

AFRICA INTERNATIONAL UNIVERSITY

THE MEMBERS PERCEPTION OF ADULT DISCIPLESHIP IN
NAIROBI PENTECOSTAL CHURCH BURUBURU

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fulfillment of the requirements for the degree
of Master of Arts in Christian Education

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Student's Declaration

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NAIROBI PENTECOSTAL CHURCH BURUBURU

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
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(Signed) _____
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ABSTRACT

The study sought to find out the factors contributing to low enrollment into the discipleship program, from the perspective of adults in the discipleship program of NPC Buruburu. The research revealed that in realizing the vision and the set goals for the church, adult discipleship program is very important.

To carry out this research the researcher used qualitative research method, and interviewed fifteen registered members from NPC Buruburu. In addressing the central research questions, as to why the total number of registered members in the church is not reflected in the number of people who enroll for the discipleship class, the researcher critically analyzed the data and came up with five factors that have affected the enrollment of adult discipleship at NPC Buruburu. The researcher established the following factors that contributed to low enrollment of members into the adult discipleship program; lack of awareness of the program, poor planning, location where the program is held, curriculum issues, and age disparity.

Based on these findings, recommendations were made that would address the running of the adult discipleship program. The church, therefore, needs to make it a priority in creating awareness to all her members about the importance of adult discipleship program. The program should be put in the bulletin, and the bulletin be issued to all members in every meeting of the church. For learning to take place, the environment must be conducive, apart from relocating the class. The program should also run concurrently with all the three services that take place each Sunday morning, according to the NPC Buruburu program. In regards to age disparity, the facilitators of the program should consider the age difference when grouping the members into various groups, or put them in different classrooms, depending on their age-groups.

This research also recommends that the church re-evaluates the material for the program, and shorten the duration so that more members can be motivated to enroll into the program. There are also other materials on discipleship which take a shorter time, and very relevant.

TO

My daughter Joy Kagwiria, my son G. Green, and my wife Jane Muriira.
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CHAPTER ONE

INTRODUCTION

The educational ministry of the church is a critical part of the mission of the Church. The African Church has been said to be one mile long, and one inch deep (Okumu 2005). This is because the Church has a greater percentage of adult Christians who attend church every Sunday but the impact of these adult Christians is not felt in the society. In countries perceived to be predominantly Christian, evidence indicates a high level of corruption, tribal conflicts, prostitution and drug abuse among many social vices. Pastors' from different angles are addressing these vices as leadership crisis and lack of commitment among the members. Very few of these Christians transform to become church leaders in spite of being long standing Christians and church members.

The Church is entrusted with the burden of responding to the Great Commission, and the Great Commandment of Christ (Mambo 2011). In Matthew 22:37-40, Jesus commanded His disciples to love God with all their strength, and to love their neighbors as they love themselves. After training the twelve, He commissioned them to "go and make disciples of all nations, baptizing them in the name of the Father, the son and of the Holy Spirit, and teaching them to obey everything I have commanded you" Matthew 28:19-20 (NIV). In carrying out this mandate, according to Anthony, many have perceived the role of Christian Education to be crucial (Anthony 2001). The educational ministries of the Church equip people

for various ministries of the Church and provide for an amicable environment of worship, evangelism, and discipleship.

This environment will then lead to the development of mature disciples who will participate in the everyday life of the church as leaders. This research sought to find out the members' perception of adult discipleship at NPC Buruburu, and whether this perception has contributed to the problem of low enrollment into the adult discipleship program.

The Research Context

The research sought to find out the perception of adult discipleship program among the adult members of Nairobi Pentecostal Church Buruburu, and to identify factors that have led to low enrollment for discipleship class, despite the large church membership. Nairobi Pentecostal Church Buruburu is a branch of Christ is the Answer Ministries (CITAM), which has branches in various parts of Nairobi City, and a few others urban centers like Kisumu and Nakuru. Nairobi Pentecostal Church Buruburu, mainly referred to as NPC Buruburu, was planted in 2005 to cater for the Spiritual needs of the East Lands people.

According to Mwaura, (2010) the objective and drive of CITAM is to raise a congregation ready to impact the world around them by living worthy of their calling as salt and light. The church focuses on four priorities that are to help the church achieve her objective: grounding in God's word, raising a prayerful congregation (Prayer), empowerment, and ministry participation. The vision of the church is: Kenya and the rest of the world impacted by the gospel of our Lord Jesus Christ in the power of the Holy Spirit. NPC Buruburu seeks to fulfill the mission of CITAM in Buruburu at East Lands, which is: to know God and Make Him Known through evangelism and discipleship (Mwaura 2010).

The researcher considered the church activities within the church compound in relations to the size of the land and the population density, in terms of the church projects and the ministries of the church. Certainly, the above scenario is bound to have implications upon the educational ministries of the church, including the adult discipleship which was the researcher's main concern.

NPC Buruburu has been in existence for the last seven years now, and it meets in the multipurpose hall, a premise that is shared with the school especially when they have exams or other special meetings like teachers, parents and students meetings. Next to the church main hall there is a big tent that serves as an overflow facility to accommodate the people who cannot find space within the church sanctuary. A few meters away within the secondary section there is another tent that serves the same purpose of overflow. The tents have loud-speakers which transmit the sound from the sanctuary to the audience within the tents. The church has three services, which are spread from 8.00-9.45am, 10.00-11.45am, and 12.00-1.45pm. The 10:00am service is mostly the one that has the overflow crises because most members prefer it to the rest.

The structures include two tents, one for the youth service and teen-agers service. Next to the church there is a large rectangular building with three stories, block that houses the secondary school, and the church administration block. The secondary school has a boarding facility for boys, while the girls commute. In this secondary section is where most of the educational ministries of the church take place. Next to the secondary section, there is a catering unit that serves the school and the church. Behind these structures, there is a big football pitch that is used on Sundays for parking, and also serves the school for extra-curriculum activities. Further ahead, about a kilometer from the sanctuary there is a primary school and is still run by the church, same as the secondary school mentioned above.

The Community at NPC Buruburu

Most of the people that attend NPC Buruburu come from within the Buruburu Estate. The estate has five phases, and the church is situated in the fifth phase of the estate. About 70% of the church attendees constitute the Buruburu residences, while 20% come from the nearby estates. The rest of the church attendees come from various parts of Nairobi. The church has made it compulsory for the boys who board to attend the first church service. The primary is a day school since most of the children come from within the Buruburu Estate. The educational ministries of the church share the same facilities in terms of classrooms and other structures with the secondary school as discussed below. This sharing might consequently reflect negatively on the adult discipleship, especially bearing in mind that the students boarders are around all the time, as discussed above.

The Sunday school is carried out at the kindergarten, which is part of the primary section. Other ministries are allocated a class each at the secondary section. Each class sits 50 people, and normally ministries are allocated the classes that are on the ground floor and second floor. Every educational ministry of the church does their budget at the end of the year and presents it to the advisory Board which is chaired by the senior pastor. After approval, they then receive funding from the head office of CITAM, where all the church collections (tithes and offerings) are taken every week.

Service Ministries of the Church

The church has a pastoral team of five Pastors, a senior pastor and his deputy making a total of seven pastors within the NPC Buruburu assembly. The rest of the pastors head several service ministries of the church in liaison with the particular pastor who heads Christian Education Department. The ministries that are under the docket of Christian Education are: discipleship program, doctrinal classes, home Bible

study program, and Sunday school ministry for children. According to the church records, the current membership is 5000 members out of whom 3000 are adult registered members (Muthengi 2012). One thousand members are actively involved in the various ministries of the church. The main ministries of the church include: Choir, Counseling, Doctrinal Class, Intercessory, Single Mum's and Widows, Marriage Enrichment, Men's Fellowship, Golden Edge, Missions and Outreach, Ushering, Visitation Ministry, Welcome Ministry, Women Ministry, Worship Team, Young Adults Ministries, Youth Ministry, Drama Ministry, and Traffic Control. In each of these listed ministries, there are several leaders who are chosen by the church for facilitation, and one among them who serves as a head of each particular department or service ministry. The heads of departments normally are present whenever there is a meeting for Christian Education Board, or the Advisory Board of the church.

