

AFRICA INTERNATIONAL UNIVERSITY

DISCIPLESHIP TRAINING AND ITS EFFECTS ON REFUGEE CHURCH  
MEMBERS IN SELECTED PRESBYTERIAN CHURCHES OF  
SOUTH SUDANESE IN KENYA

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July, 2017

**Student's Declaration**

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I declare that this is my original work and has not been submitted to any other College  
or University for academic credit

The views presented herein are not necessarily those of Africa International  
University or the Examiners

(Signed): \_\_\_\_\_  
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## **ABSTRACT**

This study investigated discipleship training and its effects on refugee church members in selected Presbyterian Churches of South Sudanese in Kenya. It sought to establish whether or not discipleship training has impacted refugee church members. Before the start of the study, it was realized that civil war in South Sudan led thousands of casualties who fled their home country to refugee camps in Kenya, Uganda and the neighbouring countries. Most of these refugees became traumatized by the impact of war. There was need to disciple them to heal from trauma. The study therefore investigated how discipleship training has impacted refugee church members.

The study was conducted as a case study design. Data was collected using interview method from a sample of twenty refugees in selected Presbyterian churches of South Sudanese in Kenya.

The study found out that discipleship training is a key factor in the growth of the refugee church members. The training positively impacted the lives of refugee church members to the extent that they become responsible in the church. The training was also an avenue for leadership development. Majority of the refugee church members were new young believers who were in need of basic Bible training. Inadequate counselling sessions became a big issue because the refugees needed a lot of counselling sessions to heal their wounds and be empowered to live a balanced life. Leadership training was also inadequately done in most of the churches yet leadership development is very critical to the development of the refugee church members. Discipleship training takes a long process. For one to implement the biblical leadership principles during the training session there is need for prayer, patience, godly love, individual personal attention as well as the example of the disciple for discipleship to bring about positive results.

The researcher concluded that refugee church members' discipleship training is very important and cannot be ignored while suggesting four points of effective discipleship training; developing discipleship training materials, contextualizing discipleship programs to the refugee situation, discipleship training should develop lay leaders and discipleship training should be taught as a required course in Christian Education. Based on this study, the researcher recommends the need of the church to rectify the situations that need attention in the area of discipleship training.

## **DEDICATION**

Indeed, it is an honour to dedicate this thesis to God Almighty the maker of all things in heaven and on earth. I dedicate this work to my loving late parents, my late brother and my two sisters. Above all with profound gratitude I personally dedicate this thesis to Simon Barnett who has educated me right from Higher Diploma level to where I have reached. He supported me financially during the entire period of my studies.

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Talking about discipleship training and servant-hood, there is no one who has made such impact and left a lasting impression in my heart like my late Father, Mr. Owar Odolla, a man who dedicated his life to the service of his wife and his children and the people around him. He taught me that forgiveness triumphs over revenge; he taught me discipline, dignity and integrity, to love my enemies, to respect

myself and humanity across the globe and to live within my means. He taught me to be obedient to any human being and walk with anybody around me.

His brother was killed in cold blood while in his young age and he suffered many injustices in the hands of those who should have protected him. He spent the rest of his time during the war moving from one place to another which made him quit the job he was doing. Despite all this, Mr. Owar was able to forgive and embrace everybody, including the enemies, with total love. Although he has since gone home to be with his maker, his story and life inspired me as a little boy and continues to inspire me as an adult as well.

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## **CHAPTER ONE**

### **INTRODUCTION**

Throughout human history people have been driven from their homes by wars, unjust treatment, earthquakes, and hurricanes and as a result, they become refugees in other countries. The reality of forced migration is not new, nor is awareness of the suffering of the displaced a recent discovery. Sudan has been experiencing war and conflicts which recently has resulted into breakup of the country into two: Sudan in the North and South Sudan. With civil wars going on in the south, many people are displaced and forced to run into neighbouring countries. Kenya is one of those countries offering refuge for South Sudanese in camps. These immigrants are humans in need of discipleship, worship and other humanitarian services. Thus, discipleship is one way that a community of believers can extend to them in order to make them recover and function properly in the society. “There is need to protect and assist the growing number of persons who have been forced from their homes. Further refugees need to know their human rights including right to worship” (Hollenbach 2010, 16).

Nonetheless, discipleship is basically about mentorship that is geared towards ensuring continuity of leadership in any given community. It is all about making people to be responsible followers of Christ. As seen in Mathew 28:19-20, it is about disciples making other disciples in a manner to evangelize to the world. Why then discipleship for South Sudanese refugees in Kenya? Kenya is a hub of refugees from South Sudan and Somalia. In most cases, refugees have long been considered in need of material help and they have been neglected in terms of discipleship.

Part of the reason is that, in most cases, the humanitarian agents tasked with managing the camps are non-religious affiliates. Some of refugees are Christians while others are non-Christian. In some cases some people convert from one religion to another. However, South Sudanese, unlike refugees from Somalia are predominantly Christian.

These issues cause trauma. Discipleship is useful in overcoming the effects of trauma such as lack of interest and hope in life. The Presbyterian Church of South Sudan is one church seeking to lead in efforts to reach the South Sudanese in Kenya. It is basically an initiative of South Sudanese believers, but this must not be left for them alone. There is need to bring others on board in this initiative for greater transformation. This should be owned by all believers. This research is an assessment of discipleship training strategies being applied in the selected Presbyterian Churches of South Sudanese in Kenya. The research further investigated how the discipleship programs have helped people heal from the war trauma in the selected Presbyterian Churches. A further examination of other effects that the discipleship training has had on the refugee church members in the selected churches was done as well. Obed writes,

When believers are properly exposed to transformational discipleship, it will show in their spirituality of their lifestyles. They will progressively change to increasing and observable measures of Christ-likeness. This is what the church of the 20<sup>th</sup> century did not focus upon. But, it is what the 21<sup>st</sup> century church needs to do, and very urgently too. (Obed 2013, 2)

### Background of the Study

Sudan, until 2011, was the largest country in Africa. It was under joint British and Egyptian rule between 1899 and 1955. The country achieved independence from its British and Egyptian colonial administrators on January 1, 1956. This was after a

three-year transitional period following the 1953 Anglo-Egyptian Agreement. However, since independence, Sudan has had multiple civil wars in the Southern Sudan part (1955-1972 and 1983-2005), and in the Nuba Mountains, Blue Nile, North Eastern regions and very recently in Darfur. War-ravaged Southern Sudan is perhaps one of the few most underdeveloped places in Africa. Successive governments in Khartoum have not only resisted to empower and develop Sudan's South, but also often sought brute military means to suppress the South's quest for greater political participation and increased access to the nation's resources.

Civil war continued with many casualties from the South and thousands fleeing their homes to refugee camps in Kenya and Uganda among other countries. In 2002, however reluctantly, the government of President Omar Al-Bashir signed a ceasefire agreement with the Sudan People Movement/Army (SPLM/A). This initiated a ray of hope for peaceful Southern Sudan. On January 09, 2005, in Naivasha, Kenya, the National Congress Party, led by the government of Sudan and the Sudan People Movement/ Army (SPLM/A) signed the Comprehensive Peace Agreement (CPA), which ended the over 20-years war. From 1983 until 2005, the war in Southern Sudan, Nuba Mountains and Blue Nile left more than two million people dead and drove over 4.5 million civilians from their homes. Kenya has served as a first home for many Sudanese and there are a number of them within Nairobi and in the refugee camps in Daadab and Kakuma which has a population of 200,000 people (UNHCR 2016).

Churches have a wide range of opportunities to be involved in developing a discipleship leadership training strategy which is all inclusive. While many people have come to faith in Christ, the quality of discipleship training has been limited and the holistic implications of the gospel have not been fully realized in many South

Sudanese Presbyterian Churches in Kenya. The potential for the Churches to fully engage in holistic discipleship and community training has not been fully realized. The low educational level of pastors reduces the effectiveness of local congregations to engage in agendas of transformation and holistic discipleship training and leadership. Providing quality and relevant training for these pastors poses a serious challenge. It is therefore important for the churches to equip the lay preachers/leaders at the grass-root level to be actively involved in their congregations. This involves enhancing the access of biblical education that brings biblical education and training nearer. Further, this involves equipping them with the necessary biblical knowledge and skills, so that they can become informed and effective teachers and preachers of the word of God in their local congregations and to the society.

Despite the fervent effort of the church to influence the thinking and behaviour of their congregants, the lives of believers are largely indistinguishable from non-believers. The incongruence, between the message of the church and the conduct of Christians is symptomatic of a major failure of the church to make disciples. Hence, the impetus for the current study is rooted in the words of Christ to His Church, “go and make disciples” (Matt. 28:19, NIV). Additionally, Jesus instructed His disciples that they were the salt of the earth and the light of the world (Matt. 5:13-14). Interestingly, this incredible declaration came on the heels of Jesus’ enunciation of the Beatitudes in the Sermon on the Mount (Matt 5:3-12). This research was an assessment of discipleship training strategies being applied in the selected Presbyterian Churches of South Sudanese in Kenya. The research further investigated how the discipleship programs have helped people heal from the war trauma in the Kiambu’s Presbyterian Churches. A further examination of the effectiveness that the

discipleship training has had on the refugee church members in the selected churches was done as well.

### Problem Statement

This study examined South Sudanese spiritual experiences from the discipleship training of the Presbyterian Church in refugee camps. The concern of this study was to examine how best discipleship to the South Sudanese refugees in Kenya was being done by the Presbyterian Churches. For a long time, many refugees have come to Kenya and as such a lot of humanitarian aid is offered but rarely do we see discipleship. The Presbyterian Church in Kenya where most of the refugees have been absorbed, is believed to have discipled most of them. There are several discipleship trainings being carried out and the strategies are believed to have a long lasting effect on the lives of the refugees. However, these effects are not known. This study therefore, sought to explore discipleship training and its effect on refugee church members within the context of selected Presbyterian Churches of South Sudanese in Kenya.

### Purpose of the Study

The purpose of the study was to examine discipleship efforts toward the South Sudanese refugees in Kenya-particularly those in refugee camps; and its impact on their spiritual and emotional wellbeing. It sought to underscore that sometimes the bad experiences which lead people to flee to be refugees can be used to foster discipleship programs. Sometimes such avenues are good for outreach and evangelism which essentially forms the basis for discipleship.



## Research Questions

The following research questions guided the study:

1. What are the discipleship training strategies of refugees in selected Presbyterian Churches of South Sudanese in Kenya?
2. What effects has discipleship training had on refugee church members in selected Presbyterian Churches of South Sudanese in Kenya?
3. How can the church improve discipleship program among refugees in selected Presbyterian Churches of South Sudanese?

## Underlying Assumptions

In this study, it was assumed that some experiences of refugees in Kenya are stepping stones for discipleship. In research, “objectives that are based on the correct assumptions lead to the right actions” (Mugenda 2008, 141-142). Currently, we are living in the postmodern times where individualism has taken root and as such many communities of believers are not bonded strongly as it used to be long time ago (Gibbs, Eddie and Bolger 2005 ). It is even much worse for refugees because they do not know people and are also not known when they first arrive in a strange country. It is further assumed that:

1. Discipleship Training in the selected Presbyterian Churches of South Sudanese is characterized by Biblical principles on servant leadership.
2. Discipleship Training has significant implication leadership development among refugee church members in selected Presbyterian Churches in South Sudanese in Kenya.
3. Discipleship Training strategies have a significant effect on refugees in the selected Presbyterian Churches of South Sudanese in Kenya.

### Significance of the Study

This study will be a significant endeavour to the church to practice the Great Commission of discipling people. The study will be beneficial to Christian educators to engage in discipleship training through biblical education so that people are informed and transformed. This study will be helpful to the refugees to recover and be confident in the society. This research will educate refugees to know their human rights which include the right to worship. Moreover, this research provides recommendation on how to develop relevant training resources that are accessible, affordable, handy and easy to apply.

### Conceptual Framework

The conceptual framework in this study identifies research variables and clarifies relationships between the independent variables and how they influence the dependent variable. Such a framework is closely related to the research questions and the research designs (Punch 2005). It creates a symbolic image to represent an abstract idea and therefore creates clarity and understanding of phenomena being studied (Creswell and Clark 2011). As indicated in figure 1.1, there are four independent variables which include training strategies, church membership, biblical principles and demographic characteristics of refugees. The dependent variable is the effects of discipleship training of refugees. Figure 1.1 shows the conceptual framework.

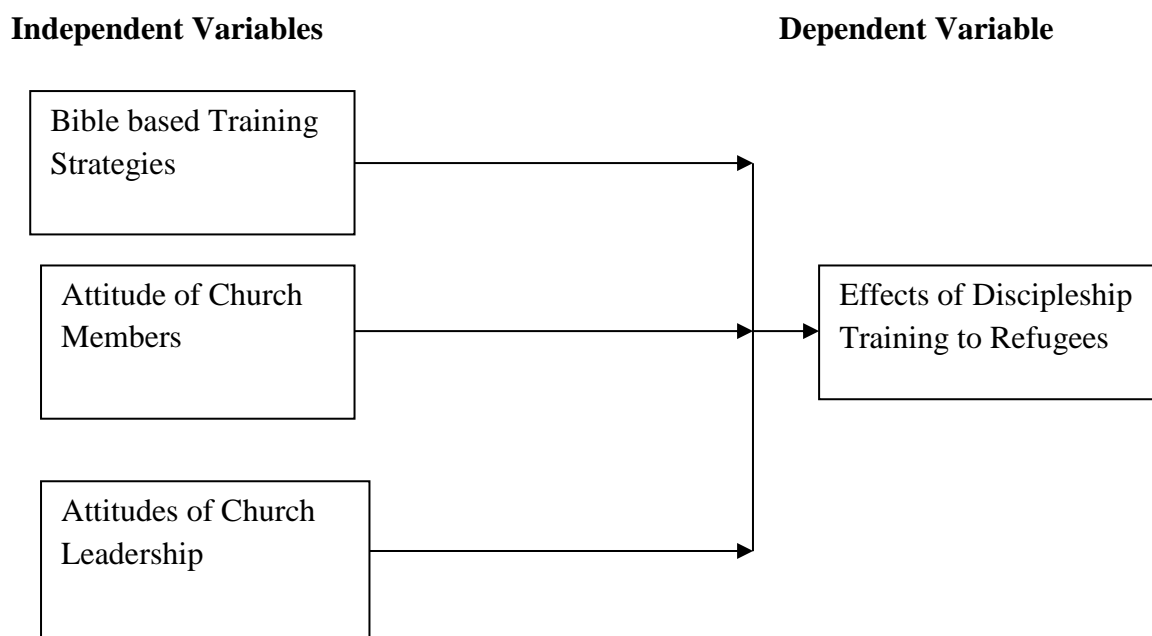


Figure 1.1 Conceptual Framework

Source (Researcher 2016).

