, teachers sit in the staffroom, during tea break. And I would say, yesterday I went to church! And the Christians would say: "Yeah! That is good! Why don't you become a Christian?" And they would talk about the goodness of being a Christian. And I would say: "No! Me I'm not a Christian, a Muslim." "But you say you are going every Sunday to church?" So (she laughs), imagine, every Sunday I used to go faithfully, and hold my daughter's hand. After Sunday school, she'd come running very happy, and tell others, even my mother is here! (She laughs.)
172	Q: So, what triggered this question? Or why did you start thinking seriously about the Christian faith?
173	A: Aah, I started thinking seriously about it because of these sermons. Because they were saying, Jesus said. :-
174	Q: Now, why were you sitting outside?
175	A: I was waiting for my daughter to come out of Sunday school so that I hold her hand.
176	Q: Because you waited for your daughter?
177	A: Yeah, because I waited for my daughter.
178	Q: And as you heard the message you got interested?
179	A: Yeah, I got interested. Because they said, Jesus said, come to me all ye who are burdened, and heavy laden, come to me and I will give you rest. And you know, by then I was heavily laden in my heart.
180	Q: Now the Sunday school, that started already in 86?
181	A: Yeah.
182	Q: So you were already hearing some messages from 86?
183	A: Yeah, because in 86 -
184	Q: Was that not already the beginning of your interest in the Christian faith or was that only in 1995?
185	A: I think it had been there with me although I didn't put much - as I told you, when I was in secondary, I met this Mr. D. and his wife. Those people really preached to me, I go it -
186	Q: So you heard it before?
187	A: Yeah, I heard it before. But then, I didn't want to join it, but I was just interested in hearing the messages, the stories about Jesus and how they are also doing their missionary work, their purpose, I used to get interested.
188	Q: Now, as you look back today, what would you say was the main reason why you became a follower of Jesus?"
189	A: Aahm, as I look back, why I became a follower of Jesus Christ, I think God had chosen me. Yeah, I think it was a plan of God.
190	Q: But if you - that is from God's perspective, if you look from your side, why did you go to that crusade? To that counselling session?
191	A: Because he was praying for needs, special needs, anybody who had needs, who had problems -
192	Q: And you wanted to be prayed for?
193	A: Yeah, I wanted to be, yeah, I wanted to be prayed for, cause I had needs, yeah. ---
194	Q: Okay, we are almost finished for today, just three more questions. Aah, this one I think we have shared already, how did your family and community react to your conversion? You said the family was already angry?
195	A: Yeah, they were already angry.
196	Q: What about the community?
197	A: They were also angry, especially the Muslim community, because they knew my background, they were very angry with me.
198	Q: But no one used any physical violence?
199	A: No, they didn't use any physical violence, they didn't.
200	Q: Would you say that today, you are accepted in the community? Or is there still tension?
201	A: Ah, here or at home? The community, I'm accepted.
202	Q: Here?
203	A: Yeah, I'm accepted. Even the Muslims have realised that I'm now very serious. So they have accepted.
204	Q: And in the A. area (her home area)?
205	A: The A. area, ah, I've not gone back home so much. I only go to my village, so I don't know. But I know they are mad, they know that I'm a Christian.
206	Q: But you don't have so much contact?
207	A: No, not so much contact with them. I only go maybe when there's a burial, or there's a wedding, or

	just to go and see my father, just to greet him and come back.
208	Q: Have you been baptised since your -
209	A: Yes.
210	Q: Conversion?
211	A: I was baptised twice, in fact.
212	Q: When was this?
213	A: In 19--86, I was forcibly baptised, back at home by my mother-in- law. She brought a priest to come and, I was forcibly baptised.
214	Q: In 1996?
215	A: Yeah, in 19 --- I can't remember that. I have the certificate, I can't remember, maybe, later I can check.
216	Q: That was before you accepted Jesus?
217	A: Yeah, before I accepted Jesus. I was baptised --- in the I. Church - but they said they would not change my name :-
218	Q: But then later, after your conversion?
219	A: Then when I joined in 1999 in this church, this new church, I was baptised, in deep waters now.
220	Q: Why was that? Did they say you should do that?
221	A: Ah, here, they said eh, it is necessary because it eh, what do we say, it symbolises the death and resurrection.
222	Q: Yeah. So you received teaching? Teaching and then -
223	A: And then I realised yeah, then they -
224	Q: That was a public service, or?
225	A: Yeah. Because they used to take people to the sea, so we were taken by the sea, and all those, who had accepted by then were taken for baptism.
226	Q: Okay.
227	A: So, I went with them, yeah.
228	Q: Now, the last question for today: What changed in your life as a result of your conversion?
229	A: Ah, there are so many changes, I thank God. God has done a lot of good work, in my life, in my family. Ahm, my husband has now accepted me, his people have now accepted me, they understand me. --- Aah, my life has changed, there's a lot of peace in my house now! (She laughs.)
230	Q: Is there anything in your behaviour, in your lifestyle, that has changed?
231	A: Yeah, it has. They see me as, eh, now as a - not reserved, but you know, a calm person. I'm very calm, they say. -- And eh, I don't like a lot of noise, they know, mama doesn't like a lot of noise, they know.
232	Q: Did your dress change? The way you dress?
233	A: Yeah, I changed. That one, I left long time ago. (She laughs.)
234	Q: Even before your conversion?
235	A: Even before my conversion. I had stopped putting on the <i>buibui</i> , I was only using scarves like this one. Just to cover my head.
236	Q: Aha. And you still do that?
237	A: No, no. Now I'm totally --- changed in my dressing.
238	Q: You changed also your name?
239	A: No, I didn't change my name.
240	Q: So J. (her name) was already -
241	A: Already there, yes, from the Muslim background! :-
242	Q: And this is not a problem for you?
243	A: No, it's not! Because my identity card is also J. (her name). And when you change a name you have to take it back, it's a long process. So I said, let it remain like that.
244	Q: I think we'll stop here. Thank you very much!
245	Second part of interview taken on 12.06.2008 in Mombasa
246	Q: We want to think and reflect a little bit about what happened in your life. And so I want to ask you, as you look back ah, in your life and ah, what happened so that you follow Jesus today, would you say that there was a process, a development, in how you came close to Jesus or did it happen at once?
247	A: Ah, I can see there was a process. As I told you earlier, it started when I was in secondary school, in form two, when I met this American couple. ((Interview interrupted)) :-
248	Q: So, would you say there is a development, progress when you came to Jesus?
249	A: Oh yes, there's a very big progress.
250	Q: In which way? Just briefly summarize that.

251	A: Ah, in a way, that's up to where I am, I've managed to go even to a Bible School, ah, for basic Christian education. And eh, I've been practical cause I've even preached. I've started preaching now. And I feel my faith has also grown deeper from where it was, my attitude towards Christianity is different now. I love it more, ah, I want to do it more and more, and I feel confident even to tell others about Jesus.
252	Q: Now this is mainly development that came after you accepted Jesus already? But if you look at the time before, or up to the point where you accepted Jesus? Do you also see any development there?
253	A: Yes, I see a development especially after I was baptised in the protestant faith. -- After that my Islamic faith started diminishing slowly. I stopped putting on the veil. I started helping my children, even to go to Sunday school, cause they were not going. Although I was not going and practising Christianity, but I used to take my children to Sunday school and just leave them by the door and let them go into church and I would wait for them, outside. So, from then on, eh, by listening to the preacher at that time, I could understand the message and I felt it was touching me directly. I didn't need anybody to convince me. So I think, slowly my faith started developing.
254	Q: Okay. (She continues to share how her attitude towards Christianity and Christ changed. The message that Christ welcomes everybody, especially those who are downhearted, appealed to her. She felt a sense of being loved. Life became meaningful again. There was a direction towards hope. She started to get more interested in the sermons. As the messages slowly grew in her, her fear of the reaction of the Muslims disappeared. Whenever she heard the sermons, a voice inside her encouraged her to come out of her hiding place.)
255	And I started building trust, because of what I was hearing. I trusted, because before then, I never knew how to trust. Because I would go to people and they would let me down. Ah, my Islamic faith had, now I had, I had no impact. They didn't want to sit with me, to comfort me, to encourage me. I was now like an outcast. But this Christian faith, you know, gave me, eh, space to come in and be, be one of them. And, you know, start being what I was.
256	So I started building up. In fact, there's a time, three times, I went to the Likoni Ferry. :- I went there three times, I wanted to jump, so that I could drown and die. But through taking my children to the Sunday school and listening to those messages, I discovered who I am and knew there was no need to kill myself. Because my life, eh, was not in my own hands. There was somebody, who would take care of my life, whom I could depend on. Somebody, who was ready, to suffer for my sake. I didn't need to think that suffering. I didn't need to have that pain, so, you know, I felt like there was a transfer of the burden that I was carrying to somebody else, who was ready to carry it for me. For free, and eh, comfortably, eh, without struggle, and eh, in a warm welcoming way, yeah.
257	Q: Okay, this was great, the way you put that together.
258	A: Yeah, but it took, it was for quite a long time!
259	Q: Okay, that's what we want to look a bit more in detail now. I have a few papers here and I want you to do a little exercise. Just to help us, you know, that is the interesting point that I want to understand better. How did this develop from step to step. You mentioned this a few times that you ah, it was helping you from one level to another?
260	A: Yes.
261	Q: And you understood more and more?
262	A: Yeah.
263	Q: And this is what I would like to look a little bit at deeper. So, on these papers, I would like you to write down the most important stages in your life. :- As I read over what you shared last time, the first stage probably would be, when you grew up a Muslim girl. And you were educated, you had the privilege of going to school, which was not the normal thing at that time, and this. So, if we say, ah, "growing up as a Muslim girl."
264	A: Yeah. :-
265	Q: What would be the next step? :- Things that happened in your life, if you can say, yes, this helped me grow closer to Jesus in some way or the other. So what would you say was the next ah, step?
266	A: The next step was when, eh, when I joined secondary school. Ah, I met this couple, an American couple, they were evangelists. Our school needed a teacher. But by then Islamic religion was not being taught at that level, so we were encouraged to take Christian as a -
267	Q: They were teaching CRE?
268	A: Yes.
269	Q: So that was your first contact with Christians?
270	A: Yes.
271	Q: Yeah, I think that was ah, that must have been important.
272	A: Yes, I think that one really () me.
273	Q: We will number it later on then. :- Okay, the next step was then what?

274	A: Next step then was, meeting this, eh, my husband, the present husband.
275	Q: So that was in Western Kenya?
276	A: Yes, yeah, at college, yeah.
277	Q: That was the first time you were away?
278	A: Yes, far away, and now I was interacting with more Christians, because that part of the country there were more. In fact, in the whole college, I think we were only three Muslims, the whole college of about one thousand students.
279	Q: Oh.
280	A: Yeah. ---
281	Q: So “the teacher’s college in Western Kenya, more interaction with Christians and meeting the husband to be.”
282	A: Yeah, correct. From there -
283	Q: From there is there another important development?
284	A: Mhm, my mother in law maybe, forcing me to get baptised. After I met my husband, we got married, eh, through that life. Then as we were going home, for holidays, my mother in law, really, you know she was sad by then, and she didn’t want eh, us to live such a life.
285	Q: So she forced you -
286	A: Yeah, to be baptised, so that I could be, I could identify with Christianity. And you know, that would make people around her to know that she’s not ah, having a Muslim in her house, but a Christian. Because she’s now even baptised. But she wanted to have a confirmation.
287	Q: Yeah, that must have been quite a dramatic experience.
288	A: Yeah. (She laughs.) Yeah, because we used to go home every December, and it was traumatic for me because, those two three weeks, we are at home for holiday, I’m being forced into Christianity and I’m a Muslim, and it was a struggle with my conscience.
289	Q: Yeah.
290	A: Because, I thought by staying a Muslim I would please my parents and they would accept me. But the more I stayed there, the more they hated me, the more, they didn’t want me. It pushed me towards Christianity now. Because I was struggling, to look for - identity or something to hold on to, yeah. And then next now is taking my children to, for Sunday school and baptism, they were all baptised, very early. While I still remained a Muslim. (They talk about the husband who is still a member in the I. Church. That is where the children were baptised as infants.)
291	Q: “Baptism of the children and then taking them to Sunday school?”
292	A: Yeah.
293	Q: Yeah, and from there?
294	A: Hearing those sermons now at the Sunday school ().
295	Q: “Hearing the sermons.” Outside the church?
296	A: Outside the church. First I used to sit. (She shares how the daughter encouraged her to sit closer to the church.) So after that, now, that preacher, ah, said they would start eh, what do you call it now? A fellowship, eh, services every Monday evening. And they would be praying for needs, anybody who has needs would come and we prayed for. It does not matter whether you are saved or not, just come. So I got used to () and because I thought by then there were fewer people, nobody would know that I had gone there, so -
297	Q: So they called for -?
298	A: So they called for a prayer meeting, for, yeah, for needs, praying for needs.
299	Q: And you wanted to be prayed for for your needs? (She explains how she wanted the Christians to pray for her father and that she would be able to go back to him. She wanted desperately to reconcile with her father. But the Christians told her they can only pray for her if she accepts Jesus.)
300	A: So that’s when I accepted Jesus, in 1999.
301	Q: Would you say, they forced you or they encouraged you?
302	A: They encouraged me. :- They didn’t force me, they didn’t. :- I was so ready, it just came out of me and I knelt down, and they prayed for me. --
303	Q: So “Encouragement to first accept Jesus - before prayers for needs?”
304	A: Yeah.
305	(She suggests to number the different stages which they do.)
306	A: That’s better.
307	Q: You’re a very organised person! () (They both laugh.) Okay, and from there, how, what would be the next?
308	A: After those prayers now, they encouraged us to come every Monday, for those prayers. I did not want to go to church on Sundays, because the church was full of people, they would see me. But I got encouraged to be attending this - (she laughs) evening fellowship services at the church. So I started