Statement of the Problem

The church's objective is that members who successfully complete adult discipleship become actively involved in Christian Education ministries of the church as lay leaders in various capacities such as Sunday school teachers, counselors, home Bible study leaders, and doctrinal class teachers. Discipleship program therefore serves as a training program to produce a reservoir of leadership for the church, meaning that if discipleship program fails to deliver, then there will be a leadership crisis in the church. In one leadership meeting, Mwaura the senior Pastor pointed out that the number of those who enroll for discipleship class has left much to be desired in NPC Buruburu, despite the church's appeal for members to enroll (Mwaura 2010). The question that is worth considering in this case is: "Why is it that the total number of registered members in the church is not reflected in the number of people who enroll for the discipleship class?" This inquiry is about the factors that may have

contributed to the disparity between congregational numbers and enrolment numbers in the adult discipleship classes.

Purpose of the Study

This research sought to find out the factors contributing to low enrollment into the discipleship program, from the perspective of adults in the adult discipleship program of NPC Buruburu.

Research Questions

To investigate the incidence of low enrollment into the discipleship program of NPC Buruburu, the research was guided by the following central questions:

1. What is the adult members' perception towards discipleship program at NPC Buruburu?
2. What are the factors that may relate to the general perception of adult discipleship program at NPC Buruburu?

Significance of the Study

The findings of this study are meant to assist the church to enhance its adult discipleship program, which leads to the development of leaders to support the education ministries of the church. This study will also aid the local Christian Education Board of the Church to improve the adult discipleship curriculum, which when implemented will assist in the development of effective and needed church leaders. The findings and recommendations of this research will also be useful resource material for those who may address discipleship program in Christian Education and other educational ministries of the church. The study will also assist Christian educators to understand the leadership training dynamics of the church, as

they equip the church for various ministries within the body of Christ. The research is also bound to inform church educators on how best to create a conducive learning environment within the church premises.

Limitations

The study was restricted to Nairobi Pentecostal Church Buruburu. The researcher considered only active adult registered members of NPC Buruburu. Furthermore, this research was limited to adult discipleship program and not other educational ministries or discipleship programs of the church. To this effect, the findings would not be generalized to all NPC Buruburu ministries including the entire NPC fraternity within Nairobi.

Delimitations

In view of distance, autonomy of operation, and other disparities in terms of logistics, this research cannot be extended to other branches of NPC, which are within Nairobi city, and other urban centers like; Kisumu and Nakuru. This limitation will not however, diminish the significance of the study as it relates to assisting in the improvement of adult discipleship program in NPC Buruburu and CITAM.

Definition of Terms

Perception: The result or product of perceiving, as distinguished from the act of perceiving. It is what people think, believe, and how they see adult discipleship at NPC Buruburu. Are peoples' views positive or negative?

Registered Members: They are people who belong to a church, a certain community organization or society. According to NPC Buruburu, they are individuals, whether men or women, aged 19 years and above, who have been at the church for at least six

months. They must have been inducted into church membership after undergoing new membership classes for one month, and entered into the church register.

Adult: A person who has attained maturity, or a grownup who is 18 years and above. At NPC Buruburu these are individuals who are 19 years and both men and women, apart from youth and children.

Adult Discipleship Program: This is a program that guides an adult Christian into a learning process of growing and developing in knowledge of Triune God. A Christian discipleship is the process by which disciples grow in the Lord Jesus Christ and are equipped by the Holy Spirit, who resides in our hearts, to overcome the pressures and trials of this present life and become more and more Christ like (Wedge 2002). It is an educational program of the church that trains church members from 19 years and above, to be more grounded in the word of God.

Adult Education: It is a lifelong learning and is best accomplished in the context of a caring community that meets periodically in both small groups and large assembly (Anthony 2001, 13). Extension of educational opportunities to those adults beyond the age of 19 years and above, who feel a need for further training of any church educational ministry, to enhance their spiritual maturity.

Participation: Direct and active involvement of members in face to face deliberations regarding adult discipleship program. Enrolling in the program, taking part in the discussions, becoming a role player, in the context of NPC-Buruburu.

CHAPTER TWO

LITERATURE REVIEW

Introduction

This section reviewed the substantive and methodological literature accessed by the researcher. A literature review is an account of what has been published on a topic by accredited scholars and researchers. It is a critical look at existing research that is significant to the work that the researcher is carrying out. Literature review involves examining documents such as books, journals, and dissertations that have previously dealt with the subject that is being researched on (Kombo and Tromp 2006).

Substantive Literature

After training the twelve, Jesus commissioned his disciples to “go and make disciples of all nations, baptizing them in the name of the Father, the Son and of the Holy Spirit, and teaching them to obey everything he had commanded them” (Matthew 28:19-20 NIV). Apart from getting people to become members of certain denominations, through evangelism and through building church structures, the church should also focus on discipleship which is a key component of God’s mission for the church. The researcher’s concern is to reflect on the essence of discipleship. This research will focus on discipleship, in finding out the inadequacies that face discipleship program at NPC Buruburu, to inform the members’ perception. The members’ perception will reflect on whether the church is becoming the agent of

change in fulfilling the Great Commission, in terms of making disciples of all nations according to Matthew 28:19-20.

Education and Discipleship

While the term “education” does not appear in the Bible, educational terms including “teach,” “teaching,” “teacher,” “learn,” “mind” and “learning” “know, knowledge, wisdom” appear hundreds of times. The ultimate purpose of education is to see Christ formed within humans so that he increasingly communes and co-works with God for God’s glory and mankind’s blessing (Galatians 4:19; Eph. 4:11-13). Although education through non-Christian sources may be useful like what we find in Acts 22:3, education that does not contribute to the Biblical purpose of education is vain (Eccl. 1:13-18). The works of God, including creation, are the second object of study after the Bible, to the end that men know and glorify God by their lives and service. Studying the works of God to this end is the basis for studying any academic discipline (Horton 1992, 8).

After the fall of man, God raised a generation that would keep His statutes through Abraham. Through Abraham came the nation of Israel, which God gave the “shema,” as recorded in Deuteronomy 6:4-9. The first line of the *Shema*, says, "Hear O Israel, the Lord is our God, the Lord is one" (Deuteronomy 6:4 NIV). Jewish law requires a greater measure of concentration on the first verse of the *Shema* than on the rest of the prayer. People commonly close their eyes or cover them with the palm of their hand while reciting it to eliminate every distraction and help them concentrate on the meaning of the words. This law was to be taught to everybody including children, especially at a time when they could pay attention like bed time, and every other time the parents created opportunities for home-schooling. God intends that we learn the

word at all times. We need to realize that the principles of the word of God are the same everywhere throughout generations.

Cole has highlighted how we have become so much accustomed to the separation of theological education or church education from general education that we tend to think this has always been the case. It is for this reason that historical patterns of training for ministry from the post-apostolic period must be seen within the context of the history of education as a whole. This point is illustrated in a number of cases. At the time that the church took custody of education, when Roman civilization collapsed at the onset of the Middle Ages (roughly starting from A.D. 500), there was no clear separation of the sacred and the secular in education (Cole 2001, 82).

It is apparent from biblical perspective of education and the history of education that the church is entrusted with the responsibility to guide the teaching and learning process with ultimate purpose of bringing men, women, youth and children to reconciliation with God, to one another, and to the rest of the creation. In this regard, the church needs to devote herself primarily to the task of developing leaders who in turn could give personal attention to others. Just as the Romans became the custodians of education after the Greeks, the church too became the custodian of education with the collapse of the Roman Empire and the decline of Roman education. In the spirit of renewal from the decadence that had gripped the church, a lay order known as Monasticism developed following the 2nd century. This came about through the influence of neo-Platonism and Gnosticism. Those involved followed the trend toward asceticism. The guiding principle of monasticism was denial. The lay movement had started as a reaction to the luxury and worldliness of the organized church. The movement was led by people such as Benedict of Nuria

who started what he called, “School for the service of the Lord” (Cole 2001). Every educational ministry of the church is important in transmitting knowledge to the community. Adult discipleship program is key because it guides the disciple from the initial stages of their Christian lives up to the time they become mature Christians, and able to reproduce or disciple others.