#### Limitations and Delimitations

This study focused on South Sudanese refugees living in Kenya. It mainly concentrated on collecting data from those who are living in the camps or have ever lived in the camp, even though the scope of South Sudanese refugees living in Kenya is much wider. The study was delimited itself to 20 respondents in 2 churches as a sample. A major limitation cured was that those who have ever lived in the camps were not easy to be located in the same region and tracking them was not an easy task. Owing to the fact that these were war victims, most of them were still living in fear, this limited the study while collecting the data through interview because most of them were not willing to open up to someone they have not had a rapport with.

#### Definition of Terms

**Conversion:** The process by which one becomes a Christian (Happel and Walter 1986). In this study, conversion is taken as the first step towards discipleship.

**Discipleship:** According to Arboleda (1991), discipleship is a process of ensuring those who got born again can grow while following Jesus Christ. In this work, discipleship is taken to mean a deeper commitment born out of knowledge to follow and obey Jesus Christ.

**Disciple:** A committed follower of Jesus (Hull 2014).

**Refugees:** This refers to immigrants in another country which is not their own (Eduardo 1991).

## **CHAPTER TWO**

### **LITERATURE REVIEW**

This chapter reviews, and provides relevant information about the problem under study obtained from relevant scholarly literature. It explores the state of discipleship in refugee camps and the obstacles to discipleship before focusing on how Bible based training strategies, attitude of church members and attitude of church leadership affects discipleship training of refugees.

#### **The Need for Discipleship Training in Refugee Camps**

There are currently around 14 million refugees in the world and roughly three million in Africa alone (U.S. Committee for Refugees and Immigrants 2009, 32-33), while Kenya hosts nearly 600,000 refugees in camps along Sudanese and Somali borders (HACP 2015). According to the UN Convention on the Status of Refugees of 1951 a refugee is defined as “any person who, owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his/her nationality and is unable, or owing to such fear, is unwilling to avail himself/herself of the protection of that country” (Marete 2011, 7). While the Organization of Africa Unity explains the specific problems of a refugee in Africa;

The term “refugee” shall also apply to every person who, owing to external aggression, occupation, foreign domination or events seriously disturbing public order in either part or the whole of his country of origin or nationality, is compelled to leave his place of habitual residence in order to seek refuge in another place outside his country of origin or nationality. (OAU 1969, 2)

Due to political turmoil, civil wars, droughts and famines, the Horn of Africa has remained a major producer of refugees in Africa and in the world (Marete 2011, 26). Pittaway and Muli (2009) state that one of the country's most affected by this mass movement of people is Kenya because of its proximity to many of these countries in conflict.

Over 47,000 refugees are said to have arrived in Kakuma camp since conflict broke out in South Sudan in 2013 bringing the camp's population to well over 180,000. Kakuma is located in Turkana County in the north-western part of Kenya around 95 kilometres from the South Sudanese border (Forced Migration Review 2011, 11). The camp is said to have been designed for 125,000 and so this influx has caused overcrowding and water scarcity. In retrospect there are many other social aspects affected with such numbers. This includes overdependence on food aid, protection threats and accessibility to social amenities. According to Grindheim, "The conditions and scarce resources of the area make sustaining livelihoods very challenging for the people living in Kakuma" (2013, 25). It is well documented that refugees have been exposed to a high number of traumatic events and that "refugees who have fled from war regions often report a number of extremely stressful experiences such as physical and psychological torture, shelling, sexual violence, and other atrocities" (Neuner et al. 2004, 579). Due to the high number of people affected and the seriousness of the problem, there is need for the church to respond through discipleship training. Dadaab camps are approximately 500 kilometres away from Kenya's capital Nairobi. The journey to the camps is both dusty and dangerous – especially the 100 kilometres stretch from Garrisa to Dadaab camps, just a few kilometres from the Kenya-Somali border. Due to insecurity in the region, travellers are advised to travel in convoys or with military escorts (Horst 2001).

In essence, refugee camps in Kenya are in somehow pathetic state which the church must come to acknowledgement. It includes creating outreach programs, humanitarian efforts and chaplaincy. These cannot happen in isolation of discipleship. The believers in the refugee camps must be trained about discipleship and those doing discipleship must also seek to recruit more disciples. According to Marete, “refugees live in mud huts with floors of dirt and roofing made of old iron sheets or sacks provided by UNHCR. Other makeshift shelters are made from paper bags or simply from tree branches and leaves” (2011, 27). Siyat narrates the condition of refugees as follows, “Washrooms are also made of sticks and worn out sacks hanging on the makeshifts, often making visible whoever is inside. This is very embarrassing for the refugees, many of them from cultures that consider bodily-related functions very private. Thus, the camp habitation creates loss of dignity as refugees forego an integral part of their religious and cultural obligations” (Siyat 2008, 17). According to Farwell (2004), many refugees place a high value on education. This means that there is hope for a better future for the refugees. Marete claim that, “This hope and stress on education is particularly strong for younger refugees (and for some older refugees, in the hope for their children)” (2011, 48). In a research done by Goodman, one of refugees stated that, “My hope is that since I will study I will have a good future... If I get my education I will be somebody” (Goodman 2004, 1191).

According to Carrol “Christians have long been concerned about refugee rights and immigration, the needs of asylum seekers, aggressive nationalism, xenophobia, and more” (Carrol 2008, 15). Yet according to Reed, “The majority of reflections in this area tend to be doctrinally selective and limited; we talk freely about personhood in the image of God and the biblical imperative to hospitality but not so freely about the ethics of peoples, nations, or territorial borders” (Reed 2010,

60). Reed is for the idea that that refugees should be trained about ethics that concerns them and this can only be done through discipleship training.

The two major refugee camps in Kenya are Kakuma and Daadab. The camps fall under the jurisdiction of the Government of Kenya and the Department of Refugee Affairs. Since the adoption of the Kenya Refugee Act in 2007, a Camp Manager was appointed to oversee camp affairs and liaison with humanitarian agencies. Due to unforeseen challenges, the camp faces several obstacles emanating from the environment, economy and daily existence.

### The Environment

Kakuma, which has a lot of South Sudanese refugees, is located in the semi-arid desert environment. The area has always been full of problems: dust storms, high temperatures, poisonous spiders, snakes, and scorpions, outbreaks of malaria, cholera, and other hardships. The average daytime temperature is 40 degrees Celsius, or 104 degrees Fahrenheit. Most missionaries who do discipleship are likely to encounter culture shock and hence it is an obstacle. In any case, if someone is sent into this area, they are mostly likely to give up or get sick. Such environment therefore possesses a great challenge to discipleship trainers from outside.

Additionally, there are economic problems. Due to their legal situation and local environmental conditions, refugees are largely unable to support themselves with income-generating activities. The semi-arid climate of Kakuma is ill-suited to agriculture, while restrictions on employment deter refugee job-seeking. Those who work with NGO's receive a small incentive payment for their work, but incentive staffs represent only a fraction of the refugee population. Arafat Jamal asserts from his evaluation of Kakuma camp that "anyone confined to a place like Kakuma is rendered automatically dependent on some form of hand-out" (Jamal 2000, 23).



Furthermore, their daily existence is a problem. The camp is a “small city” of thatched roof huts, tents, and mud abodes. Living inside the camp is equally prison and exile. Once admitted, refugees do not have freedom to move about the country but are required to obtain Movement Passes from the UNHCR and Kenyan Government. “Essentially, the refugees are confined to the Kakuma camp area: they are not allowed to move freely outside of it, and they may not seek education or employment outside of it” (Elliott 2012, 7-8). Inside this small city at the edge of the desert, children age into adulthood and hope fades to resignation. To be quite frank, it is more or less a kind of hostage life for many refugees. The issue of minors, who sometimes arrive unaccompanied, becomes difficult to caregivers and humanitarian agencies to adequately offer services to them, as well as to the mature people.

### Bible Based Discipleship Training Strategies

Having reviewed the critical conditions of refugees in the camps, there is a critical need for a specified program for training of refugees in discipleship principles and practices that would help them to cope in their difficulties. The rapid growth in number of the refugees in church today should stimulate the church to look seriously at a discipleship training strategy which would address the refugee issues.

Our best model for true discipleship remains Jesus Christ. We can learn from his life, his teachings and his words. Jesus disciplined people by immersing himself in their contexts. He became a friend and therefore they walked together as he disciplined them. The Bible says that Jesus was a friend of Lazarus and used to visit their home in Bethany (John 11:1). Even before he resurrected Lazarus, we see the instance when he visited the family and praised Mary for listening to his teachings instead of Martha who was busy serving. This shows that Jesus was doing the work of teaching and

discipleship in the house of Lazarus and his sisters. Other times he disciplined people on the Mount of Olives, the temple, in a boat and so on. Apart from his lifestyle, Jesus left us an important directive in Matt 28:19-20 (NIV): “Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit...” So really we have no choice about whether to disciple refugees or not. Jesus was clear in giving the Great Commission. He commanded us to make disciples, but He did not tell us how to do it. In the book *The Dynamics of Discipleship Training* by Gary Kuhne, the author expresses that Matthew 28:18-20 is not really a passage to be used for evangelism, but for discipleship training. He argues that, “The command to evangelize is nowhere given. Yet evangelism is the usual emphasis derived from this passage” (Kuhne 1978, 12). Kuhne defines a disciple as, “a Christian who is growing in conformity to Christ, is achieving fruit in evangelism, and is working in follow-up to conserve his fruit” (1978, 13).

According to Criscoe, “Paradigms or models for discipleship training have changed through the years. Many approaches are in use. It is proper to change approaches as needs change” (1992, 32). It is true that Jesus did not give us the prescribed way to disciple people. In this regard, Criscoe argues that, “Churches should change their approaches to meet their needs. Two dangers confront the church. One danger is that we might change the message; the second is that we might fail to change the methods” (1992, 32). Criscoe argues that, “Discipleship Training encompasses member training, new member training, and leader training” (1992, 32). Criscoe further quotes from the work of Marian Seward who has listed some of the innovative discipleship training strategies used by churches around the world;

Courses such as Master Life and other LIFE courses produced by the Sunday School Board allow churches to schedule in-depth studies for their people. Support groups are growing in popularity. Groups are formed around such subjects as chemical dependency, co-dependency, sexual abuse, depression,

divorce, and grief. Retreats, seminars, and workshops are regularly scheduled by many churches. Some churches set up small family groups, or four adult couples, to have a meal in their homes on a monthly basis and use the time to discuss subjects in the discipleship area. Some churches are setting up networks with Christians and non-Christians through computer modems. Communication deals with a wide variety of issues, including business ethics and family problems. (Criscoe 1992, 32)

Criscoe further argues that, “Church leader training modules include individual study, preparation weeks, retreats, Church Study Course, and on-the-job training” (1992, 32). Criscoe enumerates four characteristics of churches with creative approaches to discipleship training as follows;

1. Accepting responsibility—Churches that are serious about discipleship training recognize their responsibility for equipping believers and helping them discover and use their gifts and grow toward Christian maturity. Discipleship training is not optional because the Great Commission is not optional. Churches effectively doing discipleship training do not have as their priority maintaining a denominational program. Rather, they have a program because their priority is equipping believers. Discovering needs—Churches with innovative programs begin with the needs of their members.
2. Offering a variety of programming—Innovative churches use many different approaches. A variety of courses and scheduling is offered to meet the needs of the people.
3. Training leadership—Churches with innovative approaches to discipleship training do not just go out and find capable leaders—they train and develop the leaders they need. Leadership is a key in effective programs. Trained laypersons are the backbone of innovative approaches. (Criscoe 1992, 35-36)

Gaines S. Dobbins (quoted from Coleman) gives a clear distinction between teaching and training;

Training is a form of teaching. The two activities have distinctive, but they are correlative. To teach is to inform, to instruct, to guide, to explain what to do and why. To train is to direct growth, to develop skills, to discipline, to cause to learn by doing, and to put theory into practice. Like faith and works, teaching is incomplete without training. (Coleman 1991, 25)

Coleman expresses that, “teaching is for those who want to know; training is for those who want to do. Teaching can help Christians learn why they should

participate in the life and mission of the church; training equips them for participation” (1991, 25). According to Krallmann, discipleship training with specific reference to leadership skills seems to be the single most crucial issue in spreading the gospel to the ends of the earth (Krallmann 1992, 13). McWilliams refers to seven steps in a discipleship training program which is aimed at holistic training and preparation for a Christian to become and stay involved in God’s plan for the world. It includes the following:

1. Conversion
2. Enlightenment and guidance
3. Ministry training and encouragement
4. Leadership development and character
5. Re-evaluation and separation
6. Participation and delegation
7. Exchanged life and worldwide vision. (McWilliams 1996, 15)

Harley confirms what McWilliams emphasized concerning discipleship training by arguing that spiritual development, character formation, ministry skills and practical ministry opportunities forms the foundation of any discipleship training programme (Harley 1995, 79-86).