	going there every Monday.
309	Q: So that was regular attendance? (She explains how she attended these meetings regularly. But she was still missing something, feeling a gap. Then she was invited to a crusade, which she usually disliked. But her friend took her to a special prayer meeting where people were supposed to bring oil for anointing. She got a chance for a counselling session and the Nigerian Bishop was happy to talk with her. This Bishop encouraged the pastor of the church to take care of her and encourage her.)
310	A: And that, eh, pastor was very eager, he was very happy about it. So, he told me, okay, from the next week they would start teaching sessions now. And that is what I was looking for! I wanted to learn about Christianity, which I was not getting from the other church, so they started very good teachings.
311	Q: Sorry, that was the “Attendance of the counselling sessions of the crusade?”
312	A: Yes, of the crusade.
313	Q: “The Bishop, encouraging the pastor?”
314	A: Yes, to -
315	Q: “To take care of you?”
316	A: Yeah.
317	Q: And then “Attending teaching sessions?”
318	A: Teaching sessions, yeah.
319	Q: “In this new church?”
320	A: Mhm. -- So from then on, I started now getting even more interested, although at home my husband was not happy, because he didn’t want me to go to another church. He wanted us to go to this church. But I felt there, there wasn’t enough impact in my faith, faithful life. So it was also difficult at home, we had quite a bit of quarrelling and all that. But I still stuck to this other new church, even if he made noise. Sometimes he would even tell me: “Today you are not going anywhere!” He would shut the door, I would just sit at home. And when he’s not there, I run away, I go back to this church.
321	The pastor was very good, and he said: “Okay, I’m adopting you as my daughter now.” And they started training me, they started giving me books and pamphlets to read, and encouraging me to attend their teaching. They started evening services, I think it was for my sake. So every evening, there was a service and in this service there would be teachings, there would be praising, prayer sessions, praying for needs, and because now, you know, I had so many needs, now I had gotten a place! I had found the right doctor, at the right hospital, I was now getting the treatment I needed. Because they started praying for me, ah, I started getting stronger, ah, I felt even freer. I was getting freedom, which I didn’t have for a long time.
322	Q: So that would be another stage then, that you felt - ?
323	A: Yeah, another, as I was continuing, yes, yes. ---
324	Q: And this was, by the teaching and by the prayers?
325	A: Yes, teaching, prayers, anointing. ---- So I continued and I grew very strong there. Ah, he liked me and even made me one of his deaconesses, I became a deaconess.
326	Q: I think we just - we, will not go into many details - we’ll talk about that later. But if we just say, as a kind of summary, “Continued growth?”
327	A: Growth, in the faith, continued eh, growing also in eh, the work of God, because from then I became a deacon.
328	Q: You continued growing, “Growing involvement in the ministry?” :-
329	A: Yeah.
330	Q: Yeah, I think that is then up to the stage where you - are now. :- So, now, what would also be helpful for me, would be to indicate the time or the year somehow.
331	A: Okay, maybe I can remember.
332	Q: You were a child and so on, then secondary school is also somehow clear. Teacher’s college - when did you go to teacher’s college?
333	A: Aah, I joined the teacher’s college in 1971 to 1973.
334	Q: Seventy three, okay. Then, would you identify somehow when that forced baptism took place?
335	A: Uhm, I think it was in 1986. :-
336	Q: And then ah, when did you start taking your children to Sunday school? (They talk about that time, the details are not so clear. The first child was born in 1976, it was baptised together with the second born in 1979. In 1990 she began to show more interest in the sermons she was listening to outside the church, she moved closer to the church building. This means that she started to take the children to the Sunday School before 1990. In May 1999 she attended the prayer meeting on Monday evening where she was encouraged to accept Jesus. The crusade took place later in 1999.)
337	Now, as a next step we want to --- look at different phases in this development in your life. Or, I like to call it “the journey to Jesus” (she laughs) - yeah. I don’t know how you would call it?
338	A: I normally call it “step by step (she laughs) to Jesus.”
339	Q: Anyhow, and we want to understand the different phases a bit better. So, if we take the first phase.

	This would be the time before you began to think consciously about the Christian faith.
340	A: Yeah.
341	Q: Ah, phase one, that would be the time when you grew up?
342	A: Yes.
343	Q: When you went to secondary school. Now, you said in secondary school, you had this American couple?
344	A: Yeah.
345	Q: Did that make you think seriously about the Christian faith?
346	A: No. I was taking it as a subject, although they tried to encourage me, but eh -
347	Q: And at the teacher's college, you still did not think seriously?
348	A: I was still a Muslim, a practising Muslim. (They talk about when she became first aware of the Christian faith. That was already at home, her people knew that there are Christians. ) But, so I knew about it quite early, may be during my primary. Then even in primary school, we had a few, very few Christians in the school.
349	Q: Okay, ahm.
350	A: So, I heard about Christianity quite early. The thing is we were not allowed - to interact and to know about it, but we knew it was there.
351	Q: Then we need to keep this together, that was - the time before you began to think consciously and before you became aware of the Christian faith, we keep that together.
352	A: Okay.
353	Q: At the time you were forced to be baptised, you still did not - interact a lot with these ideas?
354	A: No.
355	Q: I think this is still in the same category.
356	A: Mmh.
357	Q: Ah --- and this one still also, when you took the children to Sunday school?
358	A: Mhm.
359	Q: The interaction started when you moved to the church -
360	A: To the church and started listening, yeah.
361	Q: So we keep this, all these - one, two, five together. Now, at that time, I ask you now: What did you know about Christ and the Christian faith?
362	A: Ah, we knew these were -- what were they being called now? Okay, we knew that that was a religion. But we, we, we, didn't eh, we didn't believe them because of what they also believed, that Christ is the son of God. What we knew, was that God had no children. And yet, here they say: God has a child! That he loved the world and sent. So, that one put us off. We said, no! God does not - did not give birth. God didn't have any interaction with anybody. He is God, and people are people, although he created them. We believed he created, we believed in creation. So these Christians were just eh, eh - people spreading lies. --- So to us they were like pagans.
363	Q: Now, up to the - even when you got married, you still had these strong Muslim convictions?
364	A: Yes, that they were wrong.
365	Q: Okay.
366	A: Just for the fact that God does not give birth! (She laughs.)
367	Q: Yeah. Now, at that time, what was your attitude towards Christ, towards the Christians?
368	A: Ah, I still didn't like them (she laughs) although my husband is a Christian! And you know, as I told you, he was not very strong. So, I didn't like them. Ah, I didn't trust them. I didn't feel they were right, I always felt they were wrong. It was a group which was sort of lost, they had no direction.
369	Q: Did you think anything particular about Christ?
370	A: Yeah, we looked at him like he's Satan or something, he's a demon.
371	Q: Christ?
372	A: Yeah. (Break)
373	Q: Okay. -- Then we come to our next phase. :-
374	Q: Ahm, when you started to interact with these ideas, started to think about it. This is when you heard the sermon, I think, and aah, attending the prayer meeting. Now I think this one - the next step is when you decided to follow Jesus, we put that, beneath this here.
375	A: Okay.
376	Q: As you were sitting there outside the church, listening to the sermons, you were thinking about the - what you heard? (She talks about her problems during her first years of her marriage, being rejected by her family. She felt rejected and depressed. The family put pressure on her to leave her husband. Even her husband wanted to send her back. But she didn't want to do this. It was a desperate situation. Then she listened to the sermons at the church, particularly the call of Jesus to come to him those who are heavy laden, and he will give rest. She heard the invitation to come to Jesus and that appealed to her.) So

	what did you know about Christ now and about the Christians?
377	A: Now here I came to realize, surely Christ is the truth, he is the way, the truth and the life. I came to realize, it was now the truth. What I used to hear was all lies, it was not true. And I came to learn that really he was the son of God. Because the sermons now were also talking about Christ, who he was, how he came to this world, how he came to be, his relationship with God, with human beings, his relationship with his family, and where he was born and so on. So you know, that history now brought me to realize, truly this is the truth.
378	Q: So at that time, how did you feel towards Christ and the Christian faith?
379	A: I, I felt that compassion, I felt that love. I started trusting. I built trust from them. ---
380	Q: And then? :- Did you decide, did you take any decision to do something?
381	A: About the trust? Yes, I took a step now, when they called for Monday. :-
382	Q: So you attended -
383	A: - the Monday fellowships, fellowship sessions or something. --
384	Q: And then we have the phase where you accepted Jesus.
385	A: Yes.
386	Q: Where you decided to follow him.
387	A: Mmh. Because what I had already heard, I had already made up my mind. I was only looking how do I get to receive Jesus, and when that chance came I accepted.
388	Q: Now, the question I have here is, you were, in that meeting, you were encouraged to accept Jesus?
389	A: Yes.
390	Q: Yeah. And from that time on you knew that you are a follower of Jesus?
391	A: Yes.
392	Q: Or did that come later, when you were at the crusade?
393	A: No, I started following Jesus.
394	Q: You knew from that time.
395	A: Yes, from that time. You know, when they told me, when you accept Jesus, you are now like a child of God. You are changed, your life will be changed, you will have an inner peace. And I started experiencing those things, really.
396	Q: What did you know about Christ at that time, when you accepted him?
397	A: Ah, eeh, you know, I had already heard a lot of those sermons, and because I was now looking for a way to get to Christ, and here was a way now. That if you want to accept now, this is the time now, can you accept? And I was very willing, I was not forced, very, very much willing to accept. This my first encounter with this priest who say, now, you must accept Jesus, made a big impact in my life, it was a turning point.
398	Q: You decided to do what, how can you express that?
399	A: I decided to get saved. Yes, and accept Jesus.
400	Q: Did he pray with you or - ?
401	A: Yes he did.
402	Q: - did he ask you to pray?
403	A: They told us to, they told us, we were quit a few people, they said, kneel down, and then they led us into the prayer of acceptance. Say: Lord Jesus -
404	Q: And you repeated after them?
405	A: Yeah, I repeated that. ---- And after I accepted, they prayed for us now. ----
406	Q: And then the final phase then, or - its not finished yet, this is the phase we are all in, growing in Jesus, and learning more.
407	A: Now when I joined this other church where there was a crusade, there was personal counselling and guiding where we would go and sit with the priest, and they challenge all your problems, all your, whatever you are going through. So I started explaining to him, that I am someone who was denied by my whole family, my father, I was sent away, they refused me, I was abandoned, I have nobody. I was looking for a relationship. So he said, since you have come to Jesus, we are going to get all that!
408	I was looking for inner peace, I was sick, I wanted prayers because I was sick. I think I was getting depressed, and I was developing ulcers, because this part of my body was aching, it was painful, all the time! I was angered, there was a lot of anger in me. So when we started this guiding and counselling sessions, this started going away, slowly.
409	Then you know, he solved my problem, by praying for me to go and -- back to my father. He insisted: "If you want to grow, if you want to be a proper Christian, you must have forgiveness. Forgiveness is fundamental. So you must forgive all those people who have hurt you, and especially your father. You must forgive!" But I said: "How can I forgive him? (She laughs.) He will send me away! How do I go back there?" -- Forgiveness is fundamental for Christians.
410	Q: Then you forgave him?

411	A: This is when now he said, go and buy a shirt!
412	Q: And then you went to him?
413	A: Yeah, he was happy and he welcomed me and I thought, oh, now this man is now realizing who I am! Although he never forgave me immediately, but he welcomed me at least at this time. I could see now, at least I am getting accepted, you see? In the home. Although he didn't forgive me, but he just welcomed me.
414	Q: But the way he acted -
415	A: Yes, he assured me, surely. And then it was quite late, I think 2002, when he fell very sick, very sick, and he almost died.
416	Q: This is when he called you?
417	A: This is when he said: "Call all my children, call even this one!" Yeah! (She laughs.) "Call all my children, even this one!" -- Especially me. --
418	Q: Okay. Now I want to look at this development in a little bit different way. We have the different phases again, and I have some statements here which I want to see, was that true in your life or not? So for instance, if we take the first phase, before you even engaged with Christians or the Christian faith. Was there indifference towards Christianity? Would you say, there was a time you did not bother about the Christians, you were not interested?
419	A: Yeah. I was not.
420	Q: So just tick. A dash means this does not apply. -- Was there a time you were unaware of Christianity?
421	A: Yes.
422	Q: You always knew that there are Christians?
423	A: When I was still a child, growing in the village. Because when we were attending this Islamic classes, that is where they used to tell us, Christianity is not a religion, don't even think about it, it is not there.
424	Q: So, basically from when you started school you knew that there was Christianity?
425	A: Yes, I knew. --
426	Q: Did you at that time get an awareness of the gospel by reading the Bible?
427	A: Yes, I did in secondary school. --
428	Q: And at that time, did you read the Bible at that time? Or listening to the sermons?
429	A: Yes, when I came home I would hide and look for that verse which - I would note down as he was speaking, and then when I come home I would look for a Bible and try to read. --
430	Q: Now we come to the time when you decided to accept Jesus. Did you experience joy as a new believer?
431	A: Yes. --
432	Q: Then we come to the time then afterwards, since then as you had grown as a Christian. After you had decided to follow Jesus, did you evaluate your decision in a way that you thought ah, what have I done? Was that right? Was that wrong?
433	A: No, because of going through this, I didn't need to evaluate. I just trusted and I knew this was the right thing, yeah. I didn't have doubts. --
434	Q: When did you begin to consider yourself as a follower of Jesus?
435	A: When I got saved.
436	Q: At that prayer meeting?
437	A: At that prayer meeting. As soon as they prayed for me I saw, oh well, I have crossed the river! --
438	Q: Now, we have these different phases. If you look at these phases, what would you say has helped you to move forward to the next stage? So if we start here, what kind of factors were present at that time that somehow moved you forward?
439	A: Oh, maybe also those teachers were very very encouraging, very loving, those I met in secondary.
440	Q: These CRE teachers?
441	A: Yeah, these CRE teachers. That was a factor that really helped me, yeah. Another thing is ah - I had compassion for the Christians because they were really hated at that time. And I didn't know, why? Why are they being hated? Because by then I was a prefect, school monitor or something, and a monitor was in charge of everybody. But here the Christians were segregated upon, they were hated.
442	Q: So that fact () made you sympathetic towards Christians?
443	A: Yes, because I felt they were human beings just like anybody else. You know, there was no difference between us except maybe the dress. If you had dressed like a Muslim then you can know I am a Muslim. But when we are all together, you wouldn't identify, yeah. And you know, from here we hated them also because they used to eat pork. And in the Islamic religion pork is - --
444	Q: How did the fact that you married a Christian influence this process? What would you say?
445	A: I think it really influenced -- Because at one time I also felt - eh - pity for my husband. Because at home they wanted me to force him to turn into a Muslim. But in my heart I didn't see why. You know, as a head of our family, it is me to turn not him. Because in our community, when you marry another tribe