In this regard, Christians need to acquire knowledge and skills needed to become disciple makers in and through the local church. “This task of disciple making is absolutely critical and much needed, but it is not complicated. Jesus gave his disciples the task of making disciples and they gave their lives to accomplish this mission” (Olander 2012, 1). The kind of people that Jesus choose to be his disciples were ordinary folks from the village with very basic education, but Jesus taught them to become great men who turned their world upside down with the gospel.

The church is informed by the great commission to go into the world and make disciples of all nations. Olander asserts that, “It is most exciting, most urgent, and most necessary task in the world, for the church to go into the whole world and make disciples of every nation” (Olander 2012, 2).

It is therefore within the adult discipleship program that the disciples can learn the art of disciple making, and the implication of the great commission at a local church level. When Jesus taught his disciples, he made sure that what he taught them touched on their skills, knowledge and character. He taught them the law of God, and how it ought to affect their lives, and how they should treat one another. This formed their character, and finally they learned how reach their fellow men through discipleship.

Biblical Examples of Discipleship

In getting adults involved in disciple making, first of all we must refer to biblical examples that were used by Jesus and the apostles. We find Jesus preaching from village to village, and after calling the twelve, he taught them, and later sends them two by two to go and do what he had already taught them (Mark 6:7-13). In Luke 10:1-12 we also find Jesus choosing the seventy two others, and then later sending them to every village to preach and cast out demons. They later returned joyfully and observing how great God worked with them by performing different kinds of miracles. The apostles also engaged the early church with a lot in teaching and training in the word of God (Acts 4:32-36). After the apostles were established in the word, they were sent out to the regions beyond to go and make disciples. In acts 13: 1-3, we find that while the apostles were praying, the Holy Spirit spoke to them and told them to set apart Barnabas and Saul for missionary work. In Acts 16:35-45 we see Paul and Silas setting out for another missionary journey. Once churches were established in the Asia Manor, Paul started sending his trainees to go out to and establish people in the word of God, where he had initially preached. In Philippians 2:19-25 we find him sending Timothy and Epaphroditus to Philippi.

Olander points out that when Jesus was about to ascend to heaven, He told His disciples that when the power of the Holy Spirit comes on them, they would be His witnesses in Jerusalem, Judea, Samaria and the whole world (Acts 1;8). The lessons we can learn from the above examples point to us clearly that there is need to start engaging for discipleship, start from where we are, before we can move to our city or the community around us (Olander 2012). There is need also of reaching those who are neglected within our society, and see them as God's creation that are lost and in need of salvation. As we reach out the casts, we should also think about the whole

world in terms of going or sending missionaries in order to fulfill the great commission (Matthew 28:19-20).

In that regard, it is important that every disciple, should be seeking some way to incorporate the wisdom of Jesus' strategy into their own preferred method of evangelism. Coleman has pointed out that not every one will be led to adapt the same ritual of procedure, nor should we want everyone fit into the same mold. "Variety is the structure of the Universe, and any method that God is pleased to use is good method, although this does not exclude the possibility of improvement in our way of doing it" (Coleman 1963, 100).

Adult Education

According to Wringe, research carried out in 1998 and 2004 has shown that most of the active older adults' responded to education because of their personal interest and not their professional career or work (Wringe 2009). However, Taber in Wringe has reiterated that adults are motivated by success, increasing knowledge for self-development, improving situation, profession, expertise, and handling relations at work. Other motivating factors would be to reach a goal, have an organized environment, take pleasure in nature, and need of certain knowledge (Wringe 2009). NPC Buruburu has considered these factors in their discipleship programs in their attempt to produce a holistic learning experience for their adult members.

Factors that Influence Adult Education

Adults who participate in various education programmes enroll into such programmes mainly due to their intrinsic motivation. It could be presumed that the older adults, who willingly participated in adult education in their earlier stages of

their lives, are more likely to persist in their education also in the latter stages of their lives and find it easier to overcome any existing barriers (Carpenter 2012). Enrolling into educational activities offers them the fulfillment of their intellectual curiosity, self-realization and control over their lives as well as the possibility for re-establishing new bonds of friendship and mutual help (Banh 2012). Wringe's research however, shows that if adults set their mind to pursue further education, no barriers can deter them from participating (Wringe 2009).

Some factors that influence the participation of older adults in education includes: economic, demographic, sociological and psychological factors. A strong influence is also presented by the education and the socio-economic situation of their parents and the education during their youth (Grayson 2011). The results of the vast international study show that most of the older adults who find themselves in the education process have a higher level of education, a relatively good income and a relatively high level of functional literacy (Grayson 2011).

As shown below sociological and psychological factors play a more critical role in adult learning than economic, demographic, and socioeconomic factors.

Sociological and Psychological Factors

Social environment, social class, social participation, social networks, social support, collective efficiency and residence characteristics, all these social activities states and encourage adults to learn together. Adults like interaction and learning together through their own, and experience of others. However, research has shown that these factors have a focus on meeting certain goals (Smith, 2006). One of the primary goals of adult learning is to have a direct impact on breaking the cycle generational poverty. This approach discusses the importance of professionals

understanding the dynamic and multifaceted issues regarding the sociological and psychological impacts of the cycle of generational poverty. Each class of adult has unspoken rules that either hinder or encourage growth, expansion and exploration for each individual. Many times, adults have not had the opportunity to have a positive Instructor to coach and demonstrate appropriate competencies, skills and even conflict resolution in the work place; all of which are hidden rules within the professional environment (Smith 2006, 84).

Walker contends that lack of interest for adult learning, may be as result of less participation in the educational centers. Adult desire to be with people other than “old” people, and to be actively involved. Low proportion of men in many centers, poor health, and inadequate transportation: may negatively impact adult learning centers in terms of active Participation. This suggests that those who participate in center activities are those who are healthy enough to be active in the community. They also are more likely to be social people who like to interact with others. It is possible that there are seniors who attend faith-based activities but are not participating in center activities because they are unaware of them. Perhaps enlisting pastors to include information about centers’ weekly special events in their weekly church bulletins would increase awareness (Walker 2004).

Discipleship training includes such aspects as: Gaining the vision of disciple-making; in which Jesus never gave a command anywhere to evangelize, but the main goal of the Lord’s command is to make disciples and to develop committed people to the Lordship of Christ, in all aspects of their lives. A disciple is one who is growing in conformity to Christ, achieving fruit in evangelism, and “is working in follow-up to conserve his fruit” (Kuhne 1978, 13). Kuhne discusses the aspects that actualize the vision for disciple making as: the vision for multiplying, finding faithful men, criteria

for faithful men, and levels of discipleship training. He describes “Life Transference,” as sharing of one’s life experience, and says that this is vital to discipleship development that results in multiplication. Under this concept, he expounds on the issues of controlling, example setting, total life change, counseling ministry, and the character of the disciple (Kuhne 1978).