How have people tried to disciple refugees in other parts of the world? In *Church Planting among Refugees in Perth, Australia*, Townend gives four ways in which this can be done. These include:

1. The leader must be prepared, go and visit the people
2. Understand the needs of the people
3. Differentiate between cultural groups
4. Be upfront about Jesus, the church and discipleship. (Townend 2011, 10)

This shows that as we do the work of God among refugees, we must have some strategies. The Bible says, “Be diligent to present yourself approved to God as a workman who does not need to be ashamed, accurately handling the word of truth” (2Tim 2:15-16 NASU). It is important to study and know what strategies to use when discipling refugees in Kenya and in other contexts.

Clearly, discipleship finds its basis on the word of God (Acts 1:9 and Matt 28:19-20: for example). The study will explore how biblical principles have been implemented in the course of discipleship. It is important to base our discipleship initiatives on God’s word. This is the only way that the refugees will start seeing God working in their lives as they are transformed for good. If we use the Bible in discipleship, the change will be radical and it will be permanent. The refugees will appreciate that God loves them and can work through the trauma of fleeing their home country. We know that in all things, God works together for the good of those who love him, who are called according to his purposes.

What does this mean? That God can change the lives of the disciplined refugees and they can stop seeing themselves as miserable people but as people that God can use to achieve his purpose on earth. For example, when the refugees go back to South Sudan, they can play a big role in preaching peace so that people stop fighting and start building the nation.

Ojalehto and Wang (2008) write about the situation of Liberian refugees in Ghana who were able to cope with life through Biblical principles. They set up church in the refugee camps, preached love and forgiveness and even helped the very poor among them with food to eat. They argue that sometimes refugee communities turn to spirituality to help the children. “Communities may deliberately cultivate children’s spirituality through teachings designed to help children meaningfully order their

experiences and preserve moral and emotional wholeness” (Ojalehto and Wang 2008, 134).

### Attitude of Church Leaders

Another factor that can affect the effectiveness of discipleship is the attitude of church leaders. If the church leaders have an attitude of transforming the world through God’s word, it can affect the intensity and their passion for discipleship. A good example of a church leader with a passionate attitude is Studdert Kennedy (1883-1929). Kennedy was a decorated frontline chaplain whose battlefield experiences in World War I transformed him into his generation's most eloquent defender of Christian pacifism. Amidst war, he maintained the faith afterwards and so transformed the world. This is not an easy task but it is what the Bible calls us to. Studdert Kennedy was known to be a tireless champion of the social gospel who wrote a dozen books, scores of articles, hundreds of poems, and preached countless sermons in both the UK and the US promoting economic justice. Studdert Kennedy's writing and preaching influenced an entire generation. “William Temple, Archbishop of Canterbury, described him as a true prophet. “Even though he's fallen into obscurity with the passage of years, Kennedy's message still inspires the likes of Desmond Tutu and Jürgen Moltmann” (Studdert 2014, iv). The attitude of church leaders is an important independent variable and this research explored how it affects the effectiveness of the discipleship among refugees.

### Attitude of Church Members

One of the key requirements to effective discipleship is that there must be willing people to carry the gospel. It becomes easier to disciple refugees when other

church members also participate instead of leaving all the work to the church leadership. For example, people who know the Bible well can volunteer to have discipleship classes with the refugees while the pastor can focus on preaching to those who are more mature in the faith.

The attitude of church members will be the right one if the pastor takes time to preach and teach the people about the importance of witnessing. Once people know that they have a personal duty, many will respond. “After all, it is God’s mission and we humans are only invited to support God’s great work” (Townend, n.d. 11).

In *Worship Resources in Response to the Refugee Crisis*, the Church of Scotland says:

When it comes to the refugee crisis, the Christian Church has no option. The example we are given time again is one set by a generous God who deals graciously with our flawed humanity in such a way that we who belong to the community of the Church are invited to share that same spirit of compassionate reaching out, recognising the stranger in need, offering hope and hospitality as we are able, recognising the humanity we share with them as the same humanity Jesus shared and conscious that in these desperate people we see nothing less than the face of Christ, crucified and risen, the Christ who invites us to join him round the table where death and all that is life-denying and degrading is transformed by new life in the offer of hope, friendship and a home, a community where all are welcome and no-one is denied. (Church of Scotland 2015, 12)

Hollenbach (2010) insists that there is need to protect and assist the growing number of persons who have been forced from their homes. One way of assisting them is to disciple them so that they also grow spiritually, “for man shall not live on bread alone but by every word that proceeds from the mouth of the Lord” (Matthew 4:4 NIV).

#### Effects of the Discipleship Training

Discipleship training is expected to have impact on the trainees and the effects are at long last felt in the process of discipleship strategy implementation.

Discipleship is the only way the church becomes mature, “into a perfect, full-grown man” (Wood 1978, 59). Watson adds that Paul reminds us of the mighty inspiration of the Holy Spirit in making people mature in Christ (2001, 92-93). Discipleship is seeking to trust the Holy Spirit in obeying Christ’s Great Commission. This was the objective of the early disciples. Jesus ended His instructions in Matthew 28:20 with the words: “...and teaching them to obey everything I have commanded you.” Winter and Hawthorne confirm that the disciples were to train others to know and also to follow Jesus in the fullest way that He could be known (1999, 109). Life-obedience was also the objective of these early disciples. Winter and Hawthorne adds that, “Jesus was forming a community of life-giving joy under His Lordship” (1999, 109).

Harley describes the possible outcome of discipleship training by pointing out that the disciple will constantly learn new things. According to Harley these areas are, “Learning from experience, learning by doing, learning as a group activity, learning through social interaction, learning through independent research and through a modular approach (1995, 93-98). On the other hand Collinson argues that, “All disciples are part of a larger faith community and each person needs to contribute to this community their specific gifts and talents. Learning thus becomes mutual and collaborative” (2005, 241).

Servant attitude is a possible effect of discipleship. Yousaf argues that, “Christian leadership is learning to become a servant as Jesus did in John 13:14” (2006, 139). Another effect of discipleship training is to see each person created in God’s image irrespective of spiritual standard, religious background or culture. The Scriptures proclaim that there is no difference between persons (Galatians 3:28) for all are one in Christ. This was also the attitude of Christ. We read in the Scriptures that Jesus healed all people who were brought to Him without prejudice (Luke 4:40-41).



## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### Introduction

The purpose of this study was to to examine discipleship efforts towards the South Sudanese refugees in Kenya-particularly those in refugee camps; and its impact on their spiritual and emotional wellbeing. This chapter therefore seeks to shed light on the research methods that was used in this study. It includes research design, target population, sampling, data collection procedures, reliability and validity of instruments, data analysis procedures and ethical considerations.

#### Qualitative Research Paradigm

The purpose of qualitative research is to understand a particular social situation, event, role, group, or interaction (Locke, Spirduso and Silverman 2013). This study follows qualitative research paradigm in an attempt to explore discipleship training and its effects among the refugees of some selected Presbyterians in South Sudan Churches in Kenya. According to Miles and Huberman (1994), qualitative research is largely an investigative process where the researcher gradually makes sense of a social phenomenon by contrasting, comparing, replicating, cataloguing and classifying the object of the study. According to Hancock, Ockleford and Windridge

Qualitative research focuses on reports of experience or on data which cannot be adequately expressed numerically and tends to focus on how people or groups of people can have (somewhat) different ways of looking at reality (usually social or psychological reality). It studies behaviour in natural settings or uses people's accounts as data; usually no manipulation of variables.(2009,6)

## Research Design

Research design is said to be the overall plan for connecting the conceptual research problems to the achievable empirical research. This study utilized the case study research design. According to Creswell, “Case studies are a design of inquiry found in many fields, especially evaluation, in which the researcher develops an in depth analysis of a case, often a program, event, activity, process, or one or more individuals” (2015, 48). Discipleship training of refugees in camps has been a phenomenon that is worth studying as a case study.

## Entry

The researcher obtained a letter from the Dean of Graduate School office explaining the purpose of the research and confirming that the researcher is a student of Africa International University. The researcher then obtained a clearance letter from the pastor in charge of the two selected Presbyterian Churches i.e Kikuyu and Ruiru Presbyterian Church to interview the refugees in these churches. The researcher made sure that announcement was made to the selected participants in the selected churches by the church leadership in good time about the researcher’s intention to carry out the study.

## Target Population

According to Polit and Hungler, “The population of the study is aggregate of all the objects, subjects, or members that conform to a set of specification or criteria” (1999, 37), while according to Cox (2008), the target population defines those units for which the findings of the study are meant to generalize. This study examined population of refugees from two selected Presbyterian Churches which include;

Kikuyu Presbyterian Church and Ruiru Presbyterian Church. Each church had approximately fifty members. The researcher interviewed twenty sampled refugees from these selected churches who were eighteen years and above. This means that in each church, ten refugees were sampled for the interview.

### Sampling Frame

It is tedious to reach out to every member in the target population to get the relevant information and so it is necessary to do sampling of the target population. In each of the selected churches, the study utilized a random sampling of the key informants to capture four members of the pastoral team, three church members and three leaders in the church. This yielded a sample of ten adding up to 20 respondents in the entire study. This group made a perfect representation of refugees in selected Presbyterian Churches within Kiambu County.

### Sampling Procedure

The researcher used simple random sampling method to sample the targeted population. According to Nyandemo, “sampling is a procedure that provides equal opportunity of selection for each element in a population. A random sample may be chosen in a number of ways, depending on the size of the population, but a sampling frame which lists all the population elements is necessary for all elements to have a chance of inclusion” (2007, 77).

The researcher obtained names of the refugees from the church office secretary in one of the selected churches. The names of all the refugees were written on separate small pieces of paper. The papers were then folded and placed in a box. The box was thoroughly shaken to mix up the content. The researcher shook the box, picked a piece of paper and set it aside, shook it again and picked another, set it aside

until the tenth slip of paper. These ten slips with names of refugees formed the study's sample. The same procedure was used for the other selected churches to obtain the target population of twenty respondents.

### Research Instrument

This study utilized interview questions as a guide to collect the data from refugees in the two selected Presbyterian Churches of South Sudanese in Kenya. The interview question guide is attached in appendix B. Questions in section A were used to collect the demographic information of the respondents. Sections B, C, D and E were used to answer the three Research Questions (RQs). The first Research Question, "What are the discipleship training strategies of refugees in selected Presbyterian Churches of South Sudanese in Kenya?" was answered by questions in Section B, that is question 2, 3, 4, and 5, and Section C that is question 6 and 7. The second Research Question, "What effect has discipleship training has on refugee church members in selected Presbyterian Churches of South Sudanese in Kenya?" was answered by questions in Section C, question 8, and Section D that is question 9, 10 and 11.

The third Research Question, "How do you think the church could improve discipleship program among refugees in selected Presbyterian Churches of South Sudanese in Kenya?" was answered by questions in section E, question 12, 13, and 14.

### Data Collection Strategies

This study was conducted on the selected Presbyterian Churches within Kiambu County. The selected churches include: Kikuyu Presbyterian Church and Ruiru Presbyterian Church. The participants in this study were refugees in the selected Presbyterian churches within Kiambu County. Data was collected from

December through February, 2017. This included a minimum of 45 minutes recorded face to face interviews with the participants (Interview guide attached in appendix B). Interviews were conducted using structured and unstructured questions. The researcher used the interviews as a way of getting deeper understanding on the responses given in the interview guide. The researcher kept the identity of the respondents confidential and coding were used in analysis of data. A total of 20 participants were interviewed. The researcher interviewed pastors, church members and church leaders to ascertain the effect of discipleship programs.

Participant observation was also be used to collect the data. The researcher observed the process of discipleship training at different occasions such as Bible Study, home fellowship amongst others. The researcher visited the selected Presbyterian Churches within Kiambu County both during worship services as well as weekdays to collect data on discipleship. The researcher sought to determine the impact of authentic, practical, intentional and Biblical approaches of discipleship especially among refugee groups. In addition, the researcher collected and analysed the documents (memos, discipleship training guide and publications) of selected Presbyterian Churches in Kiambu County.

To assist in data collection, the researcher utilized a field log, providing a detailed account of ways he planned to spend his time when on site and when doing analysis. The researcher recorded details related to his observations in a field notebook and kept a field diary to document his experiences and perceptions throughout the research process.

#### Validity and Reliability of Instruments

In ensuring validity of the data, the following strategies were employed;

1. Triangulation of data- Data was collected through multiple sources that include face-to-face interviews, participant observation and document analysis.
2. Long term and repeated observations at the research site- The researcher regularly and repeatedly observed the discipleship trainings of the refugees over a three month period of time.
3. Peer examination- Two Masters students of Africa International University in the Education Department served as peer examiner. They helped in reading through the instrument to ensure its validity. Two lecturers in the department who also served as my supervisors went through the instrument and found that it was valid and reliable.

According to Joppe (2000), reliability is the degree to which results are consistent over time and an accurate representation of the population under study can reproduce same results under a similar methodology then the research instruments are considered to be reliable. Three techniques to ensure reliability were employed in this study;

1. The researcher provided a detailed account of the purpose of the study, the participant's position and basis for sampling, and the context from which data was gathered (LeCompte and Goetz 1984).
2. Triangulation or multiple methods of data collection and analysis was used, which strengthened reliability as well as internal validity (Merriam1988).
3. Data collection and analysis strategies were reported in detail in order to provide a clear and accurate picture of the methods used in this study.