	or another religious person, you have to struggle to bring them. But in me I didn't.
446	Q: Can we just quickly go and see: So, the husband and the marriage helped, and later on of course the children.
447	A: Yes.
448	Q: You send them to Sunday school.
449	A: :- Yeah. And that baptism which I used to take my children, because I didn't even name them my own names, they are all Christian names, yeah. So naming of my children, baptising them, taking them to Sunday school, the marriage, this man, all these factors.
450	Q: Okay. When we look at this time, when you interacted with these ideas. What was the main factor here? Was it, when you were sitting outside, listening to the service, it was hearing the service, yeah?
451	A: It was hearing, faith came through hearing. I trusted by, through hearing those sermons.
452	Q: Okay. Now, lets again, I have a few things to tick. These are different factors that can in some cases help. And I just want to find out: Did that help you or contributed to your conversion some, much or not at all? So for instance, reading literature, general Christian literature, did that contribute to your conversion?
453	A: Yes.
454	Q: Some or much?
455	A: Ah -
456	Q: Not the Bible, the Bible is separate.
457	A: Okay, some. :-
458	Q: Social and medical programs of Christian? Were you influenced by their social and medical programs?
459	A: Yes, because there was what we called "Maendeleo ya Wanawake" there was a mzungu who was teaching wa mama about home care, cookery and all that. It really influenced us.
460	Q: Some or much?
461	A: Much. :-
462	Q: Dreams or visions?
463	A: Yes, much. I have always dreamed. (She laughs.)
464	Q: Not so much a general dream, but a specific dream, that God spoke to you in a dream, that pointed you towards Christ. Did you ever have something like that?
465	A: Yes. I had one time.
466	Q: When was that?
467	A: Ah, when was this? When I was giving birth, I passed away. Then I saw a vision, like a man in white clothes. You know, I imagined it was like a picture of Jesus which I had seen in many many places. So I imagined he came to me and held my hand and he told me: "This way! This way!" In fact, when I was giving birth to this last born, this vision came and brought me back to life. I passed a way. :- But this man brought me back.
468	Q: Did that some how bring you closer to Jesus?
469	A: Yes! Whenever I think about it, I feel that must have been Jesus.
470	Q: Would you say this helped much, or little? Some?
471	A: Some, maybe some. :-
472	Q: Now, how has your understanding of God changed in the process of conversion? As you moved through this. How did you see God in a different light then?
473	A: Ah, because I grew from one point to the other, so I saw God as true, that he is alive, - that he is there, that he died, that he will come back for us, yeah. I have seen him like that.
474	Q: And before?
475	A: Before, no, not much.
476	Q: So, if you look at the character of God, did this change your understanding of God? From the Muslim -
477	A: Yeah, - context to a Christian, yes.
478	Q: How do you compare that? Before, God for me was like this, and then he became this.
479	A: Oh, before, God for me it was like - okay, he was there but I had no connection with him.
480	Q: And now?
481	A: And now I have a connection with him.
482	Q: Okay. Would you say it is the same God?
483	A: No, he is not. That was only one God, this one is God in trinity, God the father, the Son and the Holy Spirit. So they are not the same God. ---
484	Q: Okay, we come to the final question and then I can release you. (He laughs.) It is a long work today! In your process of conversion, what do you consider was the role of God, to move you closer to your decision for Christ? And what was the role of other Christians? In this way how you developed, what did

	God do in this? What was God's responsibility?
485	A: Oh, moving me nearer to him.
486	Q: In which way did he do that?
487	A: Ah --- through speaking to him person to person, personal, like when I pray, like I am talking to my father and I feel he answers.
488	Q: And what was the role of Christians? What did other Christians do?
489	A: They encouraged me, they encouraged me through their testimonies, through teaching, through the Bible reading, --- they encouraged me.
490	Q: This pastor for instance - the church - they preached every Sunday -
491	A: Yeah.
492	Q: - not knowing there is a lady sitting outside?
493	A: Okay, yeah.
494	Q: They shared the word of God?
495	A: Yes, they shared. (Break)
496	Q: I think we have finished. Thank you very much

## 15.16 Interviewee F7

1	<b>Interview F7</b>
2	First part of interview taken on 28.06.2008 in Kisumu
3	Q: In my research I also want to look at the background of people, where do they come from in terms of social, economic level. The family in which you grew up, would you say that was a poor, disadvantaged family, or more influential, rich family, or somewhere in the middle?
4	A: I think it was a middle.
5	Q: And educational background? So, you have a secondary school I assume, as a teacher? Also university degree or any?
6	A: No.
7	Q: Did you do a teachers college?
8	A: I was doing college, teachers college. --
9	Q: And are you still working as a teacher, or?
10	A: I retired on medical ground.
11	Q: Okay. What are you - but you are still very active! (Both laugh.)
12	A: I don't know, once I retired, and then I became, yeah, I was just on medications, but I feel better.
13	Q: Yeah.
14	A: So I don't know what God wanted me to do.
15	Q: You are leading this - this is an NGO?
16	A: Yeah, this is an NGO from Uganda, across the border.
17	Q: You are leading that?
18	A: In this region A. (a geographical area in Kenya).
19	Q: Yeah.
20	A: Yeah, I am coordinating A.
21	Q: So we write "coordinator of NGO"?
22	A: Yeah.
23	Q: Okay, good. Now in the first part of the interview I mainly would like to give you a chance to share your story, so that I have some idea and get the overview. And so I just want to give you this question: Can you tell me how it happened that you decided to follow Jesus Christ as your Lord and Saviour? Just share as much as you want. And if you focus on the main important parts in your life that - how you grew up as a Muslim, and how you then ended up becoming a follower of Jesus.
24	Q: Okay. My Christian name is B., but I was born in a Muslim family. My previous name was called C. (She shares the meaning of this name.) My father was a Muslim sheikh, he is a Muslim sheikh up till this time, he is called Sheikh D.
25	Q: You don't have to wait for me, just keep talking.
26	A: Oh, I keep talking.
27	Q: Yeah, I just make some notes in between the main important things, but the details will be on a tape recorder. So just keep -
28	A: So, once you are born as a Muslim, you go according to the Muslim doctrines, whereby you are well catered for. From childhood you start learning the Islamic laws and their religion. So you are taken under a leader of a church called Ma'alim. So you are taught from the first beginning up to the full course, whereby after you have attended that you have to know how to pray, you have to know how to ask God

	for mercy, you have to know how, how to honor the elderly people, because always you will have to say "shikamo" to the elderly people and they have to say "marahaba" when they have agreed with you.
29	So when you are still a young child, they would always hold, take hold of your head, put their hand on your head as a blessing, and you tell them "shikamo" (a greeting of honour), and they will always say "marahaba" (you are welcome). And when you become a grown up girl you have to kneel down and tell the elderly people "shikamo" as an honour. So we were always taught this and girls were under their grandmothers, whereby your grandmother had to give you discipline so that you stay a holy life.
30	And for surely when the Muslims teach their children to stay a holy life, whereby you cannot interact with the other children who claim to be Christians, but they move around doing things which are not good. So they would always check on you. If you are a girl and you are becoming a teenager, your grandmother will always check on you. From school she will always check on you, and even check your private parts to see whether you have done something which is wrong.
31	So always that one instilled discipline in children, whereby they will know, if I do something or if I do immoral things, my grandmother will not be happy with me and the whole family. So that made us to continue with education. We finish until we - you could go to something to a higher place. So as you continue like that, you have to pray five times a day. You have to pray very early in the morning, facing the East, whereby they believed, the holy temple is on the East and their holy God comes from the East and that God is called Allah.
32	So you praise Allah everyday for waking up and giving you life for that day. And if you are so busy during the day, then during your free time you have to put your mat down. And before you pray, you have to wash your face, your hands and your legs. And there are prayers which you use - when you are washing the face, when you are washing the hands, and when you are washing the feet - telling God that you are now holy. That water makes you to be holy. To remove everything that you had done during the day, so that you go on the holy mat that has faced Mecca, and then you begin praying.
33	You pray, if you missed four prayers, you have to finish all of them before you sleep. So that one was a must. You have to pray five prayers, and if you were busy during the day, in the evening before you sleep you have to pray the five prayers. You begin with the one you missed, then the following one, until you finish. So after you have finished you are clear, you can go and sleep. And before you pray, if there was anything else, you have to forgive that other person. You have to forgive everybody who offended you before you pray.
34	So there were some short prayers for forgiveness to yourself. So you continue like that. And according to that faith, you have to continue with that prayer until you grow old. Whether you are old, but you have to pray that prayer the way you were taught, from childhood up to maturity. So I continued as a Muslim for a long time, until I finished school, until I continued with my other studies. But when I was in Nairobi, it happened that -
35	Q: Excuse me, where did you grow up?
36	A: I grew up in, in E. (her village), F. District.
37	Q: That is somewhere in the rural area?
38	A: Yeah, in the rural area.
39	Q: Yeah, okay just continue, from Nairobi.
40	A: Yeah. So I went to Nairobi for my first course, which was secretarial. This was in the year about 1970. So I had a girl who was my friend, we were studying together. She was a Christian and I was a Muslim. But she loved me so much, and she had always told me that she would make sure I marry the brother, the brother whom I did not know.
41	Q: This was a Christian girl?
42	A: Yes, she was a Christian girl. So we were sharing everything. So when we went to the same college - when I went to college I found she was already in Nairobi, she welcomed me. So I went to stay with her, and then they were also staying with the brother. So she told me: "This is the brother that I told you you will marry!" I said: "No, it is no time, and according to your Christian faith!" So when we were very far away, she continued introducing me to this man. So this man became very close to me, a very close friend of mine and we decided to - I told him, it will not be easy for my Islamic parents to accept the marriage. But then he said: "But we can just marry, (she laughs) we can just marry and later on we see what they will do!"
43	So, you know, teenagers, the way they are! So I was between them, so I got married to that man. So when my father heard about it, it was very difficult for me. And that time I had got my first pregnancy. So they ordered me to leave Nairobi and come back home. So I went home, and this boyfriend of mine continued to write to me and and try to tell me to find a way to run away from home. (She chuckles.) So, I was thinking, always I was thinking how I can leave home to his place. So he could always send the brother from Nairobi, he could write to the brother, even bring me a few items to use and some money, even to use quietly without my parents knowing.

44	But my mother will always ask me: "Why is it that this boy comes here and he is the brother of that man?" I said: "Ah, he was just passing, he was greeting me." Now I will not use the (), I will not be truthful. So when it came to our time where - now I had got this, I had given birth to this child, now he had now to send the brother and with clothings quietly and told me: "I will be at that corner and I want you to sneak out. We can just go without their knowledge." So that is what I did, we sneaked, he helped me carry the child and we went to this place.
45	So there was a great rift between us and my family. There was a great rift for a long time until I gave birth to four children. When they - even refused to take dowry and everything. Now I said: "Now what do I do?" I was now pleading with my aunts, and now my aunts said: "If your father is a leader of the church, and you have done something very bad, which means whatever he says is what we follow, we can't say anything to you. So you can now take either way. Either you take the curse, or either you leave that home and then you be married later on to a Muslim." Then I said I would always talk to my husband about it.
46	So it came a time when now my husband decided to go and talk to my father alone. So when he went there, my father told him: "Before I talk to you, you have to become a Muslim!" So after me I had evaded that, my husband also became a Muslim. He was taken to the mosque and he was, he was named G. (a Muslim name). So coming back to me, he said: "Me, my father convinced me and also I have become a Muslim. I have been taken to the church, to the mosque, and then I have been prayed for." Now things became tough on me. I said: "Now what do I do? I come on the Christian side and now you have taken me back to Islamic!" So we went back to Islamic. The parents of my husband were also bitter. "Now why are going back to Islamic?"
47	Q: Had you become a Christian already in the meantime?
48	A: Yeah, I was escorting my mother-in-law to church, and even my child was also been prayed for. And now we go back to Islamic. So we went to Islamic and that time we left Nairobi, my husband came to work here in Kisumu. -- And then, after a short time, he started becoming a drunkard. Now he could drink even to the latest hours of the night. So we continued with that life which was a bit bitter to me and even the children. He could make a lot of noise, become cruel. Now we said: "What do we do?" (She shares how she was expecting a baby in 1983. Due to her high blood pressure she had to be in hospital for a big part of her pregnancy. The baby was long overdue but she still did not have labour pains. So the delivery was induced. It was a dramatic delivery that followed, but eventually a boy was born which she named N., a Christian name.)
49	So from that time, when I got that boy, something just came in my heart and said, even if becoming a Christian from this hospital, I will become. Because my husband whom I thought is a Christian, has just turned to - alcohol. And me I have been barred to go to the mosque. Now we don't have any religion. If anything, if I could have died from hospital, which people could have taken care of me? I started just thinking in my heart. I am happy to get this boy. So I continued nursing the baby.
50	Then after three months, I had to go back on duty. But just something came in me, I want to go to church. Everything is reminding me, you have to go to church! If your husband has refused, just go to church! Then I asked him one evening, because he used to come from the place of work and then goes straight to bed very very quickly and goes to the bar. So I told him: "Can you stop please? Everybody has got an umbrella in this world. I was a Muslim, you have barred me from going to the mosque. I have stopped because you are the head of this house. And now, you said I be a Christian, you have gone to pombe. So which church are we? Are we, which church are we? Are we pagans or what are we? I was almost dying with this child, what could you have done? I want to go to church!"
51	And you know, he didn't know any church in Kisumu here, he didn't know any church. So I told him about five days. The fifth day I told him: "Now, if that is your church, the bar is your church, then wait, we have to put on well, we go to your church! Because everybody should be noticed where he goes." So he waited. He said: "No!" He looked at me and just went. So when he came back, he did not stay there, he came back and said: "Are you really, do you really want to go to church?" I said: "Me, I want to go to church! I don't want to be at home!" So he said: "I will answer you tomorrow."
52	Kumbe (really), tomorrow he was going to see his brother in I. (an area outside Kisumu), a place called J. in F. on the other side. That man was a pastor, the brother. So he told him: "My wife is a Muslim, and everyday she is disturbing me, she wants to go to the church. I don't know what is wrong with her, she was almost dying with the child, and now she wants the church. And me I don't know any church in Kisumu. I don't know what to do. Can you come and talk to her?"
53	So he came to talk to me. He interviewed me. He was really a man of God. He has just retired recently from pastor-hood. So he interviewed me alone, I was so happy. While I was giving hospitality to him I was so happy. I felt, now I have just met God! So, he went back to my husband and told him: "That woman has got God's calling! The way I have interviewed her, she has got God's calling. It is not because of herself. God needs her and maybe God can use her in future." So he said: "She is really disturbing, she