Understanding and Facilitating Adult Learning

In regards to adult discipleship, Christian educators need to understand the dynamics and approaches involved in adult learning. This will enhance effectiveness as Christian educators seek to impact the body of Christ in fulfilling the great commission. Adults frequently ask questions unlike children. According to Dobrovolny, adults learn through discussions with colleagues, friends, and family. They construct knowledge by conversing with others, analyzing problems together, identifying solutions together, and meeting goals together. Sociocultural constructivists argue that learning is a process of acculturation into an established community of practice (Dobrovolny 2006). The idea of learning together through group discussions is seen to work best from what Dobrovolny has found out, especially if applied to adult discipleship. Teaching adults is called andragogy. Adult learning is different from pedagogy-teaching children, (Pohland and Breda 2000). Advocates of andragogy offer four assumptions about adults that distinguish them from children: As persons mature, their self-concept moves from being dependent personalities toward being self-directed. They accumulate a reservoir of experiences that become a growing resource for learning, their readiness to learn becomes oriented more to the developmental tasks of their social roles, and their time

perspective changes from postponed to immediate application of knowledge. The Christian educator must take these into consideration by recognizing that:

1. Adults are more self-directed in their learning. In childhood education, the teacher decides what, when, and how the child will learn. But adults see themselves as self-directed and expect others to view them that way also. Adults want to decide for themselves what they will learn, when they will learn it, and how they will go about it. The teacher and adult student see each other as equals in a mutually helpful relationship.
2. Adult learning goals are specific and more immediate. Children go to school to gain a broad understanding of subjects that will help them later in life. They are told, "Someday you'll need to know that." Adults have a much different perspective. They read a book or enroll in a course looking for answers to specific problems and they want to make immediate applications. We could say the child's learning is subject-centered; the adult's is problem-centered.
3. An adult's life experience is an important aid in learning. In childhood education, the teacher's experience is the primary resource for learning. This makes the child dependent on the teacher, and the learning situation is characterized more by one-way communication. In adult education, everyone's experience and knowledge are valued. As adults share their knowledge everyone's learning is enriched; the teacher is not the sole contributor. Adults are more interdependent in their learning with multidirectional communication.
4. Adults group themselves for learning on the basis of interest more than on the basis of age-level. For children's classes, decisions about grouping and curriculum are based on age. Certain subjects are deemed appropriate at a certain age. Adults are not as concerned about age; they gravitate toward those with

similar concerns and interests. For example, a community education course on household maintenance or a church class on enriching your marriage is likely to have adults of a wide age-span (Pohland and Breda 2000).

These are the adult characteristics that may influence perceptions about adult discipleship.

The Goals of Discipleship

In review of literature on discipleship, Henderson has observed how we are made to believe false allegations on discipleship. "Too often, we believe the lie from Satan that we don't really know enough or haven't been a Christian long enough to make a difference. Not true!" (Henderson 2011). On the contrary, some of the most enthusiastic representatives of the Christian life are new believers who have just discovered the awesome love of God. They may not know a lot of Bible verses or the "accepted" way of saying things, but they have experienced the love of the loving God, and that is exactly what Christians are to share.

Wedge (2002) has pointed out that the goals of discipleship must help a new believer to desire to learn, love what he/she learns and consistently do what he/she has learned, be able to share with others, the fulfillment of the Great Commission (Matthew 28:19-20), and helping the new believer to grow in the following ways: to strengthen their faith (Acts 14:21-22), demonstrate the fruit of the Spirit (Galatians 5:22), prepare them for service (Ephesians 4:11-12), share the kingdom of God (Colossians 1:11-14), and glorify God in their lives (I Peter 3:18). Discipleship will seek to see growth occurring in believers by developing right thinking in understanding the Bible doctrine, they will believe what they are taught and have righteous desires, and they will apply what they are taught and do what is right (Ibid).

We are to share our faith and tell nonbelievers about the wonderful changes Jesus Christ has made in our lives. No matter what our maturity level in the Christian life, we have something to offer (Hooker 1984). Hooker gives a profile of a disciple in the following ways:

1. As one who has received Christ as Lord and Savior (Romans 10:9-10).
2. There is evidence that the disciple is abiding in the word of God, and that he/she is in the process of being filled with the Spirit (John 8:31-32).
3. There is a growing evidence of Christ's Lordship in specific areas of his life (Luke 14:25-35).
4. He evidences love in practical ways towards his brothers (I John 3:18).
5. He shares his faith regularly with increasing skill and effectiveness, bearing evangelistic fruits for the Lord (Matthew 4:19, John 15:8).
6. He is increasingly growing to be more like Christ, and manifesting the fruit of the Holy Spirit (Luke 6:40, Galatians 5:22).
7. He is tough and resilient in trouble, evidencing a spirit that will enter into the kingdom of God through much tribulation (Acts 14:22).
8. He has a quiet and teachable spirit (Hooker 1984, 74).

These are some of the goals that Christian educators should aim at concerning adult discipleship.

The Purpose of Discipleship

While the goals of discipleship are what the church wants to achieve, the purpose of discipleship are the principles that show the necessity of those goals. According to Mambo, discipleship is the term regularly used to describe the building up or strengthening of believers in their quest to be like Christ. The Scriptures are full of commands to mature and grow up in faith. In Hebrews (6:1) we are exhorted, "Let

us leave the elementary teachings about Christ and go on to maturity.” Discipleship is a lifelong process that God uses to bring us to maturity in Christ. Healthy discipleship in educational ministry of the church flourishes under spiritual leaders who are willing to engage in making disciples. They consistently plant seeds and water the believer’s faith. All this is done with faith that God will do the impossible and bring growth. The apostle Paul reminds us of this process in 1 Corinthians (3:6-7) that he planted the seed, Apollos watered it, but God made it grow. So neither he who plants nor he who waters is anything, but only God, who makes things grow. Hence, Mambo outlines the duty of Christian educators in the church, as being able to do the following:

1. Lead believers in developing a deeper understanding of who God is and how much He loves them, including teaching about the work of the Father, Son and Holy Spirit.
2. Show believers how to develop and maintain a relationship with Jesus as their Savior, and how to be wholly devoted followers of Christ by honoring God with every aspect of their lives.
3. Challenge believers to be living examples of Jesus Christ in everything they say and do in their public and private lives, while providing an atmosphere of Christian love and security based on the truth of God's Word (Mambo 2011).

In his discussion on discipleship program, Davies says that discipleship as a program of Christian education does well through grouping people according to age, and their areas of specializations in terms of the education curriculum at that particular time (Davis 2001). This is a principle that really helps to reach people at their level, and enables the church educator to walk with them. The principle you choose to implement in your church will vary depending on many things. This may include denominational affiliation, the number of years your church has been in

existence, church size, social and demographic patterns, of the congregation, vision and goals for ministry, philosophy of ministry, facilities, staffing capabilities, established traditions, and cultural expectations.

However this research focuses on adults' discipleship program, which is just one among many educational ministries of the church. In light of this, we find that the call to discipleship is the nature of the church, when that call is lived in its intended way. According to Dunn, An individual disciple is one part of that body, the Church. Discipleship involves joining the company of others who are also disciples and working together with Christ to bring people to God (Dunn 1992).

Approaches to Discipleship

Discipleship training encompasses member training, new member training, and leader training. As pointed out by Olander, many innovative approaches are used by churches in each area. Some of the effective approaches a local church might need to use in getting people actively involved in disciple making ministry are: congregational, adult Bible class, and small groups' approaches. In congregational approach, the pastor (or church educator) may need to engage the congregation on Sunday morning services, by preaching a series of messages on adult discipleship topics such as; how Jesus trained the twelve (Luke 9:1-27), preach a series on the parts of a balanced Christian life, such as the Chair-Illustration where Christ is the center of the believer, preach a series on biblical character such as Joshua, Paul, Barnabas, or Timothy, and Adult Bible classes such as adult discipleship program.

Another approach is organizing a discipleship training in a local church, whereby you clearly define your overall objectives, understand the way things are at the present time, list what needs to be done, list equipments and materials that will be

used, do what needs to be done, and appointing and establishing coordinator. You may need to establish a discipleship committee, provide training for disciplers, Match new believers with older believers, purchase discipleship materials and engage disciplers working with young Christians. After implementing the program, you will need to evaluate the overall effectiveness of the program, make any necessary modification or change to the program. In order to motivate and be accountable to the trainees, as the trainer you need to guide the trainees, by helping them to learn ministry skill or spiritual discipline through the following ways: Tell them what it is, tell them why it is important, show them how to do it, do it with them, watch them do it, send them out to do it on their own, and reflect together with them on how it went (Olander 2012, 20-21).

The church should become more aggressive in disciple making, and not to relent. The researcher sought to find out about the approaches used at NPC Buruburu, in terms of the materials, curriculum and other related aspects. The merit and demerits of such, may contribute immensely in members' perception on adult discipleship at the research location. These are some of the things the researcher considered before making recommendations.

Nature of Discipleship

Discipleship as a process is not an end in itself, but a means to the end which is the spiritual maturity of those chosen. In reference to Christ and disciple making, Guder argues that it was not a matter of the form discipleship. Its purpose was rather that these disciples, trained intensively by Jesus during his earthly ministry as they were "with him," should become "apostles." The gathered life of the church must flow into the scattered and sent-out life of the church. They were to be "sent out by him to proclaim the message," both during his earthly ministry and then as their

comprehensive vocation after Easter, Ascension, and Pentecost (Guder 2005, 424-431).