### Ethical Considerations

The researcher in this study had an obligation to respect the rights, needs, values, and desires of the participants. The researcher therefore obtained the

participants informed consent (Consent form attached in Appendix C) before conducting the interview. Participants were informed of the type of information the researcher wanted from them, why the information was being sought, what purpose it was to be used for, and how they were expected to participate in the study, and of how it would affect them. Participants were assured of their rights, including the rights to consent, protection of information disclosure and respect for their privacy when collecting data. Permission was also sought from the Dean of Graduate School of Africa International University to conduct the data collection.

### Data Analysis Procedures

According to Bihani and Patil, “Analysis of data is a process of inspecting, cleaning, transforming, and modelling data with the goal of highlighting useful information, suggesting conclusions, and supporting decision making” (2014, 95). The researcher recorded and transcribed the data collected from the interviews.

During data analysis the data was organized categorically and chronologically, reviewed repeatedly, and continually coded. A list of major themes that surfaced was chronicled (Merriam 1988). Taped interviews and the participant’s taped diary were transcribed word for word. In addition, the data analysis process was aided by the use of a qualitative data analysis computer program called Weft QDA. Weft QDA is an easy-to-use, free and open-source tool for the analysis for textual data such as interview transcripts, field notes and other documents. Data collected from the respondents were categorized into themes based on the research objectives of this study and analysed using pie charts and bar graphs to illustrate key findings. The responses were then summarized and tabulated for easy presentation, assessment, analysis and interpretation. According to Yin, “Data analysis consists of examining,

categorizing, tabulating or otherwise recombining the evidence to address the initial propositions of a study” (2003, 116).



## **CHAPTER FOUR**

### **DATA ANALYSIS, FINDINGS AND INTERPRETATION**

The main concern of this study was to examine how best discipleship to the South Sudanese refugees in Kenya is being done by the Presbyterian Churches. The purpose of the study was to examine discipleship efforts toward the South Sudanese refugees in Kenya in the selected Presbyterian churches and its impact on their spiritual and emotional wellbeing. In order to accomplish this, three research questions were formulated;

RQ1: What are the discipleship training strategies of refugees in selected Presbyterian Churches of South Sudanese in Kenya?

RQ2: What effects has discipleship training had on refugee church members in selected Presbyterian Churches of South Sudanese in Kenya?

RQ3: How can the church improve discipleship program among refugees in selected Presbyterian Churches of South Sudanese?

The researcher developed an interview guide that was administered to twenty participants from two selected Presbyterian Churches in Kikuyu and Ruiru. This chapter therefore presents the findings of the study in relation to the research questions. The findings are presented in the form of tables, figures and discussions. The findings are followed by discussions. This chapter is divided into three sections. Section one deals with the background information of the respondents. Section two presents the descriptive analysis of the response to the research questions while section three presents the discussion of the findings.

## Background Information of the Respondents

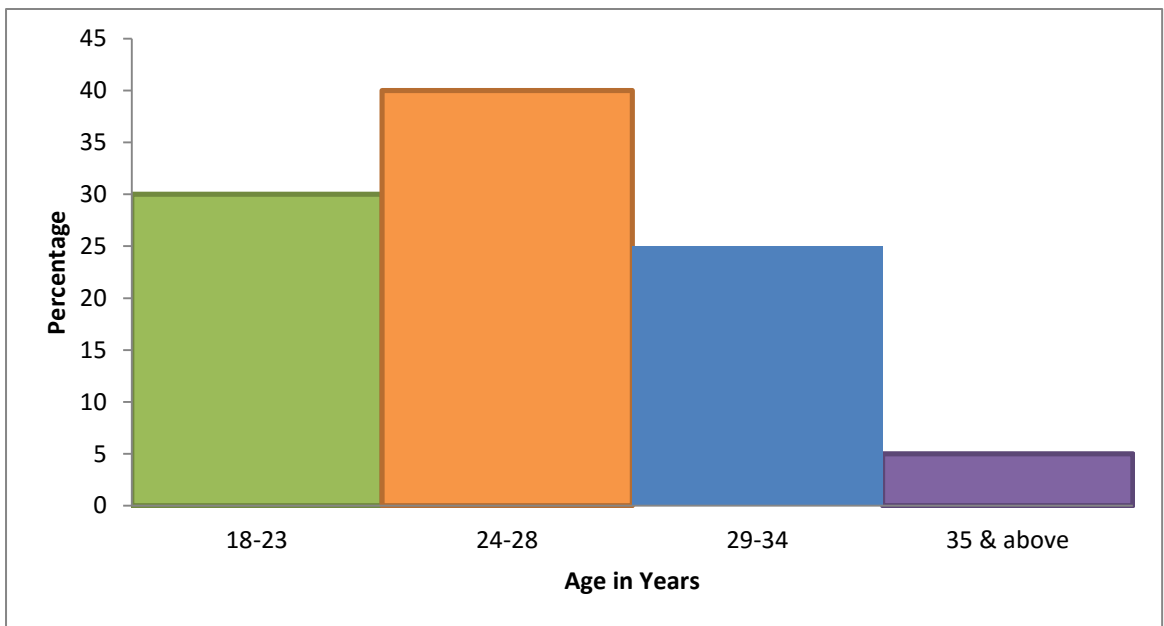
This section presents the demographic information of the respondents in terms of their age in years, gender, responsibilities in the church, number of years in the church as a member and number of years in leadership position.

**Table 4.1: Distribution of respondents' demographic information**

Attributes	Category	Frequency	Percentage
Age	18-23 years	6	30%
	24-28 years	8	40%
	29-34 years	5	25%
	35 > years	1	5%
	<b>Total</b>	<b>20</b>	<b>100%</b>
Gender	Male	12	60%
	Female	8	40%
	<b>Total</b>	<b>20</b>	<b>100%</b>
Responsibility in Church	Youths Pastor	5	25%
	Admin Officer	2	10%
	Children Pastor	4	20%
	Senior Pastor	1	5%
	Choir Director	1	5%
	Director Mission and Evangelism	2	10%
	Christian Education Director	2	10%
	Church Members	3	15%
	<b>Total</b>	<b>20</b>	<b>100%</b>
Number of years in the church	1 year	4	20
	2 years	5	25
	3 years	3	15
	4 years	5	25
	5 years	2	10
	6 years	1	5
	<b>Total</b>	<b>20</b>	<b>100%</b>
	Number of years in leadership position	1 year	7
2 years		5	25%
3 years		4	20%
4 years		3	15%
5 years		1	5%
<b>Total</b>		<b>20</b>	<b>100%</b>

## Age

The result of the respondents' age is presented in figure 4.1.

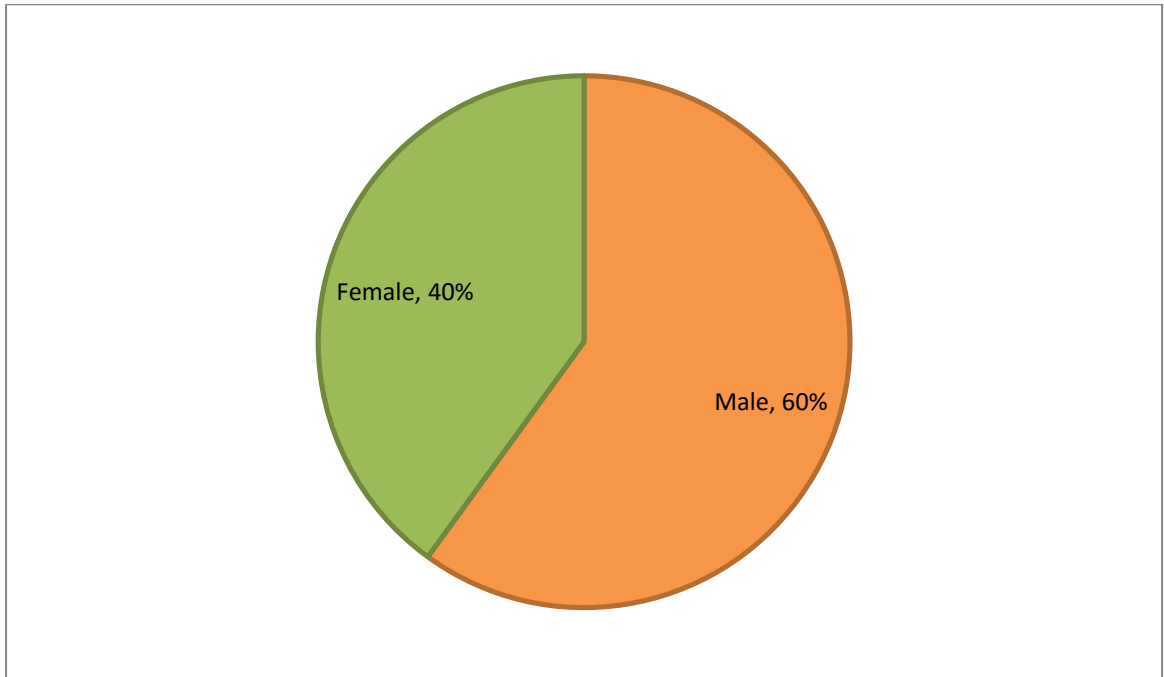


**Figure 4.1: Respondents' age in years**

Figure 4.1 above shows that majority of the respondents 8, (40%) were aged between 24-28 years. This was followed closely by 6 (25%) respondents who were aged between 29-34 and 5 (25%) respondents who were aged between 29-34 years. Only one respondent was 35 years and above. This finding suggests that majority of the refugees are youths who are aged between 18-35 years.

## *Gender*

The result of the respondents' gender is presented in figure 4.2.

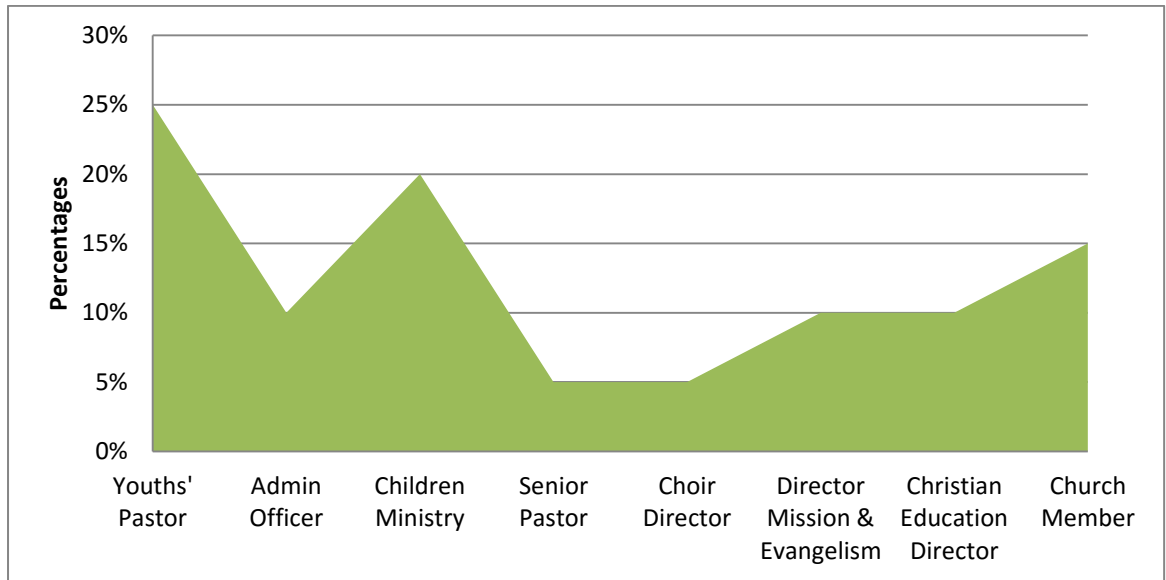


**Figure 4.2: Respondents' gender**

Figure 4.2 above shows that majority of the respondents 12, (60%) were males. The female respondents were forty percent (40%). This finding shows that the male respondents were higher than the female respondents.

### *Responsibilities in the Church*

The result of the respondents' responsibilities in the church is presented in figure 4.3.

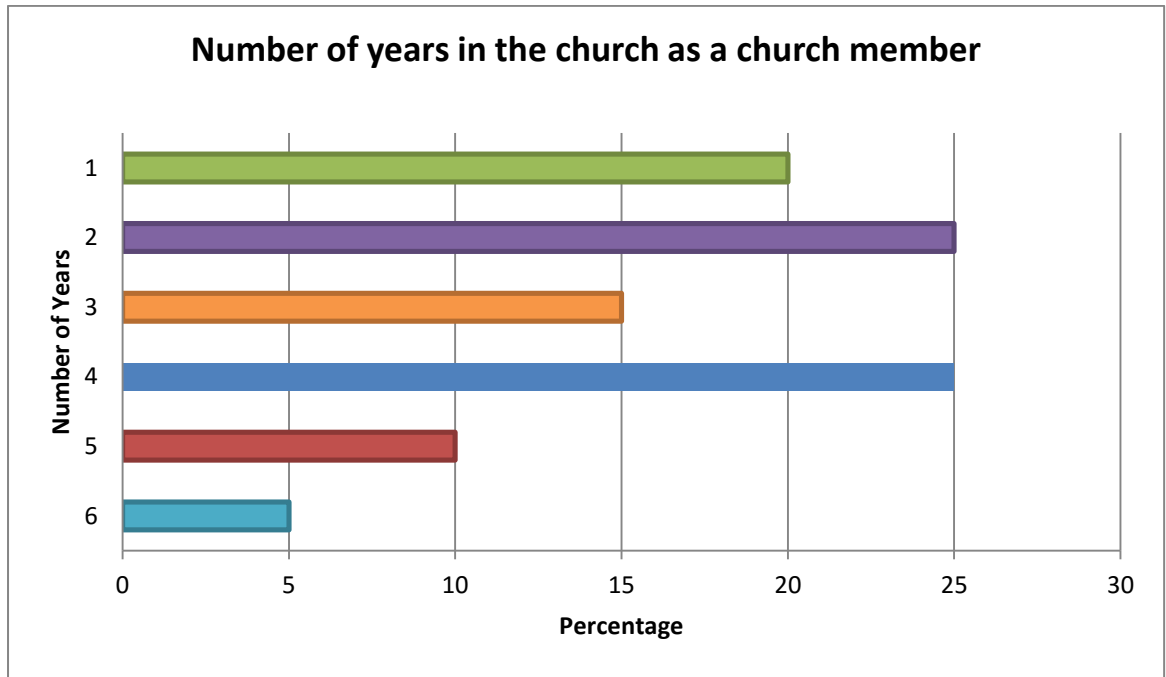


**Figure 4.3: Graph showing respondents' responsibilities in church**

The result of figure 4.3 shows that the respondents were serving in various departments in the church. Majority of the respondents served as Youth Pastors and Children Ministers which were 25% and 20% respectively. This was followed closely by Directors of Christian Education and Mission and Evangelism which had 2 (10%) respondents each. The remaining category was represented by 3 (15%) Church Members.