	just want the church and me I don't know any church here." So this man told me, he will be going to bring me a pastor on the next weekend. The pastor where I will go, the church is in K. And imagine, I was passing K. going home and I didn't know there was a church at K.!
54	Q: K. is here in Kisumu?
55	A: Here, here, here. That time it was called L. Church, but now it is called M. So the second weekend he came with that pastor. Now they interviewed me, two of them. We stayed with them the whole day, from 9.00 to 4.00 pm. They told me very very many things, the best part of Christianity, the revelation of Jesus Christ, and very many others. I was just happy, my heart was feeling so -- so set free. And then they told me that next week, for the whole week, that pastor, told me: "For the whole week now, you have to eat just a little food, don't talk too much, we shall be coming the other weekend to pray for you."
56	So I followed what they told me. It came on Saturday when they are supposed to come. I had to cook a lot of food, because I knew my visitors were coming. So they came about 12, kumbe (really), it was all the board of deacons in the church. I welcomed them very much and I told my house help to serve them, but then they said they were not eating anything right away. I said: "I have cooked a lot of food!" They said: "No, we shall eat later." So I had just to tell that girl to make my children eat and go to sleep.
57	We stayed with them until my husband came also and joined us. We stayed with them the whole night, they were teaching us on Christianity, they were teaching us on prayer, they were teaching us on confession and other things. So when it reached at around 3.00 am in the night, is when they started now directing us on Jesus Christ and salvation. So they prayed for us for about two, three hours, in the morning they went and the pastor came back at around -
58	Q: Your husband was also there?
59	A: That one was also there. So now you know, we are being converted now, both of us. (She chuckles) So we had to go to church. Pastor came to collect us at about 10 to go to the church. So we went to the main church. And during the service, I don't know what happened to me, during the prayers, I just found people carrying me to the office. Then I got lost kabisa (completely), I didn't know what happened for a long time. But then later on when I could, when I could just open my eyes, I could always see the red colour, something like fire. Then I told pastor: "I am seeing fire, only fire!" And pastor continued to pray for me. And on the other side the men were with the husband.
60	Okay, so when it came time, like when we had finished the pastor said: "At around 7.00, you and your husband, you will have to take your prayers in the bedroom and because now you don't know how to pray very much, just pray the Lord's Prayer and then tell God to help you, finished. Just say God help me! God help me! Two words." So we continued that way. It was around 7.00. And always when I reach the house I always reminded him: "You know, at 7.00 the pastor said we pray!" So that is the time when we started praying, we prayed until I found myself talking in different tongues. I took prayer for a long time without my knowledge.
61	So after I finished prayers, I found I was alone in the house. Then I wondered where people have gone. So I stood and went out, I found my children, my husband was sitting on the far end of the veranda with the children. Then I said: "Why are you not in the house?" They were just quite. So I told them, you come back in the house. So we came back in the house. And that is the time when I received salvation. Pastor said: "I will come in the morning." So in the morning I started praying and I could pray for many hours, I could pray for many hours. So pastor came in and found me praying, people had gone back.
62	So later on in the evening is when my children told me: "You know, people ran away, even our neighbours on the other side, and we were praying and the house was just shaking, everything was shaking. So people were afraid, they have never seen anything like that!" So that is how I got my salvation and when pastor came he started praying for me.
63	And from that time I could see a great change. When you come I could tell you whatever is disturbing you. I would tell you whatever is in your life. I could tell you whatever is in your grand - even what happened with your grand - great grand fathers that has brought problem to your family and anything - I was shown everything. And then people became even afraid of me. When I could go to the church and I see the pulpit is wrong and I could even tell so and so: "God says, you leave the pulpit! The church is not okay!" And they started fearing me. And they said: "No! We were just praying for this lady and maybe she has got the majinis (evil spirits) of the Islamic! (She chuckles.) How can she become a prophet all over a sudden?"
64	So I had a lot of conflicts with the elderly Christians, those who had taken charge of the church. I had a lot of conflicts. And to some I had a lot of respect, because those who came with diseases they were healed, those who had problems, who had no jobs, I prayed they go and get jobs. Those who could, those who had problems with their families, I could pray and all those things are relieved. So we had two positions whereby those who like the pulpit and they are sinners, they would not really like me. They would all say: "Ah, even we don't know if it is true!" People say: "But it is true! She is saying the truth!" And others would say: "No, she is intimidating us. Is this the Holy Ghost? This woman maybe has got

	those jinnis of the Islam people, they are the ones telling her whatever we do.”
65	But then I continued pressing on, because God wanted me to work. And I could continue working, I could through thick and thin. So we went on. I could even leave school, whenever I am told to go to whatever place to go and pray, I could do that. So I continued having an experience which I did not have before. I continued praying on my own and that prayer which nobody taught me. I continued reading the Bible and God could also whisper for me anything that is happening. So I could continue and continue and continue.
66	So there was a time when a certain pastor came, a very spiritual pastor. And then, no, the same same pastor who prayed for me, there was baptism at the same month. So he told the church: “What will make us not to baptise? She has already been baptised in the Holy Spirit, so she has to be immersed in the water.” So they also prayed for me for that, and now we had to be baptised the same time with my husband. So after baptism is when I did course work tremendously. Then later, when the second pastor came -
67	Q: When was that baptism? When was the conversion?
68	A: The conversion was in 1983.
69	Q: And baptism also the same year?
70	A: Yeah, baptism was the same year. - So this is the time when pastor told me: “We have to go and see your father, so that you do baptism.” I told him: “No! If you see my father now, then I will never be a Christian, there will be a great - now you will worsen everything. Let me continue in my faith. I will talk to my father alone because, according to the Islamic faith, once you have left them, you are no longer one of them. and according to the law, to their law, you have to be killed. You have to be murdered and you leave the world kabisa (completely). They should never see you, because you have outlawed the religion.”
71	So my pastor had to understand and we continued, although this is the time, our marriage was to be recognized and registered in church. So I told them, this is the time that I am going to see my father. And then they told me: “We shall go with you.” I told them: “No, if I go with you, then everything will not be well.” I fasted for two weeks before I went there, asking God to help me because I am going to die, they will kill me. So I went alone. And because I had prayed, I was feeling I am strong and I am having victory over them. So I had to buy everything, even food stuffs. After we have talked with my father, then I will call all the Muslims and tell them: “I have gone to the Christian faith, but we are together.”
72	So when I went home, my father came from the mosque and found me at home. He felt very bad, he changed from whatever he is. I greeted him, he never greeted me. He just went to the bedroom and slept, he never ate even food. But my mother, my mothers background, my mother was a Christian, and when my mother heard that I was a Christians, she was so happy. So when I came, even when my father was there, she could whisper to me and tell me: "I am very happy! You have just gone to my position where I came from! But let us keep quiet and see what - “
73	Q: Had your mother become a Muslim, or?
74	A: Yes, she had become a Muslim, just because - she was a Christian before. But because of marriage, she had nothing to do, she became a Muslim. So, I never ate that time. I just told my mom: “Let me go to my bedroom and sleep.” So that night I just slept while kneeling down, I just knelt and continued to pray. So in the morning I woke up very early, I went to the sitting room, because I knew, my father will wake up and go for good. So we started talking. I told my father: “I want to talk to you.” He told me: “Me?” I said: “Yes, I want to talk to you, don’t go anywhere, I want to talk to you.” So he came back and sat down. “Talk to me!” Then I explained to him whatever happened.
75	He listened. Then he told me: “I don’t think you are alright. If I bore you, you were born when we knew God. So which God have you seen to go and worship now? What is salvation? Do you mean that with us, we don’t have salvation? Do you mean we don’t know God? What I am telling you, you are lost. And once you are lost, you don’t know. You can’t know. But I am very sympathetic about you. How can you follow somebody who was hanged on a tree, and being hanged on a tree is a curse? Do you know how many curses you have now held? How many curses you are going to go through?”
76	I am telling you my daughter, if, according to the doctrines of God you passed through, and then now you are telling me, oh, you have received Christian faith, you have received salvation, what are you telling me? Is that what you came from Kisumu to tell me? I am telling you, when you will be getting your problems, you just get them, wherever you are married, you don’t carry them to us here. But what I know you are lost, and what I know you don’t know what you are talking about. We have our prophet Muhammad, we have God, Allah the true God, the most true God, who cares for us, who gives us life, and who guides us.
77	We pray five times a day, we fast the way Jesus fasted, then, what have you seen better than what we see? I thought you are my first born daughter, and I knew, when I die you will pray for me. But now, I have lost a first born child, there is nobody who will pray for me now as a first born. You have left me

	and you have gone to your own things. I am telling you, my son, my son in law came back and became a Muslim. But I know you are the person hindering the whole system. You have also left, you have told him to leave the Islamic ways, you go to Christianity.
78	Do you think I did not hear the time you changed to Christianity? Okay, now you want to go and register your marriage, you are coming to me. When you were baptised and immersed in water, did you come to talk to me? The way you did not talk to me, just go and do your marriage and continue living.”
79	Then I told him: “Father, can you give even time just to talk? Yes, I did not come, because the time I received salvation it was just too rapid and they were also baptising people at the same time. So I thought it was not bad, let me be baptised and then come later. And that is what I did. And that is why I have come. Because immediately pastor has told us to register for the marriage. So I have combined the two. And as my father I honoured you since I was born. And that is why I have come. If I could not have honoured you, I could not have come. I have come.”
80	So he told me, he talked so many things. We talked from 9.00am to 3.00pm. He could look at me and begin crying, as though somebody is dead. And in my heart I could just pray and say: “Jesus, give me victory! Do not ashame me.” So as we continued, he cries, I cry, he cries, I cry. Then when I looked at the clock it was, it was going to 3.00, then I looked up and said: “Jesus, this is the time you went to the cross, please let us come in terms. Please God, help me!”
81	Then I said, I called him and said: “Father, I know Muslims you believe in the ten laws of Moses. And if -” because he told me, our own children that we have born, are the ones who are going to make us go to hell. Because whatever we had honoured God with, they are taking it out. That is why I told him: “I know you believe in the ten laws of Moses, and if you have not broken any, and then me I am the first one to break. Please, my father, can you forgive me?” He was facing down and he faced me like this, and faced down. When he looked me at the face and then he told me: “Go and call your mother!” Then I called my mother, she was just outside there in the banana plantation. She was not far, because she was also worried, maybe something bad will happen to me.
82	So I called her and he said: “Let your daughter do whatever she has willed to do.” And kumbe (really), when I told my mother, if we have finished with my father, I will make a party for them. So my mother had already told her friends. “If everything will be alright, don’t go far a way!” So after a few minutes everybody was just in the home, the elders and even these the mothers, so they came together, the women prepared whatever, and then we came, the men now came in and then he talked to them. He told them: “This is my first-born daughter, and you know, according to our law she is the one to read the prayers for me after I am dead, and now - “
83	Q: You don't have brothers? There was no son in the family?
84	A: The son was now following me. So in Islamic it is the first-born, when your father dies you are the one to read those Qur'an laws, and you pour water on him, to sanctify him. So once I turned to be a Christian, I can't do that to him. So he told them: “You know that, and now she has come back to us telling us she has changed the faith. So, she also said she want to see you. So you are the people to say. I am your leader, I can't talk anything about her now.” So the old men now, you see what God will do, will change them.
85	One of them told him: “Even mine has been married to a Christian family! I came to tell you. and you escorted me, we went to take dowry.” The other one told him: “Even me, you escorted me. And now, this lady was born here, she has offended nobody, she has not gone to the bar to drink pombe (alcohol), and she has gone to - a certain religion. If it is, this religion is leading her to God, I think we have to set her free.” And now I could see Jesus and say: “God, you are working for me! Because I came here to die, but now you are giving me life.”
86	So, the other one who was younger said: “You men, we have to read the Qur'an and we curse her and we leave her for the dead.” But the old men told him: “What are you talking about? You are still young. She has come before us, we set her free! So that wherever she goes, she will do well. And we do well on this side. Then we shall meet in heaven and we shall praise God.” So after a short while the eldest one told him: “Can you just get hold of the hands of your daughter and bless her, and we pray.” So he took hold of my hand and said: “Because of what you liked to do by yourself, I am setting you free.” So they prayed the Islamic prayer. Then we started partying (she chuckles), they had to eat my food. We ate together, we had to celebrate together, and now we left.
87	So after I left, we finished whatever we were doing, I continued working for God. So when we did this, when we were celebrating the wedding, all the Muslim women and men, young men and my relatives, everybody, even the relatives of my mother, came to my wedding. And he also sent the brother to come and be the witness. So from there I saw a certain opening. I saw a good reconciliation. And when I went to see my father later on, I found when he has bought a Bible, he had now bought a Bible, so that the Qur'an could be here and the Bible here.
88	So I told him: “My father, you have bought a Bible!” And he said: “Yes! You know, we fast forty days,

	and forty days are found in injili, so Muslims we have the five books of Moses and we have the injili. So I thought, now I have to buy the Bible, so when I read the injili in Qur'an, I also refer to the injili, the Gospels. I have to refer to the Gospels in the Bible. And when I read the Old Testament, of the five books of the law, I have to read them the way they are written in the Qur'an, and I have also to read them the way they have been written in the Bible.” So when you go to my place now, you find they have two Bibles. They have the Qur'an, they have the Bible. So any time they read and they refer there.
89	So I told God: “Thank you!” So though they continue with their prayers, with there faith, but they have bought Bibles in their homes. So whatever challenges I got, afterwards I became very sick. I could pray for you, you become well, but me I continued to be sick. I was so sick, I was too hypertensive, it could shoot even up to 260 or 120 or 130 when I am taken to the hospital, I am just unconscious. But when I come back, I come with Jesus, I continued. I continued pushing.
90	Another challenge which I also got was within the church, the way I told you. Whereby some could believe in, and if the work is too strong, they think: “Ah, maybe some of these things are spirits from the Islamic religion.” You know, there is a time in () recently, when they wanted to elect me as a woman's leader for the district at home. Just a certain group said: “Do you really want to give her the position, and you know, she, this was a Muslim? How can you Christians now like Muslims to lead you?” You know, I just missed that leadership narrowly, because of that what was in their hearts. They see me doing good things, but they don't really think I am true.
91	And me, I can feel their hearts, but I continue pressing on. That is another big challenge I got with the Christian. And then, another big challenge came also to my husband, he now went back to pombe, to the alcoholic spirit (she laughs). So I had a great rift from both ends, but God gave me strength to continue praying, to continue ministering, to continue pressing on. So, as I pressed on, praying, now my husband became sick. His liver was now -
92	Q: Just to interrupt you. We need to bring this to a close soon, so that I can ask a few questions about the conversion process. So may be if you just finish the main important things.
93	A: Yeah, I have just come to those challenges -
94	Q: That is good.
95	A: He had jaundice, now we took him to the hospital, he got healed, and now the doctors called us and told him: “Please, if you don't stop pombe (alcohol), taking alcohol, then you miss your children, you miss your wife, you will die.” So now I knew, it was God's hands now. So from there my husband now left pombe and went to church. So we go to church together. The Christians now, we interact well. My Muslims have now gotten the Bible, they read the Qur'an, they read the Bible. Then there, those challenges, I saw the hand of God, overcoming them and setting me free. And even when I have retired, my pressure has normalized, I live in good health, I am okay.
96	Q: Praise the Lord!
97	A: That is what I have undergone.
98	Q: Okay. Maybe one question. Were you, were you content with your life and religion before your conversion? How content were you when you were still a Muslim?
99	A: In the marriage life?
100	Q: You married your husband, who was a Christian, and you said, you then associated with - you went to church with your mother-in-law. At that time, were you no longer attached to Islam? Or what was your -
101	A: By that time I was, I told you that that time I was just free to be a Christian. I was just free. I loved being a Christian because I thought, now, when I, according to our system of marriage, in our way of living, once a woman is married, you go according to those people. So I thought now, if I am married to a Christian family, then we just continue to be Christians and pray for one another, before that interaction.
102	Q: You didn't have a problem giving up Islam at that time?
103	A: I didn't have a problem.
104	Q: And then later, when you were pushing your husband, when you were both Muslims, and you were pushing your husband, that you wanted to go to church, where you practising Islam at that time?
105	A: No, he had stopped us -
106	Q: No, you!
107	A: Me? Nothing.
108	Q: You didn't pray?
109	A: We had stopped kabisa (completely).
110	Q: So you were nothing? You were neither Christian nor Muslim?
111	A: Nothing.
112	Q: And you had that longing that you wanted -
113	A: - to be a Christian.
114	Q: What would you say why you became a Christian?
115	A: The main reason? You know, the first reason was not very (), because the first reason was just to