The word of God cuts across the board, and its principles should apply everywhere at all times. What Jesus said to his disciples two thousand years ago, should be considered as absolute and should thus apply to the life of the church at all times.

Block wonders whether we have become more sectarian in our view of Christianity, other than heeding the call to be more responsible in form of disciple making, which provides us with a more effective basis for evangelism? "Or have we become more sectarian because we want to protect our own interests, be they doctrinal, economic, or the distinctive of our denomination? If these are seen as rhetorical questions, the second is the more accurate description of our situation" (Block 2009, 76-79). Sorley argues that before the missionaries are sent out for missionary work, they need to be disciples themselves. He agrees that they often lack the biblical foundations and conviction to preach, teach, and develop Bible studies that offer God-honoring attitudes and behaviors, in response to the environmental problems of our day. "Christ certainly desires and deserves to reign supreme as King in every aspect of his followers' lives" (Sorley 2011, 137-142).

In John's Gospel, the linkage between discipleship and apostolate is, if anything, even more dramatic. After responding to Jesus' invitation to "come and see," Andrew went out and found Simon, his brother, and brought him to Jesus, who immediately confirmed his calling. Jesus later changed Simons' name to be known as Peter. Philip also responded to Jesus' invitation to discipleship, "follow me," by finding Nathanael and inviting him with the basic apostolic message, "come and see." All through this gospel, Jesus emphasizes his own "sending," we need always to

remember that "mission" means "sending," (Guder 2005, 424). Only then can there be drawn that overriding theme into the climactic assertion of the gospel: "As my Father has sent me, so I send you" (John 20:21). By this saying, Jesus meant that his twelve apostles were to go and apply the training of disciple making that they had obtained from him for the three years experience that they had been with him. This is an aspect that needs to be strengthened and deepened as we engage our Lord's formation of the missional church with his disciples. Mark's Gospel summarizes the missional intent of Jesus' calling and formation of the disciples: "And he appointed twelve, whom he also named apostles, to be with him, and to be sent out to proclaim the message, and to have authority to cast out demons" Mark 3:14-15 NIV.

comprehensive theology of the missional church resides in these verses. The church is the result of Jesus' election and calling—"Jesus called to him those whom he wanted" (Mark 3:13 NIV), As Guder has observed (Guder 2005).

On Baptist church denomination perspective, Terry says that the objectives of the Baptist Training Union were being developed with an eye to refinement and specific delineation of tasks. Now the Baptist Training Union Department developed goals to assist churches in interpreting systematic theology and ethics, Christian history, and church polity and organization; give orientation to new church members; train church members in the performance of responsibilities as church members; discover, recruit, and give special training to potential leaders for the church; provide organization and leadership for special projects of the church; and provide interpretative information regarding the work of the church and the denomination. These new objectives led the Training Union Department to develop new materials for church leader training and new member orientation (Terry 1993).

The Baptist training Union Department underscores key issues on training church leaders and church members. People who are unfulfilled after pursuing things that do not satisfy may be astonished to see Christians who are joyful after depriving themselves for the sake of the gospel. The gospel involves self-denial and forsaking everything, although God's grace is always sufficient. A missionary by the name Fernando (Fernando 2010, 31) narrating what he experienced sometimes back says that he was preparing a message on commitment while traveling in the West. Within the space of a few days, three people told him how they or someone close to them had left a group or a person because of problems. One had left an unhappy marriage; another, a church; another, an organization. Each person described his leaving as a merciful release from suffering. He could not help asking himself whether, in each of these cases, the Christian thing to do would have been to stay and suffer. Discipleship should teach the church about the theology of enjoying God, and the flip side of suffering for the sake of the gospel (Mark 10:28-30).

If we are trying to evangelize without being conformed to the image of Jesus Christ, we are merely inviting people to join a religion, but to be an evangelist is to be a bearer of good news. The kingdom in its essence is good news, but we need to get out of our church buildings. To view church as a place to go models the Constantine paradigm. It understands church as a building, which means that to "do church" is primarily to get together in that building, sing some nice songs, and hear a sermon. There's nothing intrinsically wrong with any of those things, but biblically speaking the church is not a building, it is a people. Never in the Bible are we encouraged to do evangelism by inviting people to a building called church. Instead, we need to bring the church to the people. We are called to go out and bring the kingdom to people, to be the kingdom in the midst of people. Jesus didn't ask people to come to him; he was

always roaming around, bringing the kingdom to people. And that is our call as well: to get out of our church buildings. These notwithstanding, people need to be grounded on the right foundation of the word of God, through adult discipleship (Boyd 2009, 410-416).

Jesus loved, served, and confronted people in order to invite them into a different way of life. We need to recover the practice of the spiritual disciplines: fasting, prayer, solitude, hospitality, and all the other disciplines that have been practiced throughout Christian history (Kuhne 1978, 40-49). Henderson, in his discussions on a Holistic Model of Short-Term Mission Discipleship, says, “In the limited research that has been done on short-term missions, debriefing has shown to be essential in helping students to process their experience and integrate it into their lives, by posing the following questions: Who am I? Who is God? Who are we (i.e. our community and the church)? What is the impact of culture on faith? What's wrong with the world? What does it mean to be a follower of Christ? What's of value? Where am I going [in my life]? Essential to these questions is the principle that the issues discussed in the final debriefing of a short-term mission and upon participants' return home should begin to be discussed and reflected upon before the trip and throughout the participants' time in the mission field. “If we truly desire short-term missions to have a lasting impact on the participants, we cannot wait until the end of their trip to ask these reflective questions” (Henderson 2009, 64).

Growth within the church depends on the equality of the relationships between believers' interaction and actualization of the doctrine taught within the educational ministries of the Church, especially task of disciple making. As the Church follows biblical principles for interpersonal relationships, as part of the body of Christ, it should continue to fulfill its mandate to be a greenhouse that matures disciples. Some

of the major principles that guide interpersonal relationships in the Church also challenge believers to edify, confess faults, forbear, empathize, submit to, accept, forgive, and admonish one another. Discipleship teaches that righteousness is of God. Anyone can arrive at this when they have known Jesus as their Saviour, and are set free from the fetters of sin. It is from this point of view, that discipleship takes center stage to teach the above principles (Borgman 1997).

Discipleship and Contextualization

When it comes to following up and discipling new believers, however, Song says the approaches taken are not as systematic or well-thought through. He discusses on how to tackle the following questions; how does one disciple a Muslim background believer? How does one disciple a Buddhist background believer? How about those coming from the urban slums of Manila or from a Communist regime? If we are careful about how to package the gospel message for the first time hearers, then we should also be careful about how to package the follow-up and discipleship materials for those who desire to grow closer to Jesus. A typical result is that we have many decisions but very few disciples in our mission work. Contextualization must be understood in a comprehensive manner, covering not only the areas of Bible translation, the expressions of worship, leadership structure, and so on, but also the very fabric of believers' commitment to and involvement in society as disciples of Jesus Christ.

In that regard, contextualization and discipleship these are two concepts that cannot be separated. Gilliland has pointed out that discipleship should be done within the context of community intended (Gilliland 2005). Discipleship lessons developed by a church in Southern California are not suitable in a Filipino context. In the Philippines, evangelical churches are quick to adopt a discipleship program or a Bible

study series popularized in the West. But because the material was not written with the Filipino audience in mind, it does not take into account the spiritual and social dimensions of the Filipino mind. The material does not touch the deeper structures of the Filipino worldview and psyche. Discipling a new believer, who comes from a nominal Catholic background, requires a concerted effort to speak to the Filipino mind and heart. Discipleship in context rises out of a dynamic interplay between text (passed down by tradition) and context. By paying attention to both the Bible and the context in which people live, we are then able to bring the task of disciple-making in a culturally relevant and biblically faithful manner. For disciple-making to be effective, it must be grounded in the appropriate context in which people live. It is the context that allows us to understand the needs and issues of the new believers (Gilliland 2005).