### *Number of Years in the Church as a Member*

The results of the respondents' number of years in the church as a member is presented in figure 4.4.

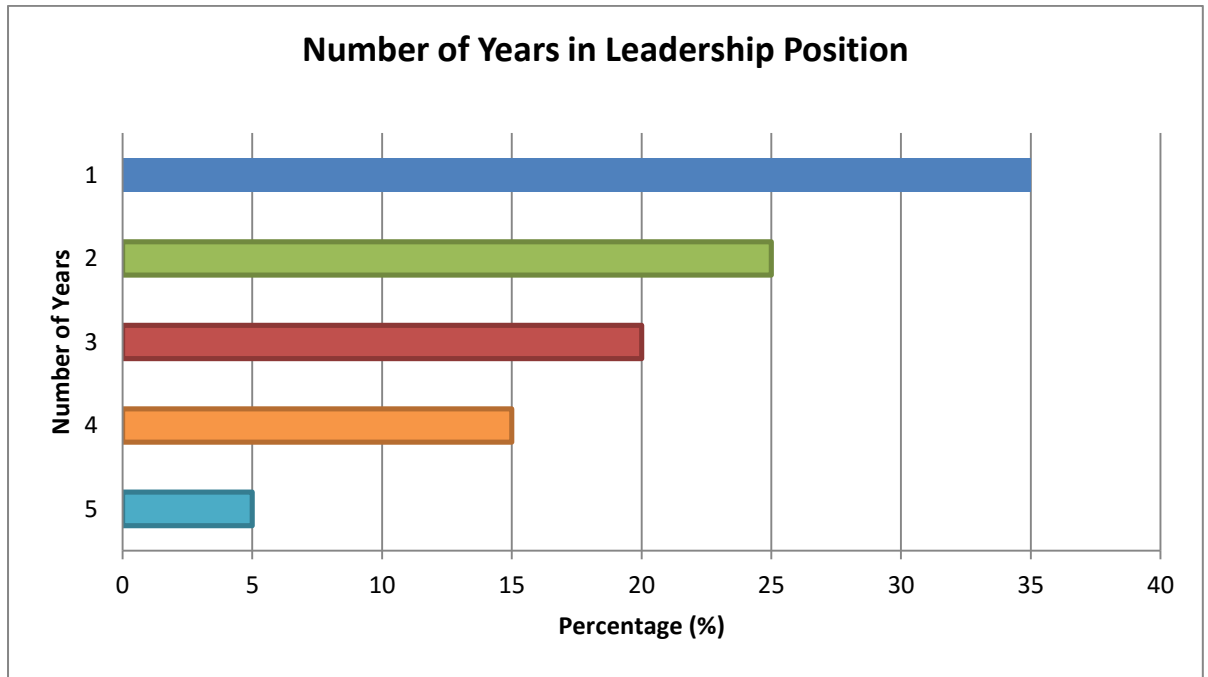


**Figure 4.4: Respondents' duration in church membership**

Figure 4.4 shows that 20% of the respondents have been in church for one year, 25% of the respondents have been in church for two years, 15% have been in church for 3 years. Forty percent (40%) of the respondents have been in church for over four years. This finding suggests that majority of the respondents have been in the church between one to four years. This finding would suggest that most of the refugees were recent members who had just joined their respective churches.

### *Number of Years in Leadership Position*

The respondents' number of years in leadership position is presented in figure 4.5.



**Figure 4.5: Number of years in leadership position**

Figure 4.5 shows that most of the respondents of 35% had been in leadership position for one year. This number kept on reducing as the number of years kept increasing. For instance, there were 25% of the respondents who been in leadership position for two years. Fifteen Percent (15%) of the respondents had been in leadership for four years while only one respondent had five years' experience in leadership. These twenty respondents have been involved in leadership position from 1 to 6 years.

## Respondents' Opinion in Regard to Research Questions

This section presents the results of the findings in regard to the three research questions. The findings are presented in form of tables and graphs.

### Discipleship Training Strategies of Refugee Church Members

The first question examined the discipleship training strategies of refugees in selected churches.

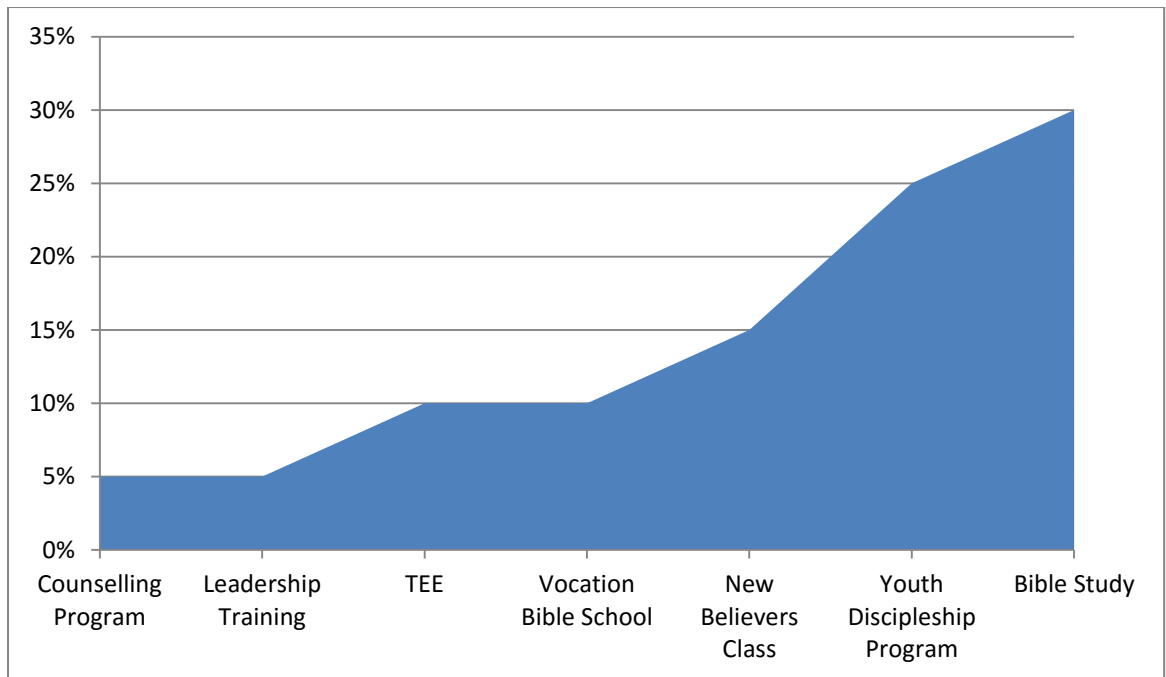
#### *Discipleship Program Targeting Refugees*

Respondents were asked to mention some of the discipleship program targeting refugee they had in their church. The results of the findings are presented in Table 4.2 and figure 4.6.

**Table 4.2: Discipleship program targeting refugees**

<b>Discipleship Program</b>	<b>Frequency</b>	<b>Percentage</b>
Bible Study	6	30%
Youth Discipleship Program	5	25%
New Believers Discipleship Class	3	15%
Vacation Bible School (VBS)	2	10%
Theological Education Extension (TEE)	2	10%
Leadership Training	1	5%
Counselling Program	1	5%
<b>Total</b>	<b>20</b>	<b>100%</b>





**Figure 4.6: Discipling programs targeting refugees**

#### Bible Study Program

Respondents expressed that Bible study program is used in their churches to disciple refugees. The respondents argued that Bible study program is a church based teaching program which is held on weekly basis either on Wednesdays or Saturdays. According to the respondents, the Bible study session usually takes one hour. During the program session, members who are refugees are taught the basic Bible lessons, church doctrine and faith issues. A question and answer session is always scheduled to respond to the needs of the refugees.

#### Youth Discipleship Program

Respondents expressed that they had a youth discipleship program in their church targeting the refugees. The respondents expressed that there was a growing number of refugees in the two selected churches and there was a need for a program to disciple them. Because of the need of the youth, discipleship program has been tailor made to equip the youth to discover their potentials and become self-reliant. The

training runs for a period of three months targeting high school leavers who are ready to undergo the three month training. The training is run from the month of January to March. Some of the specific areas of the training include continuous Bible reading and quiet time that allows the youth to have a personal conversation with God

#### New Believers Discipleship Classes

It is a 12 week long program for new believers. Participants learn how to be a Disciple of Jesus and transforming life through this program. Every week, 10-12 new believers gather as one group for a meeting that lasts for about an hour. The meeting usually starts with worship and prayer, memorizing Bible verses, sharing, questions and answers, prayers in small groups and then have study with prepared text books and then fellowship.

#### Vacation Bible School (VBS)

VBS program is tailor made for children who are aged between 5 to 17 years. The program is usually conducted during the holiday break that is April, August and December. During the program session, children from different stations or parishes gather in a central place for one week and undergo intensive discipleship training. Because of the large number of children that usually attend, more teachers are required to accompany the children to the training centre. Some of the activities in the VBS include Bible trivia, songs, drama, video lessons, games, basic Bible lessons, life skills amongst others.

#### Theological Education Extension (TEE)

TEE is an advance discipleship training program that is tailor made for leaders and aspiring leaders. The program usually takes 1-2 years provided the students complete the number of units. At the end of the program, a certificate of completion is usually issued to satisfy that the student undertook the course units.

### Leadership Training Program

Leadership training program is a three months of training program. Leaders who are willing to do ministry are usually trained. Leaders usually gather every other week of the three months and learn leadership skills from prepared materials. This program usually runs based on the relevance of topics to the leaders. Some of the areas of training that were pointed out include: personal relationship with God, spiritual life, prayer life, transformed life, discipleship, servant leadership, church, how to witness Jesus and how to do and lead Bible Study.

### Counselling Program

Counselling is a program that is done at the discretion of the refugee members. The program is scheduled in such a way that the counselee can express his/her problem to the counsellor. It is the duty of the refugee member to identify his/her problem or challenge in life, then they seek counsel from the counsellor. Most of the respondents indicated that there was no specific guideline for a counselling session in their respective churches.

### ***Target Group of Discipleship Training Program***

Below is a list of the leaders and church members/ non-leaders who are targeted by the training;

a. Leaders include:

Pastors

Youth/teens pastor

Women leaders

Men leaders

Christian Education Director

Evangelism and Discipleship Director

Bible study co-ordinators

Cell group leaders

Mission leaders/ directors

Choir leaders

b. Non Leaders include:

New converts who are recently joining the church

Refugee members

Women/ ladies

Children

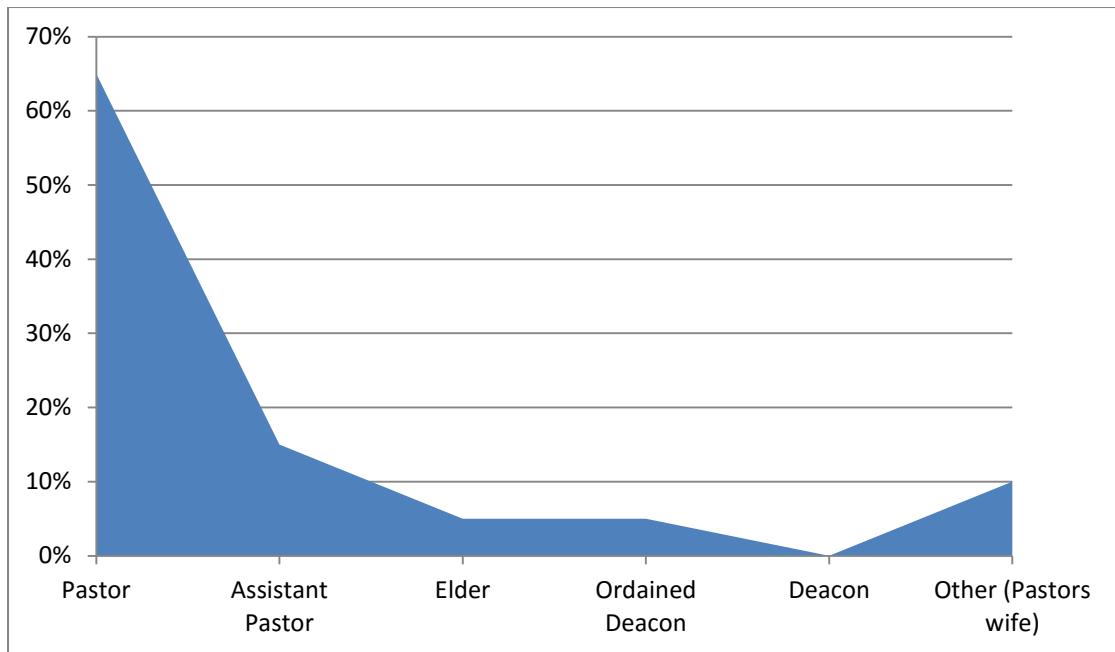
Youths

### ***Supervision of Discipleship Training Program***

The table below is an illustration of the people who supervise the discipleship training among the refugee church members.