	continue with them, to follow them, wherever they are going to church. But later on, when I received this calling from God, it was so strong that - I had to serve God in truthness - and according to his will.
116	Q: You knew that? You sensed that already that God had a calling on you, even before you accepted him?
117	A: Yeah, I knew God had a call on me, because I really felt it inside me. I just wanted to go to church! And I wanted to go to a Pentecostal church. ---
118	Q: Okay, I think we will stop here.
119	Second part of interview taken on 28.06.2008 in Kisumu
120	Q: Ah B. (her Christian name), when you look at the way how you became a follower of Jesus, would you say that this was a process or did it happen at once? Were there several steps in preparation already or did it happen at once?
121	A: I hope it was a process.
122	Q: In which way would you say?
123	A: Once I tell you it was a process. There were days when we were still very young, we could go and visit our grandmother. So sometimes we could sleep with our grandmother and go to church. The grandmother who bore my mother, they were Christians on the other side. So that time we could be very happy to see Jesus, the pictures of Jesus.
124	Q: That was when you were still a child?
125	A: Yeah, when I was still a child. And we could hide them in our books so that when we go to school we just look at them and read a few steps. And there were pictures where they were showing two ways, one a big one with many people, and one a small one with few people. Then we would always say: "Ah, we don't want this one, we want the small, the narrow path." So I think this thing was being instilled in me when I was still a young child.
126	Q: Maybe we can just go over some of the main important stages and see what would you say were the main important stages in this way towards Jesus?
127	A: Mhm.
128	Q: You mentioned the first one already, that even as a small child you had some Christian influence.
129	A: On the side of my grandmother.
130	Q: On the side of your other, Christian grandmother. Then what would you say was the next time when there was something coming from the Gospel in your life, something important happened?
131	A: Then the second one is when I could go with my mother-in-law to church and I could even dedicate my children privately with the Pentecostal Church.
132	Q: Okay, let's go step by step. I think one thing also was before, when you had this Christian friend when you studied, that brought you in contact with your husband. Couldn't that also be an important link?
133	A: It is also an important link.
134	Q: Yeah.
135	A: She is my sister-in-law.
136	Q: So you had this Christian friend. Then you got married to a Christian?
137	A: Yeah.
138	Q: And this marriage resulted in that you associated with Christians at that time.
139	A: At that time, mhm.
140	Q: And then came a difficult time when you, when your husband became a Muslim and you both -
141	A: Now we had to go back.
142	Q: - practised Islam.
143	A: Mhm.
144	Q: Okay. So it is an important step in the whole spiritual development, even though it did not bring you closer to Christ but may be further away. -- Now from that time, what would you say, how did you come to the next step then, that you had this desire to become a Christian?
145	A: Now the desire became so much after I had this problem of, when I was expecting a child -
146	Q: This dramatic delivery!
147	A: I went through difficulties. Now something came from my inside, pushed me so much, that I have to be a Christian, go to the church. Because someone who was taking me to the Islamic faith - doctrines - has gone back to - alcohol. Then I said: "Let me go to my decision and let it work, I don't want my children, I have to teach my children whatever they have to do in future. And now when we are mingling things then they will have no direction."
148	Q: And then into that situation came the talk with the pastor?
149	A: Now he went to call the brother, so from the connection of the brother, the brother now connected me to pastor, and now pastor became my mentor and now directed me to the Christian faith in a good way.
150	Q: And then finally all these preparations and then accepting Jesus?

151	A: Yes, and accepting Jesus. And then I got the power of the Holy Spirit.
152	Q: Accepting Jesus - and receiving the power of the Holy Spirit -
153	A: Mhm.
154	Q: And your husband also converted at the same time!
155	A: The same time!
156	Q: Yeah, this is very beautiful!
157	A: Yeah!
158	Q: And then I think there was an important part then this reconciliation with your father and with the family?
159	A: Mhm.
160	Q: This is a special blessing, they together with the elders released you officially!
161	A: Until after now my father loves me so much, even if it is at night he will call and say, "mother, mom how are you?" (She laughs.) He loves me so much! :-
162	Q: Now at the time when you grew up, when you were in school, you had strong Islamic teachings, what did you know at that time about the Christians, about the Christian faith?
163	A: You know, that time I was still growing, and I told you we could go to my grandfathers' place, in my grandmothers' place, and we just switch and go to the church. And then that time we didn't know the seriousness so much --- because I was under very strict Islamic laws.
164	Q: What did you think about Christians at that time?
165	A: You know, according to our own parents, they would always tell us, Christians are not holy, they are heathens, they termed them to be heathens. So they would always tell us, if we find Christians when they have slaughtered anything, whether be it an animal or chicken, we should not eat. So you know, we feared to eat their food, especially when it is meat. But other food we could eat, but meat we could not. Because we could think, maybe they have slaughtered them by themselves.
166	Q: But you, since you had this grandmother and these relatives who were Christians, you didn't hate the Christians, you were not against them?
167	A: We were not, as me, I was not really against them. But to others they saw them as heathens.
168	Q: Now at that time when you - when you started to think more of Christianity, when you got married with your Christian husband, and then you went to church with your mother-in-law. What did you know about the Christian faith and about Christ at that time?
169	A: What I loved about them, when you pray you talk to your God directly by yourself. The way I did the comparison. And with the Muslims you are directed, and even you are drilled on what to say. But the Christians I found it was a direct, a direct conversation with God. So I found it, it was very, it was ample, very ample with the Christians. They talked to their God directly than us Muslims, whereby we are directed by and even drilled on what to say.
170	Q: And what was your attitude towards the Christians at that time?
171	A: I loved them, I loved them so much. ---
172	Q: Now, later on then in this time when you were desperate and had these questions and asked for a pastor, and the pastor came and led you to the Lord, during that phase, during that time, what did you know, learn new about the Christian faith and about Christ?
173	A: Now what I learned about the Christian faith, I found it was stronger --- their faith was stronger and - you can, if you are really holy to God, you will experience God's miracles and even a great change in your prayers and in your life.
174	Q: And at that time, you said you wanted to accept Jesus?
175	A: Yeah, I accepted Jesus as my Lord and Saviour.
176	Q: Now I have a list here with some statements and I would like to see whether those statements they were there in your life. So I just want to tick or dash. So when you look at the first phase, when you grew up as a Muslim, were you indifferent towards Christianity?
177	A: Was -
178	Q: Indifference towards Christianity, that means was there a time when you didn't care about the Christian faith, or you were not interested in it when you grew up as a Muslim girl?
179	A: Mhm, when I grew up as a Muslim girl, though I could get some statements from my grandmothers' place, but you know, what was instilled in you first, you tend not to go in to it so much at one time, one stage or the other.
180	Q: But you already had contacts with Christians?
181	A: Yeah, I already had contacts.
182	Q: You were not completely indifferent as such?
183	A: It was not.
184	Q: We make a dash. Many misconceptions about Christianity. Was that true in your life, that you had wrong ideas about the Christians? They worship three gods, and they are bad people?

185	A: You know, the Muslims, what I told you about, you know they thought they were heathens, they can't even slaughter something for the Muslims to eat, and they had the wrong idea that they were following a person who was hanged on a tree and they thought that was a curse, a cursed person.
186	Q: And these ideas were also there with you?
187	A: Yeah, those are the ideas which were being planted.
188	Q: I think that would be a tick. At that time, when you were a Muslim, did you have a longing for a deeper experience in spiritual matters, that you felt somehow, I want to get closer to God as a Muslim?
189	A: Yeah, that is why I married a Christian family. Because if the ideas were not there, I could not.
190	Q: Yeah. Was there a time when you had no knowledge of the gospel of Jesus? You were not aware about this gospel?
191	A: The gospel I had it, because during that time religious studies were being taught in all the schools, yeah. During that time we had no Islamic religion being taught, so all children were to be taught -- religion. And also in schools, so we had an idea of the Christian life even while in school. :-
192	Q: Now, at that time now when you got married to a Christian husband and went to church with your mother-in-law, did you understand something already that Jesus is more than a prophet at that time?
193	A: Yeah, because it was being - because it was being preached.
194	Q: So that was becoming clear to you?
195	A: Yeah, it was becoming, yeah, it was becoming clear to me. And I could also read the Bible.
196	Q: Yeah. Did you at that time also go back to the Qur'an and see what the Qur'an exactly teaches about Jesus and the Christians? Or that was not important for you?
197	A: Since I was, since I received Jesus as my personal savior?
198	Q: No, before, before at that time when you got married and you started to go to church with your mother-in-law, were you comparing Islam and the Bible or reading Qur'an again?
199	A: I didn't read Qur'an again because most of the laws I knew them, even on my finger tips. You know, in Islam you are taught from the nursery age. So that thing is instilled in you, they drill it in you, they drill it in you, so most of these things you know. So once you, all that I found out when I was comparing the Christian faith, they don't want Jesus to be called the son of God. They want Jesus just to be a prophet like the other prophets.
200	Q: Did Jesus, was Jesus at that time when you were going to church, already attractive for you? That you said: This is a very important person?
201	A: Yeah, because I just, I loved and said: "When I become a Christian, I just want to be like him! (She laughs.) To be as good as him, yeah."
202	Q: Now, when you accepted Jesus then, did you experience joy as a new believer?
203	A: Great joy, great joy.
204	Q: At that time, were you also aware that you are a sinner, you need to repent?
205	A: Yeah. Because you know, the first time when he came to pray for me, it is the second time I go to church and it is the same time I received the Holy Spirit. They had nothing, they had no much work on me, because the Holy Spirit was directing me on anything that I have done. So I would always say: "Oh Jesus, forgive me for this! Forgive me for this! Forgive me for this!" Until I finished everything.
206	Q: And you realized that you need salvation because you cannot help yourself?
207	A: Yeah, and that is why from that time I realized, kumbe, I was just weak. I was walking in weakness.
208	Q: Were you then already experiencing assurance of salvation? That you were sure, now I am saved, I am a child of God?
209	A: Yeah, I was sure, because now I could pray, I could have a lot of prayers which I could not have before. And then I could experience others, I could be spoken to major things which I could not have, they were not in me before. Then I realized I am a new person.
210	Q: Was there also a time when you had doubts about your decision, afterwards?
211	A: Afterwards?
212	Q: Yeah, that you said, why have I done that? Maybe it was wrong? Or was there anything like that?
213	A: The doubt I had was about, now, what is the mission that God brought? You could do some other things, you see people rebelling. Then you say: "God, but it is your direction! Am I doing something wrong?" You know, the first experience there.
214	Q: But you didn't doubt that it was wrong to accept Jesus?
215	A: Aa, I didn't. It didn't come to my mind. Even that is why I went to talk to my father, so that we become - at least -- I see some change in him. Because God also directed me on how to pray so that we come together, we reconcile.
216	Q: Now from what time did you consider yourself to be a follower of Jesus?
217	A: From the time I received him.
218	Q: That was that intensive week of prayer when the people came?
219	A: Yeah.

220	Q: Okay, it was in 1983?
221	A: Yeah.
222	Q: We are making good progress, we are almost through!
223	A: Mhm.
224	Q: Now I have a list here of various things and I just want to find out from you if these things did contribute in any way to your conversion. For instance, reading the Bible, and I want to know if it contributed some, or much or not at all.
225	A: Mhm.
226	Q: So, did reading the Bible contribute to your conversion? Did it help you to accept Jesus?
227	A: Yeah, reading the Bible.
228	Q: Would you say it helped some - ?
229	A: It helped much. :-
230	Q: And reading literature, Christian literature, general books?
231	A: General books also I read them, I read many of them.
232	Q: Did it help much or some?
233	A: They have really helped, because some will be on your own life, and some of them will be on how to uplift you, and how to learn about what is the Holy Ghost, or other things. :-
234	Q: Personal witness by Christians, did that help, contribute to your conversion? That Christians witnessed to you, spoke with you about the Gospel, and this helped you to prepare yourself for that?
235	A: Mmh - I am the one who wanted, I am the one who called.
236	Q: So this did not help?
237	A: Mhm. :-
238	Q: So, what would you say was the main thing that helped, how did this desire come to you then that you wanted to accept Jesus?
239	A: Now, the time I wanted to accept Jesus, I told you now I had talked to my husband to take me to church, and this is when he called his brother who was a pastor to talk to me.
240	Q: Can we say the crisis in your life, that this had something to do with it?
241	A: Mhm.
242	Q: All the different challenges and the problems that were there, the husband drunk and no religion at all? Was that something that contributed to your conversion?
243	A: Yeah, it contributed so much! Because I wanted to be somewhere where I could get relief.
244	Q: Did the attractive life-style of Christian's influence your decision for Christ? That you saw that Christians, the way they lived, was that something?
245	A: The influence?
246	Q: The fact that you observed other Christians and you saw that they are really living a good life and you wanted to have that as well, was that something that influenced your decision?
247	A: It didn't, especially in our home area you find Christians, some Christians don't live a good life. So I did not look into that fact.
248	Q: So you didn't - it was not attractive?
249	A: Not attractive.
250	Q: The love and friendship shown by Christians, did that influence you?
251	A: According to this girl (she chuckles), according to this lady that we were friendly.
252	Q: That helped?
253	A: Yeah, it helped.
254	Q: Some or much?
255	A: It helped much because we have come to the big end!
256	Q: Okay. Any programs of Christians, social programs, medical programs, education, did that in any way influence you?
257	A: The way I told you, we could go and attend those Sunday schools, they helped.
258	Q: Some or much?
259	A: It has helped much, because from that background then is when I have become what I am.
260	Q: Did you have dreams or visions that influenced you before you accepted Jesus? Did a thought appear to you in a dream or a vision, was there anything like that?
261	A: It was not, there was just an instinct, I have to go to church! And I could talk about it many times, I want the church!
262	Q: Healing from illness or answered prayer or miracles, anything, was not there before you accepted Christ?
263	A: It was not there.
264	Q: The dissatisfaction with the practice of Islam, has that influenced you? That you were not happy with the practice of Islam?