Only after these needs and issues are properly identified and understood, can we then begin to design a curriculum that will help people to follow Jesus faithfully in their context. In short, borrowing discipleship materials or approaches used in another context ought to be resisted. Instead, national leadership must be encouraged and empowered to design their own curricula and approaches to disciple the new believers. Towards the end of the 19th century, many mission agencies accepted Rufus Anderson and Henry Venn's three-self model as a guideline for their church planting projects. In order to promote the rapid growth of autonomous churches, missionaries encouraged the emerging churches to be self-supporting, self-propagating and self-governing. But today such a model is considered inadequate because it lacks emphasis on the receptor's context. It is argued that even the theology of the emerging church must be self-generated, hence the term 'fourth self' of self-theologizing became important (Song 2006, 455). As much as the church is endowed

with responsibility of discipleship, and evangelizing through the whole world before the coming of Christ (Matthew 24:14), it is very important that the issues of contextualization be seriously considered. Therefore in doing adult discipleship, the church should always consider that they will have a mixed community, such that some members may even be of different nationalities. In this case, adult discipleship should be given a cross cultural view.

Methodological Literature

In the light of the substantive literature, various methodologies are used in carrying out research. One of the mostly used approaches in finding out people's opinions, attitudes, and perception is the survey method (Best and Kahn 1998). This research sought to find out the members perception on adult discipleship in NPC Buruburu. However, this research effort being purely qualitative within the framework of grounded theory, the researcher employed the use of interviews as oppose to written questionnaires. The interviews were used to yield qualitative data, and were useful for discovering factors that have led to low enrollment into adult discipleship at NPC Buruburu.

According to Creswell, a grounded theory is one that is inductively derived from the study of the phenomenon it represents. The intent of the grounded theory is to study a phenomenon that it discovers, develops and provisionally verifies through systematic data collection and analysis of data pertaining to the phenomenon. The data collected are therefore inter-related (Creswell 1998, 55-56).

Summary

The literature has reviewed factors that are both sociological and psychological, that motivate adult learning. Among them there are few which on the

contrary may discourage adult participation in learning. Covered also in this review, are the nature, the goals, and the approaches of discipleship. Discussed above also, is how discipleship can be handled in cross-cultural context, because the church attract people of various nationalities, and ethnic groups.

CHAPTER THREE

METHODOLOGY

This research sought to investigate the perception of adult members of NPC Buruburu towards adult discipleship program. The researcher is using qualitative method in seeking to find factors contributing to low enrollment into the discipleship program, from the perspective of adults in the adult discipleship program of NPC Buruburu.

According to Creswell, qualitative research takes place in a natural setting (Creswell 2003). He argues that, “the qualitative researcher purposefully or intentionally selects individuals or sites to conduct his/her research” (Creswell 2003, 193). The researcher conducted open-ended interviews, and reviewed literature on sociological and psychological factors that inform the research instrument about the adult members’ perception. In this chapter the researcher, discusses the research strategy, the role of the researcher, steps in which the data was collected and analyzed, and finally the strategy used for validation.

Entry

The researcher got an official letter from Africa International University, where the researcher is a student. The letter was presented to the senior Pastor NPC Buruburu, and permission was granted to carry out the research. After permission was granted, the researcher then did the sampling and developed appropriate research instruments to conduct the interviews to get the necessary information from among the members.

Ethical Consideration

In this educational research which largely falls under sociological research, some important ethical decisions needed to be made during planning of the interviews so that the informants are protected by the researcher from the information they give concerning the research (Litosseliti 2003, 51). This required that the researcher safeguards the rights, interest and sensitivity of the informants. While keeping this in mind, the researcher described the nature and purpose of the research to all the interviewees, formulated a consent form (appendix III) and had each one sign it.

Population of Study

NPC Buruburu is made up of 5000 attendees, including men, women and children. Out of these, 3000 are adult registered members made up of male and female, from which 1000 are active members (those who are regular tithers, and attend church functions at least three times a month). The researcher used a sample of 15 members for the interviews out of the 1000 active members.

Table 1: Summary of the church registered members' population

Total Registered Members are 3000			
Age	Female	Male	
19-30	450	360	810
31-35	400	310	710
36-40	300	110	410
41-45	300	220	520
46-50	200	170	370
51 and above	110	70	180
Total	3000	1760	1240
			3000

Sampling Procedure

In finding out the member's perception of adult discipleship at the research location, the researcher used purposeful sampling. Purposeful sampling focuses on selecting individuals for specific and reliable information. The data collected from a purposeful sample illuminates the research questions (Patton 2002, 230). Through this method the researcher selected 5 leaders of whom 4 were males and 1 female from the adult discipleship class; 5 males and 5 female from among the registered, active members of the church, and considered them for interviewing. This sample consisted of long standing members who have been in church for the last three years, and were willing and had the information that the researcher required. The total sample therefore comprised of 15 members. These members were able to inform the researcher about the value attached to adult discipleship in relation to the enrollment into the program. The population sample was also to be able to articulately and accurately respond to the research questions as guided by the research instrument (Denzin 2000, 386).

The table below contains the summary description of interviewees and their general information.

Table: 2. Summary description of interviewees and their general information

Code	Gender	Age	Marital status	Level of education	Duration of membership
FI1x	Male	35-45	Single	Post graduate	4 year
MI 2xx	Male	45 and above	Married	University degree	5years and above
MI3x	Male	45 and above	Married	Diploma Level	5years and above
M I 4xxx	Male	45 and above	Married	Diploma Level	3years
F I 5xx	Female	45 and above	Married	University degree	3years
M I 6xxxxx	Male	19-30	Single	University degree	4years

MI 7xxxxx	Male	45 and above	Married	Diploma Level	5years and above
FI 8xxxx	Female	45 and above	Married	Diploma Level	3years
MI 9xxxx	Male	35-45	Married	Diploma Level	5years and above
FI10xx	Female	35-45	Married	University degree	5 years and above
FI 11xxxx	Female	35-45	Married	Diploma College	5years and above
MI 12xxxx	Male	35-45	Married	Diploma Level	5years and above
FI 13xxxxx	Female	35-45	Married	Post graduate	5years and above
MI14xxx	Male	30-45	Married	University degree	5years and above
FI 15xxx	Female	45 and above	Married	Diploma Level	5years and above

Research Instrument

The researcher used a research protocol which is made of semi structured questions to guide the interview. In a qualitative research, interviews are supposed to be either open-ended or semi structured (Leedy 2010, 148). The researcher did this in order to capture the views of members with regard to their perception of adult discipleship program. The researcher as the instrument was also keen to ensure that respondents address the research questions as related to in the interview guide. The interview guide was aimed at addressing the RQs 1, and 2, as stated in appendix II. In appendix II, RQ1 (item I and II) helped to answer RQ 1, while item a) to f) answered RQ2. Appendix 1 was meant to collect the demographic information of the respondents.

Data Collection

The researcher collected data from interviewing the 15 adult members. Due to ethical considerations, the researcher approached each member among the 15 of them and booked appointments with them according to their availability, in any day of the

week. The researcher then allocated time for interviews for each of these members between 15th April and 29th April. The researcher was guided by the interview guide (see appendix II) to ask questions that respond to the research questions. In a qualitative research such as this, the participants are given opportunity to share their story, pass on their knowledge, and provide their own perspective on a given topic (Boeije 2010, 62). The researcher in this case interviewed the respondents in regards to their perspective on adult discipleship, one on one interview, recorded data on audio tape, transcribed, and finally did the coding of the raw data.

Data Analysis

Boeije quoting Jorgensen says that analysis is a breaking up, separating, or disassembling of research materials into pieces, parts, elements, or units with facts being broken down into manageable pieces, patterns, or wholes. The aims of this process are to assemble or reconstruct the data in a meaningful or comprehensible fashion, (Boeije 2010, 76). The researcher transcribed the interviews conducted and then considered thematic analysis for data analysis. In the thematic analysis, the researcher then studied the collected data and identified emerging themes that were relevant to the research questions and reported the intensity which referred to the number of times certain words, phrase or descriptions that had been used in discussion (Strauss 1998, 22). The frequency with which an idea, word, or description appeared was used to interpret the importance, attention, or emphasis (Kombo and Tromp 2006, 119-120). The researcher then developed a coding system of the data which aided the researcher to interpret the data collected.