**Table 4.3: Supervision of discipleship training program**

<b>Supervisor</b>	<b>Frequency</b>	<b>Percentage</b>
Pastor	6	65%
Assistant Pastor	5	15%
Elder	3	5%
Ordained Deacon	2	5%
Deacon	2	0%
Other (Pastors wife)	1	10%
<b>Total</b>	<b>20</b>	<b>100%</b>



**Figure 4.7: Supervision of discipleship training program**

Eighty percent of the respondents argued that pastors are responsible for the supervision of the discipleship training program. Ten percent of the respondents expressed that elders and ordained deacons are responsible for discipleship training while the remaining 10% said that other people such as pastors' wife are in charge of the supervision. This result suggests that discipleship training programs are conducted and supervised by the pastors and not laymen. This seems to be a big challenge in case the pastor is absent or may feel exhausted because of much work.

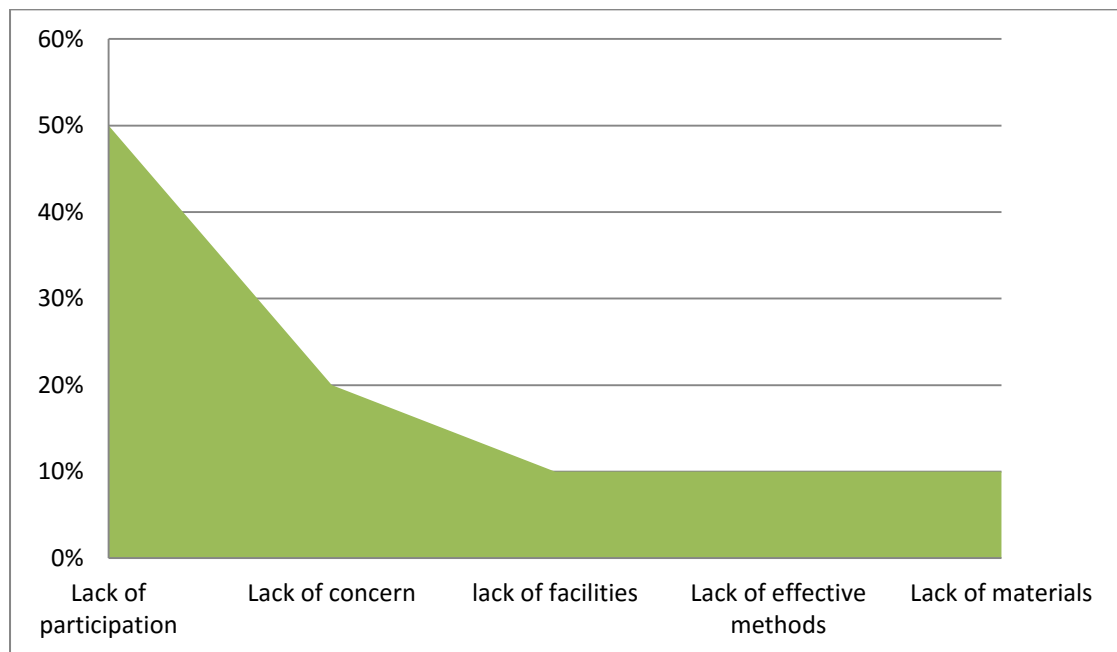
### *Challenges Experienced in Discipleship Training*

The respondents were asked to mention some of the difficulties that they experienced while conducting discipleship training of the refugee church members.

The findings are presented in the table below;

**Table 4.4: Challenges experienced in discipleship training**

<b>Challenges Experienced</b>	<b>Frequency</b>	<b>Percentage</b>
Lack of participation	10	50%
Lack of concern	4	20%
Lack of facilities	2	10%
Lack of effective methods	2	10%
Lack of materials	2	10%
<b>Total</b>	<b>20</b>	<b>100%</b>



**Figure 4.8: Challenges of discipleship training**

#### Lack of Participation

Fifty percent (50%) of the respondents expressed that lack of participation by the refugees is a challenge to the training program. The respondents argued that most of the refugees were not fully involved in the discipleship program. For instance,

some of the refugee church members failed to undertake their assigned duties such as leading a prayer meeting, reading the Bible or participate in singing. According to the respondents, some of the refugees would fail to respond to questions assigned by their leaders. Some of them would fail to attend the discipleship programs.

#### Lack of Concern

Twenty percent (20%) expressed that some of the refugees lacked concern for the discipleship program. It was noted that these members did not give their time to participate in the training. Some of them especially the older church members did not consider discipleship training as a priority.

#### Lack of Facilities and Materials

Twenty percent (20%) said that lack of facilities and materials were a challenge to discipleship training. The respondents argued that they lacked basic resources which include meeting rooms, discipleship training manuals, writing materials and qualified resource personnel.

#### Lack of Effective Methods

One respondent argued that lack of effective methods was a major challenge to discipleship training. The respondent pointed out that most churches discipling refugees lack relevant methods that respond to the needs of the refugees.

#### ***Leaders Perception of Discipleship Training Program to their Members***

All the twenty respondents found it is necessary to be trained in discipleship. They expressed that discipleship training is the key to enhance their God-given talents. They said that they encounter many challenges in their ministry. Often it was not easy for them to help their fellow believers in understanding the Word. According to the respondents a strong Christian foundation needs discipleship training that will equip everyone for the extension of the Kingdom of God. Half of the respondents

expressed that discipleship training would help in equipping church leaders for effective ministry. The remaining half emphasized that it would help in church planting and in Christian maturity. Out of the twenty respondents, five strongly said that without discipleship training the growth of the church cannot be possible.

The respondents expressed their satisfaction that discipleship training affects servant hood leadership development in a positive way in the selected churches. They expressed that through such trainings, many people's lives had been changed and they had become better people in the church and society. The respondents were excited that God has called them to be discipled as refugee church members. They claimed that they were passionate about their calling and saw a big harvest that must be reaped. They said that discipleship training has challenges that are big especially since more than half of the respondents claimed that their churches did not have a good financial support to manage the discipleship training. It was reported that those who had been discipled wanted to get trained in the ministry to be effective in their callings. According to the respondents, most of the discipled members were doing exceptional church work and were very committed to their ministry. They reported that these members were having ministries such as children, youth, prayer, cell groups, evangelism and singing. It was exiting to note that some of the refugee members who had a very low level of education and had undergone the discipleship training were motivated to serve God in their situations.

It was also reported that the discipled refugees were in a position to deal with obstacles and overcome most of the challenges they were going through. They were able to form prayer groups that would continuously pray for changes in their circumstances and depend on God in terms of need. Before joining the discipleship class, the refugee church members wanted to sharpen their gifts and talents. After the



discipleship training, it was reported that many of them became well equipped and active in the ministry. One of the respondents reported how discipleship training equipped him to serve in the local church;

I had a passion of teaching children and singing in the choir. I did not know exactly what God wanted me to do. So I decided to join the discipleship training. Through this program, I learnt that I was talented in music ministry. My talents and gifts were sharpened and I became well equipped to serve in our local church. (006)

Another respondent confirmed the usefulness of discipleship;

Before joining the discipleship class, I was just a normal church goer. I had a sense of ministry but it was not very clear. I later realised I had the gift of counselling. When I joined the discipleship program, I became better trained and learnt biblical counselling techniques. (012)

Many of the respondents considered evangelism as the key to spreading the gospel even though they still needed proper training in this area. Most of them learnt the ministry strategy to reach out to their people. They had a burden to teach and to help others in discipleship training programs. They were better equipped in church structure, Christian core beliefs, Christian foundations and ministry gifts. Those who had undergone the training had a strong Christian foundation that would make them more effective in giving witness to others. I believe one of the most important things a church or team can do is to train its people, especially its potential leaders. The churches that do train their members tend to press forward and achieve the most for God. I strongly believe that refugee church members can achieve much more if they could be trained in discipleship.

### ***Effect of Discipleship Program on Leaders***

The respondents expressed that discipleship training is effective to the point that they have become strong in their faith and committed to church membership and

were dedicated to be used by God in His mission. Some of the respondents argued that the training has impacted their leadership skills in such a way that they have become true servants of God. One of the respondents claimed that, “Discipleship training in the Presbyterian Church has boosted mission and evangelism in the area of church growth and also engaged the leaders to develop their skills and interest for discipleship” (005). Some of the respondents indicated that discipleship training gave them a platform to acquire other training like certificate in ministry, certificate in early childhood training amongst others that made them to become qualified candidates who in the long run got jobs in the church, Para-churches and with the government.

The respondents pointed out that discipleship training has helped to raise God fearing leaders. Some of them acknowledged that the training has raised people who do not only work for themselves but for the benefit of others. It was noted that Bible principle training program changes the life of a person from the traditional culture to Biblical culture. Biblical principles training program improve the capacity of the person to know more about God and help others to believe in Christ. The principle also develops leadership in the church. The respondents argued that biblical principles affected them because they considered everything related to the Bible as of more value than anything else.

### ***Conditions for Effective Discipleship Training***

The respondents were asked to mention some of the elements that are used in conducting an effective discipleship training targeting refugees in their churches. The results of the findings are presented below.

Powerful work of the Holy Spirit

The respondents acknowledged the powerful work of the Holy Spirit in the discipleship training. The respondents expressed that discipleship training is divine work of God and must be done in a spiritual way. They argued that disciples should find time to relate with the Holy Spirit who shall in turn guide them and transform their lives.

#### Broad Knowledge of Discipleship Method

Broad knowledge of discipleship method is an integral condition for effective training. The respondents argued that the person conducting discipleship training should be well versed with the methodology of the training. When asked whether their trainers had a good training methodology, many of the respondents agreed that most of the leaders had basic knowledge on discipleship methodology. The respondents expressed that trainers should be able to provide relevant and understandable training to the refugee church members. The respondents expressed that discipleship training is a long time program that requires a good systematized methodology. The respondents claimed that effective discipleship methods bring order and consistency in the training.

#### Good Environment and Facility

This study acknowledged educational environment as a condition for effective discipleship training. Respondents argued that a good environment is a place where members are able to learn freely where no one is intimidated and has the freedom of expression. One of the respondents' claimed that, "Our training condition was worse in the past when we lacked good environment but now it has changed greatly because of the good facilities we have such as building, discipleship materials, and writing materials". It was noted that a good learning environment promoted the refugees to

attend the discipleship trainings. Respondents described educational environment to include a free learning environment, buildings, learning materials, learning activities and good resource materials.

### Good Participation

The respondents acknowledged good participation in discipleship training as a condition for effective discipleship training. The respondents argued that refugee church members must be willing to be trained. The respondents claimed that there has been a tendency where refugee church members lack the concern and at times fail to participate in the training. The respondents expressed that good participation of the refugee church members can produce great results if the members are willing to learn. The respondents argued that the participants should be enthusiastic about discipleship training. They should be willing to be taught and ready to learn. They should not be pushed to be trained by the leaders.

### Well Trained Leader

The respondents acknowledged a well-trained leader as the most needed condition for effective discipleship. They argued that a leader should be well trained for there to be effective discipleship. The respondents argued that a well-trained leader knows his/her students well, have the right methodology and is impactful and relevant in the training.

### Effects of Discipleship Training on Refugee Church Members

The second research question examined the effects of discipleship training on refugee church members in selected Presbyterian Churches. Specific areas of

examination included; how church based training program affect refugees in the church psychologically, emotionally or spiritually in terms of leadership development.

***The Extent at which Church-based Discipleship Program has affected Refugees***

Respondents were asked to mention the extent at which church-based discipleship program had affected refugees in church psychologically, emotionally, spiritually or in terms of leadership development. The respondents were satisfied that the refugees' lives were changed after they began discipleship training. Some of the responses included: individual change in life, church revival, knowledge of the Bible and increased fellowship. Those diverse opinions show the respondents perception of discipleship training to the refugees. The respondents reported that the training had raised many leaders and followers for Christ Jesus, who were committed members in the church. Majority of the respondents acknowledged that discipleship training affect refugees in the church to the extent of addressing their psychological, emotional and spiritual problems and the training renews their way of life back to the normal life and behavior.

***How Biblical Leadership Training Principles are used during the Training Session***

The following is a description on how biblical leadership principles are used during the training session.

**Prayer**

The respondents agreed that prayer is basic for discipleship training. Majority of the respondents agreed that the concept of prayer is very important during and after the training. It was reported that prayer should occupy the central place in the life of a refugee church member and the leaders as well. The respondents expressed that it was possible to neglect prayer because of the busy schedules people have. More than half of the respondents confessed that this has been the case of their prayer life. One of the

respondents' claimed that most of their churches have good programs and efforts to meet the needs of the refugees, yet they may have neglected the one thing that God wants most in the church, prayer. Those who have been consistent in the prayer expressed that they approached it much more like devotion. They claimed that prayer is a time where people meet with God in a personal way. Some of the respondents argued that group and individual prayer requests are usually presented before believers to help new converts grow in prayer. Majority of the respondents expressed that they always spend a good part of their time in prayers during discipleship training session. During such sessions, refugee church members are placed into small groups. This allows them a chance to voice their prayers. The program usually starts with giving thanks for answered prayer then they move onto prayer requests. It was noted that, through the prayer sessions, refugee members are trained to become warriors of prayer.

#### Mentorship

The respondents agreed that mentoring is a very important principle in discipleship training. They explained that mentoring the refugee members usually begins by teaching foundational truths that may be built upon with lessons and hands on experience. According to the respondents, the aim of mentoring is to take the new disciple and shape them in such a way that they become a useful people for the kingdom, all the while making them into a mentor themselves. It was noted that leaders should look to those they mentor as their future replacements. Hence members must be trained with the understanding that they too must mentor, or the work stops within a generation.