265	A: Yeah, once you become a Christian, you don't like that practice.
266	Q: No, before, at the time before you accepted Jesus! Was that something that pushed you closer to Christ?
267	A: In the other way it is, because after the interview then I will tell you other things. (She laughs.)
268	Q: Okay. Two more questions. One is, how has your perception of God changed during the process of conversion? Your understanding of God.
269	A: I have understood God more through his son Jesus Christ. Because he has given me knowledge now to - to know the difference of good and evil.
270	Q: If you have to complete a sentence: Before as a Muslim, God for me was --. And then you would say, as a Christian now, God for me is --. How would you complete that sentence? -- As a Muslim, God for you was, how would you continue?
271	A: As a Muslim, during that time, to you God is just God.
272	Q: And as a Christian now?
273	A: And as a Christian now, you know God is powerful and - I don't know what I can say. (She laughs.)
274	Q: When you thought of God as a Muslim, what came to your mind?
275	A: What came to mind, I found out I was not complete, because I did not have connection in between him. So when I got the connection, God became very very meaningful.
276	Q: So now you have a connection?
277	A: I have a connection through his son Jesus Christ.
278	Q: Okay. Now the last question. In your process of conversion, in this journey towards Jesus, what would you say was God's role to bring you closer to him? And what was the role of Christians? What did God do so that you became a Christian?
279	A: God revealed himself for me to be a Christian by saving my life.
280	Q: And what did people do?
281	A: Now the Christians, now, they acted to me as mentors, to direct me to the way.
282	Q: I think we are through.
283	A: Thank you. (She laughs.)
284	Q: Thank you very much Mrs. B., we will stop here

## 15.17 Interviewee F8

1	<b>Interview F8</b>
2	First part of interview taken on 28.06.2008 in Kisumu
3	Q: For my research I also want to look at the background, where people come from. So in regard to the social background, the family in which you grew up, your father and mother, would you say this was a very poor family, or a very rich family, or somewhere in the middle?
4	A: Not very poor, not very rich.
5	Q: Somewhere in the middle?
6	A: Yeah.
7	Q: Okay. And in regard to education? How did you - took primary school or secondary school?
8	A: Yeah, I reached in standard 7 in primary.
9	Q: In primary? Till standard 7?
10	A: Mhm.
11	Q: And what are you working?
12	A: I am just doing a business, selling chips and mandasis (a kind of doughnuts).
13	Q: So you are self employed?
14	A: Yeah.
15	Q: Where do you sell your -- your goods?
16	A: In A. (an area in Kisumu), in the market.
17	Q: You go to the market and you sell it there?
18	A: Yeah. - That's a small business.
19	Q: Yeah. Okay. Now, I have two parts to the interview and we can make a break in between and have a little bit of rest, and then we can continue. (She laughs.) In the first part I mainly want to just listen to your story, and to how it happened that you became a follower of Jesus. So the first question I will ask you is very open, and you can take as much time as you need to explain that. And then I have a few other questions to just ah - understand some things a bit better. And then in the second part we want together - we want to think about some of the things and try to understand it a bit better. What exactly happened and why it happened. Yeah?
20	So the first question therefore then is: Can you tell me how it happened that you decided to follow Jesus

	Christ as your Saviour and Lord?
21	A: There is one day I was walking, there was a crusade in B. Ground.
22	Q: This is here in Kisumu, or?
23	A: Yeah, in Kisumu. See people singing, shouting, preaching, and then I went there. When I reached there, see people singing and preaching and then the word touched me. Then I said -
24	Q: You entered?
25	A: Yeah, I entered. They started, they finished, I with them. And then the pastor was preaching a word, touched me. Then I said: "Why me suffering like this? Why me suffering?" And then the following day I go there. Then they pray, they said they want people who want to be saved. I didn't mind, I go there, say: "Pastor, I want you to pray with me, because I have problem, many problems. So I want you to pray for me. I want to be a Christian, because I've gone to Muslims several times, my mother died, my father died, they didn't help me. I am just hanging, like useless to them."
26	And then the pastor accepted. He told me to come to the church. When the day reached I come to the church. They prayed for me and then they welcomed me. So the word I hear from Pastor C. touched me, then I decided to be a Christian. I started to be a Christian. Up to now I am a Christian. I am willing to be baptised in August. They really helped me.
27	Q: Was that Pastor C.?
28	A: Pastor C.
29	Q: He was preaching then?
30	A: Yeah, he was preaching. And then the word touched me. Then I went to him and told him: "Pastor, I have a lot of problems. Please, help me! Pray for me!" And then he told me that to come in the church. Then I told him my problems. He really helped me so much, my family, he touched me. And then now I'm feeling good. Jesus is my Saviour and my life. So I'm saved, just waiting to be baptised, to be given a new name, to be born again.
31	Q: Praise the Lord!
32	A: Mhm. When my husband got road accident I told them: "I have a problem, my husband has died. I don't know what to do. I don't know where I can start. Really, people of God, come with me together!" They really helped me so much! I am grateful for them, I am grateful for Pastor C., because in any problem he stands with me. He helped me, he is doing for me anything. If I have a problem, I come: "Pastor, I need a prayer, pray for me! Pastor, my children, they don't have anything!" Pastor tells me: "Don't worry, I'm with you." So I am glad because I want to be baptised.
33	Q: Okay. May be we can just go back a little bit. And if you can share a bit about where you grew up and how you grew up as a child and as a teenager then.
34	A: Yeah, when I was a child -
35	Q: Where did you grow up?
36	A: In Kisumu, my mum -
37	Q: Here in the city?
38	A: Yeah, here in Kisumu. We stay here, my mom and my dad were Muslims. I was born as a Muslim. And then we were in Sunday school in a Muslim - they call <i>madrassa</i> . So we were going to <i>madrassa</i> . And then if you go there they don't teach good, yani (which means) the teachers, after teaching you they say that you remain back, we want to touch you, to do very dirty things, something like that. So I refused to go there. And then I go to tell mama: "Me, I am not going to <i>madrassa</i> today." And she asked me why. "The teachers are very bad, they are not teaching people very well. They are teaching people useless things, so me I am not."
39	So from that time I was not going, I was just going to school. And then mama forced me, my dad forced me, I tell daddy: "No, me I am not going! Because the teachers are teaching people <i>madrassa</i> , and then after that they want to touch you, they want to tell you that I love you, something like that." Then I said: "No, me I can't!" And then when I was growing up, people were going to mosque, to () but me I was not going. So there is a neighbour who was there, was just telling me: "Oh, don't do that!" But me I was not ready. I tell her that <i>madrassa</i> is like a Sunday school, you know, a Sunday school, if you go there they have to teach you the Word of God. But after that, after teaching you the Word of God they want to - after that the teacher is telling you: "You and you, I want you to mob here." After mobbing they want to say, you know: "I love you!" Something like that. So I was refusing kabisa (completely).
40	Q: Yeah.
41	A: Yeah. After that I was growing evil evil evil. And then when crusade - they are normally in B. Ground (a place in Kisumu), when Pastor C. had a crusade in C., I was from town. So I hear people singing very well, and then I joined them.
42	Q: So, when you grew up, you didn't go to mosque. Did you pray at home?
43	A: Once. When the people are going to mosque, mama tell me: "Let's go!" I was not going, because I was ashamed with that man who telling me: "I love you." Like if I go there, I am seeing he is going to

	tell me: "Hey, how are you? Where were you?" Something like. So I was afraid. Mama just said (Kiswahili phrase: "Come with me!") but I refused.
44	Q: And you did also not pray at home?
45	A: Now at home, yani, there was a like a Bible, in Islam they call it Qur'an. So mama tell me: "My daughter, just grow up, know the Word of God!" It reaches a time mama tell me: "Ah, now you are a grown up! I can't force you. You can do your choice. If you want to be a Christian, if you want to be a Muslim, provided you are going to church. Provided you have somewhere, when something happens to you, you know how to. Those people will help you and whatever." So and then after that, mama, daddy, daddy was the first who died in 1984, and then mama died in -
46	Q: How old were you there in 1984?
47	A: I was still young, I was in standard 6. Baba died, then we just - life goes like that. And then in the year 2004 mama was very sick and then she died. When she died, so I decided to be a Christian.
48	Q: So that - when you became a Christian, was that in 2004? Or which year was that?
49	A: The year two thousand and - and five.
50	Q: In 2005?
51	A: Mhm. - Not really, the year two thousand and - six, December.
52	Q: 2006?
53	A: Yeah. -- 2006 December, then Pastor C. was -
54	Q: Okay, let's go a bit slowly! (Both laugh.) This is the most important time of course, when you accepted Jesus! But we still want to go a little bit back and see. So when you grew up you had this bad experience with the <i>madrassa</i> teacher, and you refused to be involved.
55	A: Yeah, yeah.
56	Q: Now, may be you can share a bit. How did you get to know your husband? Or when did you get married?
57	A: Yeah, my husband, when I was in school, and then we were friends. When we were friends I became pregnant. Then I go and tell him: "I am pregnant!" He appreciated and he told me: "Look for a house and we stay together!" So when we were staying together, he was a boda-boda man (a driver of a moped taxi). When I was coming to church the pastor was telling me: "Where is your husband? Pole pole, pole pole hivo!" (Let's go slowly! Like that.) And then I told him: "The pastor wants to see you!" And then when I tell him that the pastor wants to see him, he appreciates to come to see the pastor. Then the pastor preached for him and then he accepts to be a Christian.
58	Q: So the pastor asked you to bring your husband over?
59	A: Yeah, yeah.
60	Q: And he came and he also accepted the Lord?
61	A: Yeah, he accepted.
62	Q: Now when you ah - were pregnant and you moved together, did you get married officially then or?
63	A: Yeah, traditional.
64	Q: Okay. --- And your husband was also a Muslim?
65	A: Yeah.
66	Q: So you had four children you said?
67	A: Yeah.
68	Q: Were you as a family then, were you living as a Muslim family? Or how did you - ?
69	A: So we were living as a Muslim family. After that we started to live as a Christian family.
70	Q: Before you accepted Jesus you stayed as a Muslim family?
71	A: Yeah.
72	Q: Was your husband a very strong Muslim?
73	A: Not very. So did he pray regularly?
74	A: Yeah - not! Once.
75	Q: But not regularly, all five prayers the day?
76	A: No, no no no. Because he goes to boda-boda, once a day, like that.
77	Q: And your children, did you teach them Islamic religion?
78	A: Yeah, they normally go, but I want them to be Christians, to be baptised.
79	Q: Aha. That was later then, after you had become a Christian?
80	A: Yeah, yeah.
81	Q: So, when you were still a Muslim, did your children then go to <i>madrassa</i> or to the mosque, or?
82	A: Yeah, the younger one, the last one -- normally goes there. But the first-born, second-born and third-born, they normally not going.
83	Q: Why was the 4th one more interested? Did you encourage him to go to mosque? Or was it only - ?
84	A: No, my neighbours, yani, I have a neighbour who is a Muslim. So when - if I go to the market, I find them they have already gone. So if I ask him: "Where were you?" "Mama, I come from <i>madrassa</i> ."

85	Q: So the neighbours encouraged him?
86	A: Yeah, but I don't like that.
87	Q: But he still went?
88	A: Not really.
89	Q: Even though you didn't like it, he continued to go?
90	A: Not really. Once. If I am there, I am telling him we will () you and then -
91	Q: So before you accepted Jesus, you were not really very strong in Islam?
92	A: Yeah. - I was - very strong, but the teachers were not good.
93	Q: But years before you were married, did you read the Qur'an from time to time, or pray, or fast in Ramadan?
94	A: Yeah fasting - I have been - I was fasting and then sometimes I am not. My husband was not really fasting at all.
95	Q: Aha. And were you praying at home?
96	A: Once.
97	Q: What do you mean "once"? Once a day or just at one time?
98	A: May be if it is on Friday. They normally go to church, to mosque, to prayer. Me I was praying in the house. I would not going to the mosque.
99	Q: So on Fridays you would pray in the house then?
100	A: Yeah. So when people are going to the mosque, me I was not going, I was praying in the house.
101	Q: Now, before you became a follower of Jesus, what did you like in Islam? Was there anything that you were quite happy with?
102	A: Not yet. There is nothing.
103	Q: Nothing?
104	A: Yeah.
105	Q: Anything in Ramadan? The special food or - ?
106	A: Nothing! ---
107	Q: I would like to ask a little bit more about your family situation. Before you became a follower of Jesus, in your immediate family with your husband and your children, you had a good life together?
108	A: Yeah.
109	Q: Or was it difficult, or?
110	A: It was difficult, but not difficult. ---
111	Q: And with your other relatives? Your father died already long ago but - with your mother you had a good relationship?
112	A: Yeah.
113	Q: And with the other relatives?
114	A: Not very.
115	Q: You didn't have much contact or?
116	A: Yeah. ---
117	Q: Now when you became a follower of Jesus, how did your relatives react? Your mother was already dead at that time?
118	A: Yeah, yeah. But my relatives were happy, they really appreciate to tell me: "Be strong in Jesus Christ!" Because most of them are Christians.
119	Q: Oh, your relatives are mostly Christians?
120	A: Yeah, most of them are Christians. Even my first-born in our house, he is a pastor in D. Church.
121	Q: Your brother?
122	A: Yeah, my real brother. You know, my real brother was - he is in Nairobi, he is a pastor of D. Church. When heard, me I am saved, I am going to E. Church (a church in Kisumu), he really be very happy. And then he - that day he send me money to send me that congratulation to be a Christian. He was very happy, very so happy.
123	Q: So ah - already when you were still a Muslim, a number of the other relatives were Christians?
124	A: Yeah.
125	Q: Okay. -- So you did not experience any problems from the relatives? They didn't make any trouble for you?
126	A: No no no. ---
127	Q: What was your position or your role in the society? How did you - in the community, how were you accepted before you became a believer? Did you have good contacts with your neighbours, or?
128	A: Yeah, I have them. I have good contact with them. I talk to them very well.
129	Q: Even before you became a Christian?
130	A: Yeah, yeah, yeah. He was - I was free with them, we were just talking, if I have a problem I go to them. I have this and this - they help me, just like that.