Validation and Verification Strategies

Validity establishes the relationship between the data and the variable of interest. Researchers have come to define validity as the accuracy, truthfulness and meaningfulness of inferences that are based on the data obtained from the use of tool or scale for each variable in the study. Validity therefore, estimates how accurately the data obtained in the study represents a given variable in the study, (Mugenda 2008, 256). The interview questions were verified by the lecturers in Education Department at Africa International University, by guiding and supervising the entire process to ensure validity of the research instrument. The names of the interviewees and their signatures were submitted to department, then the researcher analyzed the data to come up with the factors that contributed to low enrollment into the adult discipleship program.

Denzin defines validity as the trustworthiness and authenticity of the data collected (Denzin 2000). If such data is a true reflection of the variable, then inference based on such data will be accurate and meaningful. To ensure that the data collected was valid, the researcher worked with the population sample only. As earlier indicated, the 15 population sample comprises of key long standing members, and 5 leaders who have been in the church for a period of not less than 3 years.

CHAPTER FOUR

FINDINGS AND INTERPRETATIONS

This chapter reports the research findings and interpretations. Marshall and Gratchen refer to this as “Telling the story”, and go on to say that interpretation of the data brings meaning and coherence to the themes, patterns, and categories, developing linkages and a story line that makes sense and engages to read (Marshall and Rosseman 2011, 219). Part of this phase is concerned with evaluating the data for their usefulness and centrality. With regard to finding out the factors contributing to low enrollment into the discipleship program, from the perspective of adults in the adult discipleship program of NPC Buruburu, the researcher has considered thematic analysis for data analysis. In the thematic analysis, the researcher after studying the frequency with which an idea, word, or description appears has used such, to interpret the importance, attention, or emphasis, (Kombo and Tromp 2006, 119-120).

The central research question of the study was: What is the Members Perception of Adult Discipleship in Nairobi Pentecostal Church Buruburu? The question that is worth considering in this case is: “Why is it that the total number of registered members in the church is not reflected in the number of people who enroll for the discipleship class?” The data collected was analyzed following the research questions, and themes which were developed from the coding categories corresponding to the two research sub-questions below:

1. What is the adult members’ perception towards discipleship program at NPC Buruburu?

2. What are the factors that may relate to the general perception of adult discipleship program at NPC Buruburu?

The researcher came up with several themes like existence of the adult discipleship program, location, maturity, age disparity, church workers, doctrinal class, curriculum issues, bonding among the members, weakening of the program, and several sub-themes which acted as a guide to analyze the coded data.

Coding

The researcher developed a coding system according to the respondents which aided in interpreting the data collected, as shown in the Table 3 below. There were fifteen (15) interviewees in total. Among them were Six (6) females, and nine (9) males. “F I” stands for Female Interviewee, while “M I” stands for the Male interviewee. After coding them in that manner, they were then numbered from one to fifteen. Factors were coded as follows from the 15 people that were interviewed:

Table 3: Code book

The frequency represents the times each respondent from among the 15 interviews responded to particular factors. They were quantified by percentage whereby 15 out 15 is 100 percent.

Factors	Code	Frequency	Percentage out 15 People interviewed (100%)
Curriculum issues	Cui	14	93
Time	Tim	13	87
Location	Loc	10	67
Existence of adult discipleship class	Exd	9	60
Age disparity	Ad	5	33

All elements shown in the table generated a lot of issues, except one about the level of education. Duration of membership seemed to give members more

understanding in describing adult discipleship program more than the members who have been to the church for three years and less. The age disparity also raised the issue of less participation due to peer influence, while those who are married said that Sunday morning preparation took more time since all the family members are to attend church. They said that 8.00 o'clock, the only time when discipleship class is held is too early for them.

Table 4: Description of the themes generated: this table shows the 2RQs, the themes, and the sub-themes they generated.

Main themes answering the two Research Questions	Subthemes
RQ 1. What is the adult members' perception towards discipleship program at NPC Buruburu?	
a). What is your opinion about the adult discipleship program?	
Existence	<ul style="list-style-type: none"> • Lack of awareness • Not announced • Not in the bulletin • Not emphasized
b). In your opinion, are you learning more from the adult discipleship program or Sunday sermons? Explain why?	
Maturity <ul style="list-style-type: none"> • Doctrinal class • Weakening of the program • Church workers 	<ul style="list-style-type: none"> • establish • foundational • transformative • Growth • Reproduce • equip
RQ 2. What are the factors that may relate to the general perception of adult discipleship program at NPC Buruburu?	
1. Location 2. Curriculum issues 3. Age 4. Time	<ul style="list-style-type: none"> • Environment • Time • Participation • duration

RQ 1. What is the adult members' perception towards discipleship program at NPC Buruburu?

Under RQ I. there were many themes generated in relation to the general information on how discipleship program is beneficial to the church, according to the members' perspective. Apart from awareness of the existence of the program, there were other general themes like curriculum issues, time, location and age disparity. This RQ however, addressed the factor as whether discipleship program existed. The frequency of this factor was 60% out of all the people interviewed.

Existence of Adult Discipleship Program

Under Research Question one, a number of interviewees said that they were not aware whether adult discipleship class existed. MI 3 said "I have never heard of adult discipleship program." MI 4 said "The discipleship program is not announced in the main service, so that leave me with no alternative other than attending Sunday sermons, or any other program of interest to them, like choir, men or women ministries." FI 5 said, "The church has many educational ministries which run concurrently with the Sunday services. They are all recorded in the bulletin and time allocated, so that members may plan when, and which one to attend, but for adult discipleship program, I never find it in the bulletin." The respondent went on to say that the few times that the members may have been sensitized about the program, it was announced by word of mouth which never made any progress.

Such sentiments were repeated by FI 1, MI 9, FI 10, FI 11, and FI 13, and so none of the above attended adult discipleship program. As result, many members to remain in the church without attending discipleship class because they hold the perception that the program does not exist. Finally on whether discipleship program exists, FI 8 said "I know about the program but emphasis is lacking from the

educational ministries of the church and the pastoral team. So since they do not emphasize on it, I tend to think that it is not so important. My own perspective on this program is that it stands to be the backbone of the church, but what I now see is quite opposite.”

The Program is Key to Church Growth and Maturity

Responding to whether there is more learning in the Sunday sermons or in the adult discipleship, the respondents highlighted several themes which were all pointing out at maturity, which members anticipated from the adult discipleship program. MI 9 said “ In the Sunday sermons, what is mostly preached are evangelistic sermons that focus on salvation, but on the contrary the adult discipleship program teaches members how to evangelize, and equip people to be established followers of Christ.” MI 12 said “In discipleship, membership engage in discussions, which enable them to develop from spiritual immaturity, and grow into mature believers who can reproduce” Respondent FI 7 said “The program is important because the members are undergoing discipleship, and develop to attain a level of acquiring spiritual responsibility, and grow to join leadership roles in the church.” She asserted that adult discipleship touches the three areas of learning, which are; cognitive, affective, and psychomotor, hence resulting into total transformation to the member.

Church Workers

Although the aspect of church workers was not addressed in any of the RQs, it emerged severally under the RQ 1. The respondents pointed out that there was high demand for workers in the church. Many members, who were willing to serve in various educational ministries of the church, had not been trained through discipleship program. MI 2 said “I have seen a lot of inefficiency in members, who engage to

serve in the church, and they seem very adventurous without any obligation or objectives to pursue certain set goals. Others because of incompetence looked insecure and really not confident enough to be keen on the task.” In some cases like in the Sunday school ministry, FI 8 said any one volunteering to serve is recruited to teach because the workers are few, and some classes lacked teachers. FI 15 said “There is bound to be workers crisis because church needs a lot of laborers and the place to nature them is through this program. Therefore if adult discipleship is not delivering, the church is headed for a crisis.”