### Scripture Reference

Scripture reference is very important in discipleship training. The respondents expressed that the Bible is the reference point to discipleship training. They claimed that in discipleship groups, biblical reading is given higher priority. The refugee church members are usually assigned passages to read which is usually assessed through simple Bible quizzes during Bible study session.

### Sharing Vision

It was noted that sharing of vision is critical in discipleship training. Respondents claimed that refugee church members must have a direction, which they use as a guide, to move forward in life. This is in line with the Bible that declares that, “Where there is no vision, the people perish; but he that keepeth the law, happy is he” (Prov. 29:18 KJV). Half of the respondents claimed that they have been sharing the vision of the church with the refugee members during the discipleship program, while the remaining half confessed that sharing vision is not a priority in their churches. The respondents argued that without a clear vision for the church in which the refugee members are involved, people will lose direction, others will never know of the ministry, and still others could go somewhere else in search of God’s presence. The respondents retaliated that sharing vision is critical for refugee church members, for if they do not have a goal or destination in mind they will be heading nowhere. Some of them may not find any purpose in life. It was reported that sharing vision must have action connected to it or it will always be only a dream. The respondents claimed that it takes inner strength to see a vision through to completion.

### Planning

Planning is important to successful discipleship. Basically the pastor/ leaders usually plan ahead of the type of discipleship program to be conducted. They do so by selecting refugee members who have the potential to be disciples and prospective leaders. The respondents said that they usually plan ahead of time, the target area and the reason for discipleship. The refugees are given opportunity to plan for their personal activities and for the discipleship training. A clear guideline for specific planned program is usually given to the disciples. After being disciplined, the refugee church members are required to serve the church for at least six months in a department of their choice. During this time, the refugee church member is expected to implement the planning principle in their place of duty.

### Leadership

Discipleship emphasizes refugee church involvement. It was noted that after the church gets two or more leaders, she needs to spread the discipleship movement to the church. Before starting a regular discipleship program, the pastor needs to train core groups of the church's elders. If a church fails to get support, she faces resistance from this group because they feel isolated from church management. Not only to the congregation but also to the trainees, servant-hood' should be stressed to the extent they are tired of hearing. According to one respondent, "Some churches experience splits after starting discipleship programs because the church lacks in servant-hood and has elders or some lay leaders who do not understand discipleship" (015).

### Delegation

The respondents agreed that delegation is an important principle that should be used in discipleship training of the refugee members. Even though many people don't employ the principle, the respondents expressed their feeling that the principle



would yield much result if implemented. It was noted that discipleship training should emphasize the involvement of the refugee church members. According to the respondents, people learn much faster if they are assigned a duty to undertake. This is why delegation is very important. One respondent said that, “To delegate is to know their gifts in the ministry and put a person where they fit to display duties in the church while observing all activities in the church” (004).

### ***Selection of Leaders for Discipleship Training Program***

The study examined the criteria for selecting leaders for discipleship training. Many responses were shared by the respondents such as experience, courage, clear vision, education, and focus. The researcher went ahead and asked how the selection process was performed and a lot of divergent responses emerged. There were those who expressed that the selection was done after the training and mentoring process for a while. One of the respondents’ argued that, “As you delegate some duties and then you involve a person in a responsibility they are selected through consultation with other leaders” (011). Some of the respondents claimed that the selection was always Spirit led. They explained that it is God who chooses leaders through Divine intervention. Some respondents argued that leaders are chosen according to their talents and gifts so that they are able to work and serve the Lord better. There was a group of people who claimed that leadership selection is done through examination by church committee who are experienced in church work and leadership. The respondents expressed the need for evaluating carefully potential leaders that should be selected for discipleship program and gave opportunity though to discuss the serious nature of leadership within the church.

From this study, some respondents thought it necessary to discuss the method which Jesus used while leading the disciples. It was noted that Jesus did not choose the most educated, richest or current leaders of the society. According to the respondents, Jesus saw through the heart of the people. It was clearly noted from the discussion that Jesus did not seek out those who stood out according to human standard, but He sought out those who had the potential to be what He needed. In training His followers Jesus used everything from sermons to hands-on opportunities to bring the disciples together as a unified body. The varied selection of the disciples serves to show the importance of being a team that works together for a common goal. All backgrounds, ranks, status is left behind when serving together for the Lord.

#### How the Church can Improve Discipleship Program among Refugees

This section is a response to Research Question 3 on how the church can improve discipleship program among refugees in selected Presbyterian Churches.

#### ***Respondents Perception on Church Discipleship Training Targeting Refugees***

Most of the respondents claimed that there were many activities that take place in their churches such as prayer ministry, seminars, church outreaches, youth programs, cell meetings, and evangelism. But in all these activities if the church members and the leadership are not growing then they will die spiritually.

Respondents claimed that process of discipleship training must not only be a church program but it must also be the lifestyle for every believer and especially pastors who are looking after the flock of God.

The respondents expressed that discipleship trainings were very relevant to their life because they were able to cope with their challenges. They claimed that they were able to handle life challenging issue which emanated from psychological depression. The respondents expressed that in refugee centres people see new life

among the young Christian without discipleship training but some members may fall apart from the faith because of the new refugees' life.

#### How the Church can Strengthen Discipleship Training Program among Refugee Church Members

The respondents suggested the following ways the church can strengthen discipleship training program among refugee church members;

1. The church can see beyond the boundary of dealing with the spiritual needs to meeting other physical needs.
2. The church can increase the number of training centres.
3. The church can help in some holistic assistance to support the needy in the refugee camps.
4. The church should improve on discipleship methodologies.
5. The church should lead discipleship training through inductive methods.
6. The church should improve educational facilities; publish effective materials for discipleship training.
7. The church can lead discipleship training through a step process separating new and lay refugee church leaders.
8. Discipleship training should be focused on knowledge acquisition and not just feelings or emotion.
9. The church should set clear goals for discipleship training.

## Discussion of the Findings

### *Discussion on Discipleship Training Strategies of Refugee Church Members*

This study revealed seven discipleship training program targeting refugee church members. The program include: Bible Study, Youth Discipleship Program, New Believers Discipleship Class, Vacation Bible School, Theological Education by Extension, Leadership Training and Counselling Program. Tenney explains the meaning of the concept of discipleship as follows:

The idea of discipleship is very old. It was common among the Greeks. It always involved a teacher-student relationship. Derived as it was from verb meaning 'to learn,' discipleship denoted the learning process but its usage described in addition the necessity of the disciple adopting the philosophy, practices and way of life of his teacher. (Tenney 1975, 129-130)

According to the study, Bible study program, youth discipleship program and new believers' discipleship class were the top programs targeting the refugee church members while leadership training and counselling program were least implemented. This finding reveals that majority of the refugee church members were new young believers who were in need of basic Bible training. The finding revealed the lack of leadership development and counselling sessions. This finding reveals the danger that may be incurred because the refugees need a lot of counselling sessions to heal their wounds and be given assurance of living a balanced life. Leadership training was also inadequately done in the churches yet leadership development is very critical to the development of the refugee church members.

This study therefore reveals an urgent need for holistic discipleship training among the refugee church members. These refugee church members need to be confident in the Word of God. This will help them to teach and train others. They will mentor younger men and women. According to Yousaf, "Discipleship is more than just being a learner. It includes being an intimate follower, having an intimate

relationship, following to the point where you would go as far as death out of love” (2006, 86). Discipleship training will give them the courage to stand against false doctrines. If these refugee church members do not get any additional discipleship training they will struggle to train others and will be ineffective in spreading the gospel of Christ in its fullness. The positive impact of these refugee churches in the society will therefore be minimal. Unfortunately, they will fail to teach, lead, instruct and stand on the truth of the Bible. They also need to be counselled, advised, encouraged and mentored to be future leaders in the society. Refugee church members need discipleship training to be mature. Discipleship training is the biblical mandate to all believers, "And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also" (II Tim. 2.2).

According to the study, all the discipleship training programs are implemented at least once in a year. The study found out that discipleship training is a key factor in the growth of the refugee church members. Majority of the respondents expressed the importance of spending ample time in discipleship training but few of the respondents claimed that their churches did not have a good program for discipling the refugees. According to Yousaf's, discipleship should be a continuous program. He explains that, "A discipleship training program is not an optional matter for the church that wants to see its members grow and mature in Christ. It cannot be a sporadic program but must be a continuing activity" (2006, 103). Yousaf continues to argue that:

It is not enough to believe that discipleship is what is done when a person makes a confession of faith in Jesus Christ as Lord and Saviour. That may be the beginning, but discipleship training seeks to help the believer be and live like Christ. An effective discipleship program will not just happen. It will require planning, promoting, enlistment, and resources if it is to be successful. Discipleship activities have to be relevant to the lives of Christian workers. (Yousaf 2006, 103)

According to this study, discipleship training targets both the leaders and the non leaders in the church. This strategy should be appreciated because both the leaders and the church members should learn from each other. It was revealed that discipleship training is an integral part of the ministry that all church members and the leaders must participate in. The respondents argued that church leaders need to understand that they are discipling people to follow Jesus or become like Him. Leaders may fall in a trap when they try to build up their own kingdoms instead of building the Kingdom of God.

According to the study it was the pastors who majorly supervise discipleship training in the churches. Pastors can get exhausted easily when it is only they who are in charge of the discipleship training. It was encouraging to note that at least all the churches had people who supervise discipleship training in their churches. The study found out that pastors were in full control of discipleship training of the refugee church members. According to the study, discipleship training allows the church leadership to monitor the growth of the new believers and mentor the older members. This sentiment has been reiterated by Elmer, Wagner and Rainer who say that, “Leadership implies to two things: movement and direction. A leader moves people toward a goal and gives them direction” (1998, 170). This means that discipleship training is effective when leaders of refugee church members follow the clear purpose of the church’s existence, which is on the basis of the Bible, because these leaders will move people toward a goal and give them direction. The study also found out that if the refugees are not disciplined they may fail to complete the task that God has called them to do.

The study found out several challenges that are attached to discipleship training. These includes lack of participation, lack of concern, lack of facilities, lack

of effective methods and lack of materials. It was noted that effective discipleship training comes from a good mixture of the refugee church members yearning to learn and leaders carrying out their responsibilities. But as per the findings, there was lack of participation and concern from the refugee church members, and this creates difficulty in conducting discipleship. This finding reveals that both the church members and the leaders have a major role to play and can overcome the challenges incurred if they work together.

The study revealed some elements of conducting an effective discipleship training which include; powerful work of the Holy Spirit, broad knowledge of discipleship methods, good environment and facilities and good participation of the members. Majority of the respondents acknowledged the powerful work of the Holy Spirit as their prime element of successful training. This shows that discipleship training is not just for acquiring knowledge or professional training; rather, they involve individual's characters spiritual wellbeing. Kincaid presents four elements in the disciple making process which includes cultivation, proclamation, instruction and reproduction. He elaborates that;

Cultivation is the process in building relationships with unbelievers or those who are unreached. Proclamation is presenting the Good News of Christ to an individual with the request for a response. If the presentation is clear, and the person is ready to receive the message, a disciple is born. Instruction must then be given to the new believer so that nurturing through the Scripture may take place. Reproduction is the point at which the Christian seeks to duplicate the faith in others in Word and deed in the hope of bringing them into the church. (Kincaid 1990, 22)

According to the study a well-trained leader is the most needed condition for effective discipleship training. The respondents wanted good leaders and they expressed that having well-trained leaders would have an impact in the discipleship training. The study also found out that participant enthusiasm, good educational

environment and effective discipleship methods are conditions for effective discipleship training.

### ***Discussion on Effects of Discipleship Training on Refugees Members***

The study revealed the need of the church to emphasize discipleship training. For successful discipleship training, building biblical leadership is the most significant factor. From the Bible we find that Jesus Christ was an influential leader in discipline. His disciples, Paul, and His followers preached the gospel and built Christ disciples like their teacher, Jesus Christ.

The study revealed that discipleship training has positively impacted the lives of refugee church members to the extent that they have become responsible in the church. Even though the respondents did not understand the meaning of discipleship while responding to the questions, they acknowledged the positive effects of discipleship training on their lives. The study found out that discipleship training is an avenue for leadership development because through it many leaders have been raised who have become committed in the ministry. This finding is in tandem with Yousaf's sentiment that, "Discipleship is not a communication of knowledge, but a communication of life. It means it is not just to pass the knowledge but to walk a road with your disciple" (2006, 170). This study established that discipling refugee church members is very important and cannot be ignored. It is the responsibility of each Christian to be equipped in discipleship and to try and help other believers so the work of the Lord will bear much fruit.

The study examined several biblical leadership training principles that are used during training session. The study considered prayer as a very important element for discipleship training. It was regrettable to note that there are many who have neglected prayer session as part of discipleship training yet it is necessary. Elmer and



Bird argues that, “Make prayer a central priority in every ministry” (2000, 194) while Maxwell points that, “God’s hand moves when people and pastors pray together” (1996, 7). Earley enumerates seven reasons why prayer is important to leaders as follows; “Prayer is the most important task of a leader, prayer saves time, prayer is omnipresent and omnipotent, prayer makes everything better, prayer gives needed insight, prayer is our greatest spiritual weapon and God bless us when we pray for others” (Earley 2001, 301-32).

It was clear from the study that mentorship has been used as a discipleship tool to shape refugee church members to become useful people for the kingdom. The study found out that mentorship was an eye opener to passing button to the next generation of leaders. According to Scazzero, “The overall health of any church or ministry depends primarily on the emotional and spiritual health of its leadership” (2003, 20). The study acknowledged how sharing vision was used in discipleship training. The study found out that refugee church members must have direction to move forward in life. This study discovered the danger of lack of shared vision in that it would cause people to fall and lose direction in ministry.