131	Q: Has that changed since you became a believer?
132	A: Yeah. - No, no no no, I am just -
133	Q: You are still good friend with them?
134	A: Yeah, yeah, I am just good friend with - If there is a time I told them: "I want to bring up mkutano (literally a meeting) in my house!" They appreciate, they come.
135	Q: What's a mkutano?
136	A: Mkutano? Prayer!
137	Q: Oh, a prayer meeting.
138	A: Yeah, a prayer meeting in the house. I told Pastor C.: "I want you to come into my house to pray together with me, with my neighbours." I tell them, and then they come, we pray, Pastor C. prays for us. And then my one neighbour tells me: "Aha, I am following you!"
139	Q: Okay. Now, you mentioned something in the beginning that, when you went to that crusade, you asked God, why am I suffering this? There were some problems?
140	A: Yeah.
141	Q: So how was life going at that time?
142	A: That time I was suffering, because I have a child in secondary, I don't have money, I am just struggling, my children are sick. So, Muslim people were not coming to see me. They are just looking at me like as somebody who is nothing to them. But when I get saved, if I have a problem, really Pastor C. is a very gentle man. -- He comes to me, tell me: "Mummy, if you have a problem, lets pray. God will help you!" And really, if Pastor C. comes to me, say: "Kneel down, we want to pray!" And then you - I am really blessed! Very blessed. When you go somewhere, you tell somebody: "You know, I have a problem, this and this." "Okay mummy, don't worry, I'll help you!" Because of prayer! So I am really grateful.
143	Q: Yeah. Now, at the time before you became a Christian, how happy were you with your religion, with Islam? What did you feel about your religion?
144	A: Yeah - mhm -
145	Q: You said you prayed once a week on Fridays?
146	A: Yeah.
147	Q: So were you happy with that? Or you didn't like it? Can you say something about that?
148	A: (She laughs.) Yeah, I don't really like it, because when you go there, Mama starting talking to you. -: When you go there you have one lesson, every day you have one lesson. They start to say: "Look at this mama, one lesson daily, daily, daily." So you refuse to go. Now you see, you have one dress, daily. At night you hang it, morning you wear it. So they are talking to you, every day, something like that. So I was not happy with this. ---
149	With Christians, surely people are very good. If you have a problem, ah - Mama Kaniisa ("Mama Church", the wife of the pastor) comes to you, mhm, they help you if you have a problem they come, they see how you are in the house. You see mama coming with a sugar, telling you: "My daughter, take a sugar!" Because God is grateful, mhm.
150	Q: Now when you were - this were more problems with the neighbours, with the Muslims, there was a little bit difficulty with them.
151	A: Not eeh - not really.
152	Q: They were not helping so much?
153	A: No no no no.
154	Q: But what about, for instance, when you prayed on Fridays, what did you feel? Were you happy with these payers, or?
155	A: You know, that prayers of Sundays, you know in Christianity we normally come on Thursdays to prayers, and Saturdays to prayers, and Sunday. Normally if you come to the church to pray, God is blessing you. And in Islam you go on Friday to pray, but still you have a problem. And you know, in Christianity, if you come, you say: "God, help me! I am suffering!" Really, you will see something.
156	Q: So you didn't feel as if God would help you?
157	A: Yeah. But in Christianity, God is helping me. Because if I cried for him: "God, please help me!" Really, he helped me.
158	Q: Yeah. Now, when did you first think seriously about the Christian faith? When was that, when you started to think about Christianity?
159	A: There was a neighbour who was going to F. Church (one of the denominations). So they have visitors in their church. Then she was telling me: "Come and help me!" So when I was going there, I was seeing how they are doing. And then she told me: "Come and join us!" But I tell her: "Just a minute, I'll see, I tell you."
160	Q: How long was that before you went to that crusade?
161	A: Ah, was ah - three months ahead.

162	Q: Three months before?
163	A: Yeah, before. Three months before.
164	Q: So that was the first time when you started to think, you went to church and saw some things?
165	A: Yeah.
166	Q: Aha. Did you just go to the church building, or you attended also a service?
167	A: Yeah, I go, I attended the church service.
168	Q: But once or twice?
169	A: Only once.
170	Q: So what did you think at that time? ()
171	A: You know, at that time, when pastor was preaching, me I said: "Muslims they are not preaching like this! They are just saying how to - to - they were just saying how to live with your husband, how to live with your house wife, things like that. But in that church they were preaching about God, how you can live with your neighbour, how you can live with your mother, how you can live with anybody. They were preaching very good. So it touched me then -
172	Q: You liked that?
173	A: Yeah, I liked. -- So when I go back home, I start comparing the Qur'an and the Bible.
174	Q: Did you read the Qur'an? Or you just () what you knew?
175	A: I was comparing. When I was going to mosque and the day I go to F. Church, I see there is a difference. So I decided -
176	Q: As you look back today the way you became a Christian, what would you say was the main reason why you accepted Jesus? The main reason why I accepted Jesus was - how would you finish the sentence?
177	A: The main reason why I accept was, when pastor C. was preaching, he was preaching very good, and when he read the Bible he translated very good which you can understand what he is saying.
178	Q: And what exactly touched your heart so much? What message was there that went into your heart?
179	A: Yeah, the message was ah - he was praying for people who are very - who are suffering, who are sick. By that time really I was very sick. My back, I was not feeling good. And then he said he want people who are sick to come in the front to get a prayer. Then I go there, he prayed for me, really - God works for me.
180	Q: And you were healed?
181	A: Yeah.
182	Q: That day?
183	A: Yeah. ---
184	Q: There is a question about baptism, but you mentioned already that this will be in August.
185	A: Yeah.
186	Q: And you are looking forward to this? You are exited?
187	A: Yeah.
188	Q: As you look back now. What has changed in your life since you accepted Jesus?
189	A: Yeah, many things. When I was going to the market to sell chips, people are just looking me, there were just - they were just looking me. When I start praying, pastor tell me: "If you want to go to do your business, first thing before you go, pray." And then when I was praying: "God, please help me!" When I - if I go to the market, you see people coming with some few kinds, I am finished, I am going back, and then I say: "Oh! Mungu (God), you have done a good job to me. Please help me tomorrow to go in the market! So things changes to me very really. I have a son who was a very bad boy. And then I say: "Mungu, what I have done to you? Please help me, this boy is disturbing me." But in the prayer, the boy became a very good boy.
190	Q: Aha.
191	A: Mhm. And then the boy now telling me: "Mama, where are you going to the church? Tell me, we go together." So he is coming once, and then he go once. I want the pastor to train him, to teach him, then he be a strong man.
192	Q: Okay. Has something else changed, in the way you live, or?
193	A: Yeah, very big changes. I have -
194	Q: Can you give me an example?
195	A: Yeah. You know, when my mom died, we have a brother of my -- my dad daughter to the brother (the husband of her cousin?), coming, you know, my mama was having a land, so they come to fight, they want to take the land. So I come to pastor, I tell him: "Pastor C., I have a problem this and this." And Pastor C. tell me: "Mami, believe in God!" When Pastor C. pray to us, really I was very happy. That land was back to us, because of prayers. Many things -- have changed to me. I was a very bad girl, drinking, doing what, lakini (but) when I normally come to church to pray, this time I praising God.
196	Q: So this drinking habit is no longer?

197	A: No no no no! Now tea is my every thing! -- So I am really happy because many things changed for me. My family are now very strong. But the problem is when you know, when the father died, so I am the everything. I am the father, I am the mother, and you know, my second born is in secondary. So I have to struggle to pay for his school fees.
198	Q: Yeah, I can imagine.
199	A: Yeah. I have to be - I have to struggle to pay his school fees, to do everything. So when I wake up in the morning I pray, in the evening I pray. Really, God helped me. I am getting something for them to eat -- like that.
200	Q: Okay. The first part is already finished! Thank you very much! So we will stop here.
201	Second part of interview taken on 28.06.2008 in Kisumu
202	Q: Now G. (her name), you have shared already so much, thank you very much for that! And it has given me quite a good overview of what happened in your life.
203	A: Yeah.
204	Q: Now, what I would like to ask you is: As you look back at the way you became a follower of Jesus, would you say that this happened at once, or was it - was there some preparation to it?
205	A: No. When I became a Christian -
206	Q: Ah - was there some preparation to it, some process or several stages, or did it happen - at once?
207	A: No no no, at once.
208	Q: At once?
209	A: Yeah.
210	Q: Okay. --- Now, let's still - I think from the things you shared, there are a number of points that we might to look at a little bit more in detail. And I would like to use some papers here to try to write that down a little bit, to see how did you come to the point? May be the first one is, as you grew up as a Muslim girl. So I just write here "growing up as a Muslim girl." Just put that here for the time being. -- Then I think you said something about this negative experience with the teacher and the <i>madrasa</i> ?
211	A: Yeah.
212	Q: That ah - made you feel not to go to the mosque or the <i>madrasa</i> .
213	A: Yeah.
214	Q: So we just write "negative experience -- in <i>madrasa</i> ." So this was somehow quite important, because from there on you were not very eager to go to the mosque -
215	A: Yeah, yeah, yeah.
216	Q: - being involved in these things. Yeah. Then ah - you got married, you had your own family, and ah you were not so strong in Islam.
217	A: Yeah.
218	Q: I think that's what you said.
219	A: Yeah.
220	Q: So that would still be a result from that. Then let me just see what we wrote down - yeah, there is something I think we need to look a little bit more. Three month before this crusade where you accepted Jesus something happened.
221	A: Yeah.
222	Q: Your neighbour invited you to go to church.
223	A: Yeah.
224	Q: So that was your first encounter with the church. Before you had never bothered about the church, is that right?
225	A: Yeah, yeah.
226	Q: Aha. So - I think there is a little bit of preparation. Yeah? May be it did not come at once.
227	A: Yeah, it tell me ah -
228	Q: (He laughs.) So may be we just write contact ah - or "first contact, first contact with a church." You attended a church service?
229	A: Yeah.
230	Q: "Attended service." And ah - you were interested, you said, and you saw the difference?
231	A: Yeah.
232	Q: I think we will write that down. "Was interested" - and you started to compare, you saw the difference?
233	A: Yeah.
234	Q: "Saw difference, was interested."
235	A: Yeah.
236	Q: Then at that time you had many problems.

237	A: Yeah.
238	Q: Yeah. May be these problems also prepared you somehow or? Wouldn't you say?
239	A: Mhm?
240	Q: This, the problems -
241	A: Yeah?
242	Q: - also somehow prepared the way, that you would be willing to accept Jesus?
243	A: (She chuckles.) Yeah.
244	Q: Can we see it that way?
245	A: Yeah.
246	Q: So we just write that also down. Ah - "many problems and challenges in life." And then came that time of the crusade.
247	A: Yeah. ---
248	Q: And what was the main important thing that you understood there?
249	A: Mhm?
250	Q: What was the main thing?
251	A: When ah - Pastor C. was preaching, ah - really, he was preaching very good. And when he read the Bible, he read a verse, and then after reading a verse he started to translate. And then after translating it touched me - really.
252	Q: Very much.
253	A: Yeah. And then he said that ah - those people who are not saved can come in front, and then I went.
254	Q: And there was also, I think you said something about the prayer?
255	A: Yeah.
256	Q: That they offered prayer for problems, for sick people?
257	A: Yeah. Then I go and Pastor C. prayed for me.
258	Q: Yeah. So then that was the same day or the second day?
259	A: The second day. Because the crusade was for one week.
260	Q: "On second day she accepted Jesus." And then after that - your husband also went, yeah?
261	A: Yeah.
262	Q: So may be that is also then another step. "Husband also accepted Jesus." -- So, I think if we look at this, we can see somehow that God had already worked in your life.
263	A: Yeah.
264	Q: So you were growing up as a Muslim girl, you had this negative, bad experience in the <i>madrassa</i> , then afterwards you were not interested so much in Islam.
265	A: Yeah.
266	Q: Then you had this first contact with a church. That was, what was the year, 2006?
267	A: Yeah.
268	Q: About three month before - the crusade was in December?
269	A: Yeah.
270	Q: So this was some time in October or September?
271	A: Mhm?
272	Q: The time when you went to church first, was about September?
273	A: Aah, September, yeah.
274	Q: "September 2006." And then you had many problems. Yeah, the many problems you had also I think in some way they prepared the way.
275	A: Mhm.
276	Q: Then the crusade was December 2006. And then on the second day you decided to accept Jesus, and then your husband also accepted Jesus, the same week?
277	A: Yeah.
278	Q: Yeah. "Same week." And now we can may be write, since then you have been trained?
279	A: Yeah.
280	Q: Yeah, you - or may be just learning, "learning," and your "baptism is planned."
281	A: Yeah.
282	Q: Was your husband also supposed to be baptised?
283	A: Yeah.
284	Q: It was also planned, that he would be baptised together?
285	A: Yeah, yeah.
286	Q: It is really sad, that he is no longer around.
287	A: Mhm ---
288	Q: Now, G. (her name), what I would like to do is, look a little bit more at these different times. And we want to divide them a bit. Before - this would be the first part. This is before you got in contact with

	Christians. If we look at this time now. At this time, what did you know about Christ, about Jesus, and about the Christian faith? --- Before you met these Christians, what did you know about the Christians and their faith?
289	A: You know, when I became a Christian, ah - Pastor C. is teaching me how to obey the Lord.
290	Q: Okay, this is now. We are still back there. When you grew up as a Muslim girl. When you were married with your husband and children. So you had no contact with the church?
291	A: Yeah.
292	Q: Okay. Now at that time I would like to know, what did you know about the Christians?
293	A: Nothing.
294	Q: But you knew there were Christians? Because Kenya is full of Christians.
295	A: Yeah.
296	Q: But about their religion, what they believe, what they do, did you know anything?
297	A: Aah, not really.
298	Q: Had your parents taught you something about the Christians? Said something bad or anything?
299	A: Yeah, they were talking - that Christians are very - are not good, because when somebody dies they - they go to the mortuary for one week, and the Muslims they are good, because when you die that time, exactly that day, if I died in the morning, at seven in the evening they have buried me. So they were telling me that Christians are not good, because when you died - immediately they (the Muslims) want the body to be buried. So they were telling me Christian are very bad people, something like that. ---
300	Q: What did you think about the Christians? What was your attitude?
301	A: So, I was comparing what mama is telling me. But when I go in deep, I see Christians are doing better.
302	Q: Well, that was later then, or?
303	A: Yeah, yeah.
304	Q: But at that time, did you - what did you think about the Christians when you met them? Did you like them, did you hate them?
305	A: So if I met them, I didn't hate them because most of my friends, we were learning in primary school. So and then in class, the teacher was teaching us CRE, so he normally tell us, teaching us. So I was comparing the way, how is Christian and how is Muslim? What is the difference?
306	Q: And at that time already, to what conclusion did you come? What was - after you were comparing, what was your result?
307	A: My result was I decided ---
308	Q: You decided to become a Christian?
309	A: Yeah.
310	Q: That was then later in the crusade.
311	A: Yeah. So when ah - I decided, my friends tell me: "You are a stupid girl, you just go to your diin (religion), just go to Muslim!" They abused me. So I was afraid. So I thought: "These people are telling me nonsense!" So I was just there, was not doing anything. So I said: "Now, the Christians, they don't want me to go. Muslims, they abuse me. So what can I do?" So I was just hanging. ---
312	Q: Aha. ---- Okay. Now, when we look at this time, when you had the first contact with a church, and you went to church. What did you learn, or what did you know now about the Christians?
313	A: Yeah, when I go to my first day, ah - when I reached there, they said that if you normally - if you are a visitor, come and greet people. Then I stand up, I greeted them, and then my name is so and so, and then I go back and sit down. And then the pastor stand up and start to preach. Then pastor was preaching. And then so, I was comparing how Muslim are and how Christians are. So, if I look deeply, I see Christians are doing better. So, and then I decide and say: "Why me to suffer? Let me be a Christian!"
314	Q: When did that thought come to you, that you said, "I want to be a Christian"?
315	A: Yeah, when I go to that church, my first day, and then I was just sitting down, remembering what pastor preaching the church, and then I was comparing how we were taught in <i>madrasa</i> , and then I compare, me, I will be a Christian. Because I am not seeing what Muslims are helping with me. So let me go to Christian. By good luck, I can say by good luck, when I was passing by I see a crusade -
316	Q: Just a moment! When - this thought, that I want to be a Christian, did that come to you already when you were in the church that first time or afterwards?
317	A: Afterwards, so I was -
318	Q: Okay. But the thought came to you before you went to the crusade?
319	A: Yeah.
320	Q: So when you went to the crusade, you had already this idea in your mind, "I want to become a Christian"?
321	A: Yeah, yeah.
322	Q: Okay. (Brief break.) Now, at that time, when you went to the church for the first time, before the

	crusade, what was your attitude towards Christian? What did you think about the Christians?
323	A: So, I go back to - when mama was telling me Christian people are bad, so I see Christian people are not bad, they are good, they are teaching very well, their teachers are good, and when I reach there I saw children in Sunday school, the teacher was teaching them very good, singing, reading the Bible. So I feel like -
324	Q: Okay. So you began to like them?
325	A: Yeah.
326	Q: Now, when we come to the next important step -- you had these problems, yeah?
327	A: Mhm.
328	Q: Now, the next time then was - this is when you actually became a believer then at the crusade, and the next day then when you accepted Jesus. --- What new things did you learn about Jesus and about the Christian faith at this crusade?
329	A: Yeah, what I learned to them, they are very good people, they are good people. And then when I went there, they were telling me to be strong, and then really I am strong -- and I know the Word of God.
330	Q: Yeah. So when Pastor C. was preaching, what was there in the message that you learned now about Jesus?
331	A: Yeah, when he was preaching, he said a word about one mama, just a testimony. And then that word touched me. Then I say, okay -
332	Q: What was in that testimony?
333	A: Yeah, this was a mama who was abused, that she - she can't get a baby. And then for 10 years, after that there was a surprise, she gets a baby. So he was given a testimony: "If you have a problem, if you believe in God, God can do - anything to you, if you believe!" And then I said: "Me, I also - I can believe in God, to do me so many things in my life." ---
334	Q: So it was this message that God can help in problems?
335	A: Yeah - can make you strong, a strong Christian, yeah ----
336	Q: And at that time then you decided you want to accept Jesus?
337	A: Yeah. I was very very happy to be a Christian, to be born again.
338	Q: Now, at that time at the crusade -- no, we'll come to that later. And then since then, if we take this time now, since after the crusade, your husband also accepted Jesus, ah - may be that should be part of this one here. - Afterwards, since the crusade, since you became a believer in Jesus until now. -- Okay, so the last time then is since then, since you accepted Jesus. What would you say have you learned since then about Jesus?
339	A: I've learned many things, obey the Word, obey your neighbour, obey your friends --- be faithful in God, in church. -- And then we have a prayer on Thursdays in the afternoon, ah - mamas we meet, and then we have a mama of bishop, the wife of the pastor, she comes every Thursday, we have a meeting, she teaches us how to live in the house with your husband, how to live if you don't have a husband, how to live, how to be clean, how to be faithful. Things like that. So makes me very happy to be a Christian. If somebody tells me now, "I want you to be backslide," I can't.
340	Q: You can't.
341	A: Yeah. Because now I am in God and really happy, I enjoy the Word of God, and then mama of pastor really is a friend to me. Sometimes she comes, and then it can be: "My daughter, come to share with you a word of God." She taught me, she said to me: "You know, if you have - " When I was with a problem, when my husband died, I really liked mama of pastor very so much. Because when I tell them, my husband has passed away, really she was a very good mother to me. You know, my mum died away, my father, but I see that the pastor's wife and her husband is my mum, is my dad. So I was very happy. Somebody cannot sense that I didn't have mother, I didn't have father. Pastor C. was like my father, his wife was like my mother. So me, I am just comfortable. My mum passed away. If somebody asked me: "Where is your dad?" My dad is here. "Where is your mum?" My mum is here. So I am happy because I am sharing with them a word. If I have a problem, whatever, I come, I say: "Pastor, come to greet you, mama has come to greet you, I have come to help you." So I'm feeling grateful with them, because they really make me happy in Christ.
342	Q: Yeah. Very good. -- Now, G. (her name), I have here a list with some different sentences and statements. And I wanted to see whether or not this was true in your story. Now, with some people this happens, with others it doesn't happen. So this does not mean that one is better than the other.
343	A: Yeah.
344	Q: I just want to find out what was happening in your life. At this time, when you grew up as a Muslim and you were not in touch with Christians and Christianity, was there a time when you were not interested in the Christian faith? Was there such a time when you did not have an interest what the Christians did?
345	A: Mhm - I was ah - I was just there, because my parents were very - they did me do very bad things.

	When you tell them: "Mama, if I go to <i>madrassa</i> , you know teacher is telling this and this," they start telling me that "You are a rude child, you are rude person, you don't want to understand what the teacher is teaching you." Things like that. So they were - especially father, was very rude, very rough to me, tell me: "You don't want to go <i>madrassa</i> !" Things like that. So I was very - not happy.
346	Q: So, were you interested in the Christian faith at that time? Or you didn't think?
347	A: I didn't.
348	Q: Okay, so there was a time when you were not interested in the Christian faith. Mhm. At that time, when you grew up as a Muslim girl, did you have wrong ideas about the Christians.?They worship three Gods, they are not good?
349	A: Yeah, mama was just telling me that Christian people are very bad people, things they are not good, they have mashaytanies (evil spirits), things like that.
350	Q: Okay, that was there. -:- Now at the time when you get in contact with the Christians and went to this church - ah - this invitation came by a Christian neighbour?
351	A: Yeah.
352	Q: And then as you got to the church, it was also the contact with the Christians that made you open for Christianity?
353	A: Yeah. -:-
354	Q: That time, did you already understand and realize that Jesus is more than a prophet?
355	A: Yeah.
356	Q: Already there when you went the first time to church?
357	A: Yeah yeah yeah. They teach, because that day when I go there, it was a seminar of one day, so they teach many things, yeah. -:-
358	Q: Did you start reading the Bible at that time?
359	A: Yeah, when we go back, if you have a radio you see Jesus is Lord. They are teaching people, you see, they are saying ah - look, read a verse, look chapter mhm - so I tell my neighbour: "Please, if you have a Bible, help me." And then I go through, I remember what we were taught in the church. I say - I can -
360	Q: You started reading the Bible?
361	A: Yeah yeah yeah.
362	Q: And did you understand some of the - teachings about the Gospel?
363	A: Yeah, because sometimes we are sharing with my neighbour, if I didn't know anything I just ask: "Tell me - what about this?" Then she tells me: "It's like this, like this." And then we just continue like that. -:-
364	Q: Then as you accepted Jesus on that - during that crusade, did you experience joy as a new believer?
365	A: Yeah.
366	Q: You were happy in your heart?
367	A: Yeah.
368	Q: Ah, when the pastor then prayed with you, did you also have an understanding of sin and the need for forgiveness?
369	A: Yeah.
370	Q: And you repented from you sins?
371	A: Yeah, yeah. -:-
372	Q: Did you express that you believe now in Jesus?
373	A: Yeah, I believe.
374	Q: At that time at the crusade there?
375	A: Yeah, yeah, I believe. -:-
376	Q: Then in the time since you believe in Jesus, or afterwards then, did you think about this ah - decision in a way that you said, that you asked yourself, why did I do that?
377	A: No.
378	Q: You didn't?
379	A: No.
380	Q: Did you have any doubts, ever?
381	A: No.
382	Q: I know that was wrong, you never had that?
383	A: No. -:-
384	Q: Are you also involved in God's work, being involved in some activities after church?
385	A: Yeah.
386	Q: What are you doing?
387	A: Yeah, in church I normally sing, ah -
388	Q: In the choir?
389	A: Yeah, in praise team.
390	Q: Mhm, very good. Now, when did you think of yourself, now I am following Jesus? When, what time

	was that?
391	A: Was the year 2006.
392	Q: That was at the crusade?
393	A: Yeah. When I decided - I decided forever.
394	Q: Yeah. -- Here I have another list. This is the last page already, so we are almost through! We are doing very well, yeah!
395	A: Yeah.
396	Q: This is another list, I have some things written down here and I would like to find out --- did any of these help you to accept Jesus? For instance, it says here, reading the Bible. Did that help you to accept Jesus, to come to Jesus?
397	A: Yeah, yeah.
398	Q: Now, I have three possibilities. I can say it helped some, or it helped much, or it helped not at all.
399	A: Much.
400	Q: So reading the Bible you would say much?
401	A: Yeah.
402	Q: What about reading Christian literature in general. (He explains the question and emphasizes that this refers to the time before her conversion.) Did you read Christian books, or?
403	A: When we were in school, the teacher was teaching us theory, so you know there is some verses when - there is some verses, you see, when she is coming in class she tell you, you are to read verses, it was a chorus. If she comes in class, tell you so and so, stand up! Yesterday I taught you Luke verse chapter 6. And then stand and read for us, not looking in the book, you cram. So we were cramming like that. So if she come, so and so, stand up! And then you start reading. So we were doing that in school in CRE.
404	Q: And would you say that this has helped you to come closer to Jesus, or at that time it did not help?
405	A: Yeah, it is.
406	Q: May be some, or?
407	A: Yeah.
408	Q: Some. Mhm. What about Christian television or films? Did you watch any programs on television or, before you accepted Jesus?
409	A: Once. I was seeing, if I go to friends, they put tapes of Jesus. You see, when I went to my sister in Nairobi, most of TVs are showing pastors, H. (a lady pastor), whatever. So my sister was a Christian, so if you put dirty things, she tells you, no no no! I want Jesus! So you put tapes of - like pastors, crusades, somewhere, they buy the (). So when we go there she tells you, put that tape.
410	Q: Now, did that help you in getting to know Jesus better? Or for your conversion, would you say that had already made an impact?
411	A: Not really.
412	Q: So not at all, or some?
413	A: Some. :-
414	Q: What about radio, Christian radio programmes?
415	A: Ah, Christians radio was when we were in school, CRE teacher in CRE telling us, I stay for CRE, we want to listen to radio teachers. So we normally - and then after that you can take advantage to that word.
416	Q: And did that help somehow, that you -?
417	A: Yeah.
418	Q: Also some?
419	A: Mhm. :-
420	Q: There are still a few other things I want to ask, if this had helped in any way for your decision for Christ. The life-style of Christians, that you looked at them and said, they are living good lives! Did that influence you? Help you?
421	A: Yes.
422	Q: Some or much?
423	A: Much. :-
424	Q: Were you ever healed from a disease and that -
425	A: Mhm?
426	Q: Were you healed because someone prayed for you, and then that brought you closer to Jesus?
427	A: When I was ah - decided to be a Christian.
428	Q: At the crusade?
429	A: Yeah.
430	Q: They prayed for you when you had that back problem?
431	A: Yeah, yeah.
432	Q: So did that help a lot or much or some?
433	A: Mhm?



434	Q: Did that help, did this help some or much?
435	A: Much. :-
436	Q: Did you ever observe the miracles of God, the power of God?
437	A: When I received Jesus, not by that time.
438	Q: Afterwards then?
439	A: Yeah.
440	Q: Were you dissatisfied with Islam and therefore you were searching for Jesus?
441	A: Not.
442	Q: But you did not practice Islam?
443	A: Yeah.
444	Q: So in Islam you had not found any help -
445	A: Yeah.
446	Q: - and therefore you went to Jesus?
447	A: Yeah.
448	Q: If we can say that - this not being happy with Islam pushed you to Jesus?
449	A: Yeah.
450	Q: Did it help a lot or a little bit?
451	A: Not really.
452	Q: Not really? May be some?
453	A: Mhm.
454	Q: I think when you were sharing, you were sharing something that, Muslims couldn't help you, and you were not happy with Islam.
455	A: Yeah.
456	Q: So you were looking for something else and you felt it should be Christianity.
457	A: Yeah.
458	Q: Somehow, this not being happy with Islam, didn't it push you to Christ?
459	A: Not, not.
460	Q: No. Now we are coming pretty much to the end. Two more questions, then we are finished. Is there a difference now how you look at God? Before as a Muslim and now as a Christian?
461	A: A big difference.
462	Q: Can you explain it a bit?
463	A: Ah, when I was in Muslim I was not happy. I was not enjoying my life and then when I come to be saved in Jesus Christ I am so happy. ---
464	Q: Okay. Now what about your understanding of God? May be if we say: Before as a Muslim, God for me was - how would you continue? And then if we say: Now as a Christian, God for me is - can you complete the sentence?
465	A: Good!
466	Q: As a Christian, God for me is good?
467	A: Yeah.
468	Q: And as a Muslim, God for me was?
469	A: Bad!
470	Q: Bad. You experienced God as bad?
471	A: Yeah, in Muslim. In Christian is good.
472	Q: Yeah. --- May be you can also answer this. When you were a Muslim and you were thinking, when you thought about God, what came to your mind?
473	A: When I was in Muslim I was not happy, and then when I come in Christian I am really happy.
474	Q: Okay. Now when you were a Muslim you were not happy.
475	A: Yeah.
476	Q: When you were thinking of God, what did you think? What was so difficult about this God?
477	A: Nothing.
478	Q: Were you afraid of him or?
479	A: No.
480	Q: As a Muslim?
481	A: As a Muslim I was afraid. Yeah.
482	Q: You were afraid. So when you thought of God, you were afraid?
483	A: Yeah.
484	Q: Why were you afraid? (She laughs.) Because of the punishment he brings, or?
485	A: Yeah.
486	Q: And now, when you now think of God, what comes to your mind?
487	A: I am really happy.

488	Q: Now the last question is, in this journey towards Christ, what would you say was God's work?
489	A: Pardon?
490	Q: When you came to know Jesus, what did God do?
491	A: Healed me.
492	Q: Anything else?
493	A: He blessed me. ---
494	Q: Mhm. And what did other Christians do?
495	A: They prayed for me, and then they advised me ah - to pray and to believe in God, --- and then they tell me, if you believe in God, everything will be all right.
496	Q: Mhm. And before that even, they preached, yeah?
497	A: Yeah, yeah.
498	Q: At the crusade and even that first time in church, they preached.
499	A: Yeah.
500	Q: And explained the gospel?
501	A: Yeah.
502	Q: Hah! We are finished!
503	A: Thank you.
504	Q: G. (her name), thank you very much!
505	A: Thank you so much.
506	Q: We will stop here.