The study discovered criteria for leaders’ selection for discipleship training such as experience, courage, clear vision, education, and focus. The study also revealed how the selection process was performed. The study found out that there were those who did selection after the training and mentoring process for a while. For some selection was always considered Spirit led. It was also discovered that some leaders are chosen according to their talents and gifts so that they are able to work and serve the Lord better. Some claimed that leadership selection was done through examination by the church committee who are experienced in church work and leadership.

Coleman examines Jesus selection criteria and points out that,

His concern was not with programs to reach the multitudes, but with men whom the multitudes would follow. Remarkable as it may seem, Jesus started to gather these men before He ever organized an evangelistic campaign or even preached a sermon in public. Whom did Jesus select for the mission? They were indeed “unlearned and ignorant” according to the world’s standard (Acts 4:13), but they were teachable . . . They were honest men, willing to confess their need. (Coleman 1964, 21-24)

Coleman argues that Jesus had clear selection criteria. His method was unique because He selected those who were unlearned and ignorant in the society. Henderson concurs with Coleman’s sentiment as he points out that, “Being a class leader was in no way related to wealth or education or professional expertise or social standing; it was not an elite position. But, it did demand faithfulness, honesty, and concern for people” (1997, 101). Since discipleship training focuses on a few people to be trained, so it is easy to overlook the importance of training weak people or other potential people who do not seem qualified.

The findings of this study reveals that discipleship training takes a long process. For one to implement the biblical leadership principles during the training session, there is need for prayer, patience, godly love, individual personal attention as well as the example of the disciple for discipleship to bring about a positive result. According to Yousaf, “Countless Christians are deeply frustrated by the lack of clear leadership from the top. Unless disciples are adequately built up, there will not be enough competent leaders to carry on the work of the church” (1990, 170).

### ***Discussion on How the Church can improve the Discipleship Program among Refugees***

The study revealed that discipleship training was taking place in the selected churches. The respondents were excited of discipleship training and expressed that most of their needs were met. Even though the trainings were impactful, there were

challenges. The study found out some of the problems attached to it like lack of enough training materials and resource personnel. The study revealed the need to improve on the current program that was in place. It was noted from the respondents opinions that if the church members and the leadership are not growing then they will die spiritually.

The study revealed that discipleship training is adequately ministering to the needs of the refugee church members such as: change in prayer life, change in character, and growth in biblical knowledge, change of spiritual life and assurance of regeneration.

The study found out some of the ways the church can use to improve discipleship training among the refugee church members. These include: increasing the number of training centres that involve big numbers, helping in some holistic assistance to support the needy in the refugee camps, improving on discipleship methodologies, and improve educational facilities; publish effective materials for discipleship training.

### Summary

This chapter presented the findings of the study in relation to the research questions. This was then followed by discussions. The next chapter presents the summary of the findings, conclusions and recommendations for further study.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSIONS AND RECOMMENDATIONS**

This study was based on the conviction that discipleship training can contribute positively to the lives of the refugee church members in selected Presbyterian Churches. The study analysed the refugee church members' spiritual experiences from the discipleship training. In general, discipleship training can be effective. This study therefore investigated discipleship training and its effect on refugee church members within the context of selected Presbyterian Churches of South Sudanese in Kenya. The data was analysed to determine how best discipleship to the South Sudanese refugees in Kenya can be done by the Presbyterian Churches. The research questions were answered and the findings are summarized briefly in this chapter. This chapter gives a summary of findings, conclusions, recommendations and suggestions for further studies. The chapter begins with the summary of the findings. It is then followed by a section on the conclusions drawn from the discussions and finally a section on recommendations arising from the study.

#### **Summary of Findings**

This section provides the summary of the findings of the analysis. The section focuses on the research questions which were;

1. What are the discipleship training strategies of refugees in selected Presbyterian Churches of South Sudanese in Kenya?

2. What effects has discipleship training had on refugee church members in selected Presbyterian Churches of South Sudanese in Kenya?

3. How can the church improve discipleship program among refugees in selected Presbyterian Churches of South Sudanese?

**RQ1: What are the discipleship training strategies of refugees in selected Presbyterian Churches of South Sudanese in Kenya?**

This finding reveals that majority of the refugee church members were new young believers who were in need of basic Bible training. The finding also revealed the lack of leadership development and counselling sessions. Leadership training was also inadequately done in most of the churches yet leadership development is very critical to the development of the refugee church members.

The study found out that discipleship training is a key factor in the growth of the refugee church members. The respondents argued that the more time spent in discipling people the better they become equipped for the ministry and society at large.

According to the study it is the pastors who majorly supervise discipleship training in the churches. Pastors can get exhausted easily as they are solely in charge of the discipleship training. It was encouraging to note that at least all the churches had people who supervise discipleship training in their churches.

The study found out several challenges that are attached to discipleship training. These includes lack of participation, lack of concern, lack of facilities, lack of effective methods and lack of materials.

The study revealed some elements of conducting an effective discipleship training which include; powerful work of the Holy Spirit, broad knowledge of discipleship methods, good environment and facility and good participation of the members.

According to the study a well-trained leader brings a great impact in discipleship training. The study found out that participant enthusiasm, good educational environment and effective discipleship methods are conditions for effective discipleship training.

**RQ2: What effects has discipleship training had on refugee church members in selected Presbyterian Churches of South Sudanese in Kenya?**

The study revealed that discipleship training has positively impacted the lives of refugee church members to the extent that they have become responsible in the church. Additionally discipleship training is an avenue for leadership development because through it many leaders have been raised who have become committed in the ministry.

For successful discipleship training, building biblical leadership is the most significant factor. The study examined some of the Biblical principles of effective discipleship training and found out that prayer was considered a very important element for discipleship training. It was regrettable to note that there were many who had neglected prayer session as part of discipleship training. It was clear from the study that mentorship had been used as a discipleship tool to shape refugee church members to become useful people for the kingdom.

The findings of this study reveal that discipleship training takes a long process. For one to implement the biblical leadership principles during the training session there is need for prayer, patience, godly love, individual personal attention as well as the example of the disciple for discipleship to bring about positive result.

**RQ 3: How can the church improve discipleship program among refugees in selected Presbyterian Churches of South Sudanese?**

The study revealed that discipleship training was taking place in the selected churches. According to the study, the respondents' expressed that their needs were met. The met needs include: change in prayer life, change in character, and growth in biblical knowledge, change of spiritual life and assurance of regeneration.

The study discovered some of the ways the church can use to improve discipleship training among the refugee church members. These include: increasing the number of training centres that involve big number, helping in some holistic assistance to support the needy in the refugee camps, improving on discipleship methodologies, and improve educational facilities; publish effective materials for discipleship training.

#### Conclusion

The study established the relevance of discipleship training among refugee church members. These refugee church members need to be confident in the word of God. They need proper training to handle their life challenging issues. Discipleship training is not a communication of knowledge, but a communication of life. For the refugee church members' discipleship training is very important and cannot be ignored. This is the responsibility of each Christian to be equipped in discipleship and to try and help other believers so that the work of the Lord yields much fruit.

#### Recommendations

Based on the findings of this study, several recommendations are suggested for the church leaders. Recommendations for future studies are also made in this section.

### ***Recommendations for Church Leaders***

The church should improve on discipleship methodologies by conducting training through inductive methods. Pastors or church leaders need special training in discipleship which will induct them to an appropriate discipleship training methodologies. The church should also improve on educational facilities by publishing effective materials for discipleship training. The church needs to rectify the situations that need attention in the area of discipleship training.

Based on the findings of this study, the researcher suggests four points for effective discipleship training of refugee church members. First is developing discipleship training materials. Church leaders should develop relevant discipleship training resources. They should be easily accessible, affordable, handy and easy to apply. Second, discipleship programs should be contextualized to the refugee situation, without losing the focus of a changed life. Third, discipleship training should develop lay refugee church leadership. It is more effective for developing lay resources than pastoral resources in church personnel. Leaders should encourage the possibility and potentiality of the lay refugee church leadership. It should be noted that leadership training is the essence for successful discipleship training. Refugee church leaders should be given spiritual, intellectual and technical leadership training. Forth, discipleship training should be part of the Theological Education by Extension (TEE) program or part of Christian Education (CE) program. The church should acknowledge that traditional Bible study has limitations for changing lives amongst the refugees without discipleship training. Refugee church members should be encouraged to become models to other refugees when they serve in their local churches.



***Recommendations for Further Study***

Longitudinal research, requiring more time and resources, is needed to follow up the effect of discipleship training on refugee church members among selected Presbyterian Churches.

There is need to examine the training methods used in discipleship to ensure quality discipleship training.

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## APPENDICES

### APPENDIX A: ENTRY LETTER FROM THE DEAN OF GRADUATE SCHOOL



*Committed to His mission  
Connected to His world*

March 7, 2017

To whom it may concern:

Dear Sir/Madam,

**RE: ODOLLA OWAR ODOLLA – ADMISSION NO: 11030MED**

The above named person is a Masters candidate in the Master of Arts in Education- Educational Leadership and Administration under the Education Department of Africa International University (AIU).

He seeks to collect data and information for his research work.

His research topic is: *Discipleship Training and Effects on Refugee Members in Selected Presbyterian Churches in Kenya.*

Kindly accord him any help he may need to do his research.

Thank you for your kind assistance. Please, feel free to conduct the university (see the details below) if you have any questions.

Yours Sincerely,

**Africa International University (AIU)**  
P. O. Box 24686 - 00502  
Nairobi KENYA

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## APPENDIX B: INTRODUCTION LETTER TO PARTICIPANTS

Dear Sir/Madam,

I am a student at Africa International University. I am undertaking a research project on “Discipleship Training and its Effect on Refugee Church Members in Selected Presbyterian Churches of South Sudanese in Kenya.” You have been sampled to be a participant of this study by participating in the interview discussion this will last approximately 45 minutes.

I request you to spare your time and participate in this interactive interview. I promise that all the information you furnish me with will be treated with utmost confidentiality.

Thank you and God bless you.

Odolla Owar Odolla

## APPENDIX C: INTERVIEW QUESTION GUIDE

I am a student at Africa International University, undertaking a master's degree program in Education. I am doing a research on Discipleship Training and its Effect on Refugee Church members in Selected Presbyterian Churches of South Sudanese in Kenya. I kindly request you to assist me by answering the interview questions that will provide me with the information that I am looking for. This study is meant to examine discipleship efforts toward the South Sudanese refugees in Kenya-particularly those in refugee camps; and its impact on their spiritual and emotional wellbeing. I kindly ask you to answer these questions as honestly as possible. The information given will only be used by the researcher for this study, and confidentiality is assured.

### **A. Demographic information**

1. Indicate your personal information as indicated below
  - i. Age bracket (a). Below 18 years (b). 19-23 (c).24-28 (d) 29-33 (e) 34 and above
  - ii. Gender: (a) Male (b) Female
  - iii. Responsibility in church (specify).....
  - iv. Number of years being a church member.....
  - v. Number of years being in leadership position.....

### **B. Discipleship Training Program**

2. a) What discipleship programs targeting refugees do you have in your church?  
b) How often do you implement them per year?
3. Who does discipleship Training program target? Leaders/ Non leaders
4. Who supervises the discipleship Training program?
5. In your own opinion to what extent does discipleship Training program affect servant-hood Leadership development in selected Presbyterian Churches?

**C. Discipleship Training Strategies**

6. What element is used in conducting effective discipleship training?
7. What is the most needed condition for effective discipleship training?
8. What would be the difficulties you might have in your discipleship training?

**D. Biblical Leadership Training Principles**

9. How are the following biblical leadership training principles used during the training session?

- a) Prayer
- b) Mentorship
- c) Reference for scripture
- d) Sharing vision
- e) Planning
- f) Leadership
- g) Coordination
- h) Delegation

10. How are leaders selected for discipleship training program in this church?

11. In your own opinion to what extent do you think biblical principles training program affect leadership development in this church.

**E. How the Church can improve discipleship program among refugees**

12. What is your take on the Church discipleship training targeting refugees in this church?

13. Do you feel that the church is adequately ministering to your needs through discipleship training?

14. How do you think the church could strengthen discipleship Training program among refugees' church members?

## APPENDIX D: INFORMED CONSENT FORM

I volunteer to participate in a research project conducted by **Mr. Odolla Owar Odolla** from **Africa International University**. His thesis Topic is; Discipleship Training and its Effect on Refugee Church Members in Selected Presbyterian Churches of South Sudanese in Kenya.

I understand that this project is designed to gather information for his Thesis work. I will be one of the people who shall be interviewed for this research.

1. My participation in this project is voluntary. I understand that I will not be paid for my participation. I may withdraw and discontinue participation at any time without penalty. If I decline to participate or withdraw from the study, no one will be told.
2. I understand that most interviewees will find the discussion interesting and thought-provoking. If, however, I feel uncomfortable in any way during the interview session, I have the right to decline to answer any question or to end the interview.
3. The interview will last approximately 35-45 minutes. Notes will be written during the interview. An audio tape of the interview and subsequent dialogue will be made. If I don't want to be taped, I will not be able to participate in the study.
4. I understand that the researcher will not identify me by name in any reports using information obtained from this interview, and that my confidentiality as a participant in this study will remain secure. Subsequent uses of records and data will be subject to standard data use policies which protect the anonymity of individuals and institutions.
5. I have read and understand the explanation provided to me. I have had all my questions answered to my satisfaction, and I voluntarily agree to participate in this study.
6. I have been given a copy of this consent form.

\_\_\_\_\_  
**Name of the participant**

\_\_\_\_\_  
**Signature of the participant**

\_\_\_\_\_  
**Date**

For further information, please contact:

**MR. ODOLLA OWAR ODOLLA**  
**AFRICA INTERNATIONAL UNIVERSITY**  
**P.O. BOX 24686-00502,**  
**KAREN, NAIROBI-KENYA**