This response is an implication that the church workers are challenged to do service ministry, as a result of not undergoing through discipleship training. The workers are lacking in terms of spiritual maturity and transformation, as revealed by the respondents above.

Doctrinal Class

Respondents MI 12 and FI 15 talked about doctrinal class as being more sensitized and better planned than the adult discipleship. MI 12 said that “As far as Christian education is concerned, I find Doctrinal class to be doing better and more foundational than adult discipleship program.” Doctrinal class is foundational class for new believers that teach more on Bible basics about the doctrines of the Bible, like the Trinity, Church ordinance, and New Birth and Assurance of salvation. Some respondent rated doctrinal class to be part of the adult discipleship class, though they said that the members should first of all finish with the doctrinal class before joining the discipleship. FI 15 said “As far as Christian education is concerned, I find Doctrinal class to be doing better and more foundational than adult discipleship program.”

Bonding among the Members

Respondent FI 11 said “Adult discipleship creates a strong bonding among the members as they engage in Bible discussions.” The church members mature to a point of seeing each other as members of the big family of God. They forget their ethnic background and see each other as brothers and sisters, such that issues of tribalism and prejudices do not arise. FI 8 asserted that “Since the program is so important to the church, my prayer is that we will have more people to enroll for this program because the program has a direct impact on our every day life. It shapes us, and determines our relationship with other church members, including the entire body of Christ.”

Although RQ 1 generated themes such as growth, maturity, doctrinal classes, church workers, and bonding among the members, the factor that clearly emerged was the lack of awareness about the of the adult discipleship class.

RQ 2. What are the factors that may relate to the general perception of adult discipleship program at NPC Buruburu?

RQ 2 generated most of the factors that the researcher was seeking to find. Out of the total five factors that have affected adult discipleship program enrollment, the four of them being the location, curriculum issues, time and age disparity emerged from this RQ.

People’s perception on discipleship is unfavorable because of the following factors: Location, Experience in doctrinal class, Awareness of the program, Nature of workers, Curriculum, Time, and Age.

Location

Sixty seven percent of the respondents raised issues concerning where the discipleship program is held. Respondent FI 8 said “The class is too close to so many

other activities that hindered total attention and participation of the learners due to the noisy environment. This environment is not conducive to allow learning to take place” seven other respondents echoed the same sentiments of the location. About learning environment, MI 4 said that the few times he had attended the class, he found it un-swept, in disrepair, broken windows, chipped floors, broken notice boards, doors, and locks, in addition to the desks that were all-over. About the facilitators of the adult discipleship, respondent MI 6 said, “we have two teachers who finished the course some time back.” Respondent MI 3 said, “Our main facilitator finished this course on discipleship ten years back, while his assistant finished five years ago.”

For learning to take place, the learning environment is very important. The location of the discipleship program in this case study presented a negative response.

Time

The church has three services that run between 8.00-10.00am, 10.30-12noon, and 12.30-2.00pm. In what the respondents called poor planning as far as time concerned, is an issue that was echoed by eighty seven percent of the total respondents. FI 15 said “The class beginning at 8.00am and ending 10.00am and not being concurrent with the rest of the services, is denying an opportunity to those who would want to attend at 10.00am or at 12.00 noon.” MI 1 said “Since the members are supposed to attend the service, 8am was too early, considering that there is a space of six hours for the three services.” MI 3 said, “Since there is an option of attending a late service either after 10.00am or after noon, the respondent said that some members may like to attend the class if the time was later than 8.00am.” FI 8 said, “It is only the 10.00am that experiences an overflow to the tents close to the class. Therefore, a class in the after noon during the third service may be favored by those who find 8.00am to be too early.” Those who are married like FI 10 raised the issue of time

saying “We need to set things in order in the house before coming to church. Getting the whole family to the Sunday service took time and therefore did not find 8.00am appropriate.” The same issue of time was raised by respondents FI 13, MI 4, MI 2, MI 3, FI 11, MI 12, and FI 13 were affected by the time factor.

Age Disparity

Age disparity was a concern to the least number of people totaling to thirty three percent, compared to the time factor, and curriculum issues which were leading in number respondents, totaling to eighty seven percent and ninety three percent respectively. It emerged that age difference also featured as a factor. Respondent MI 13 said, “Most of the attendees are between 19 and 30 years old.” The age disparity kept off some members who are 45 years and above because they felt they would not be free discussing their issues or doing team building with a group that is age-mates with their children. The idea also of having the majority being the “youth” made them feel that adult discipleship belonged to the young adults and not for them. MI 4 said, “Mixing people of all ages is not conducive for fruitful and free discussions.” FI 15 said Many times I am not able to actively participate in discussions because of the age gap.” The same few who have enrolled for the class are not actively engaged in any participation because they either feel that their ideas are outdated or they are novices to impact on the older people in way. Respondent MI 7 said, “The class has been left for those who are age 30 years and below.”

Curriculum Issues

All respondents, except MI 2 raised issues against the curriculum that is currently in use. Those who liked the curriculum said that the content was very good, but the problem was the method of implementation. Respondents FI 15 said, we use a

series of books, called “Growing in Discipleship” that run from book one to book seven (1-7).” FI 11 said, “We are promised graduation after doing at least five books.” MI 14 said, “I have been here for the last five years and I have not seen any graduation. However, respondent MI 6 said. “The material is very good; my only concern is the duration to complete it is very discouraging to us who are already involved in the program.” MI 12 said, the content is very relevant and transformative.” FI 11 said “I am greatly challenged by memorizing the scriptures.” MI 6 said “Each book is sold @ 150/= and it is a fair price for every one.” FI 8 said “The problem is that we are very few in the program, and I am sure those who will pursue the program up to the end, will even be fewer.”

MI 1 said “If the content of the discipleship program takes six months, many members can be encouraged to enroll.” MI 7, who is one of the church leaders, said “I am in the committee that is supposed to evaluate the discipleship material, but I am too busy with other church ministries at the moment.” FI 15 said, “It true the discipleship program has issues especially about the numbers of the people attending and the content covered. As one of the facilitators, I am requesting the church review the program.” MI 1 said “We need the pastor to give guidance on the books we use.” MI 4 said that “Adult discipleship is very enriching such that the lessons allocation is not exhausted within one sitting. Discipleship should be held more than once week.” FI 5 said, “I learned a lot from the doctrinal which I would like to apply in adult discipleship class.” MI 9 and FI 13 had similar sentiments on the material covered. MI 9 said, “Each group is covering a different topic. FI 13 said, “I wish we were at par.”

This issue of curriculum totaled to ninety three percent of the whole respondents, and it is an indication that if the church does not do something about it,

the program will die. Under RQ 2 therefore, four factors emerged which were: curriculum, time, location, existence of the adult discipleship, and age disparity.

Summary

In the above analysis the research came up with five main themes, which were lack of awareness of the program, location, time when the program is held, curriculum issues, and age disparity. The rest were maturity, bonding among the members, which the respondents said that would occur if the program was a success, doctrinal class, and church workers crisis, from RQ1. The research however revealed that the people's perception on discipleship was unfavorable. In RQ2, the research revealed five factors from among the nine main themes. The five factors were:

- 1) Awareness of the program
- 2) Location where the program is held
- 3) Time when the program is held
- 4) Curriculum issues
- 5) Age disparity

When maturity and church workers crisis were highlighted, the respondents said that efficiency of the program would result to maturity among the members, and would be a solution to the workers crisis. The respondents, who knew what adult discipleship program entailed, praised the bonding the program would build among the members if it were successful. They also said although doctrinal class had an impact on members as a program; it was too foundational to measure the standard of the adult discipleship program.

Basing on the respondents report, the discipleship program at NPC Buruburu is not doing well. Several things need to be done to salvage the situation, as far as the

church is concerned. There is need for urgent step or steps towards revitalizing the program in order to encourage more enrollments, to save the future of the program.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

The purpose of this research was to find out the factors contributing to low enrollment into the discipleship program, from the perspective of adults in the adult discipleship program of NPC Buruburu. This chapter reports the summary of findings from the research, conclusions arrived at and the recommendations that were made by the researcher based on the findings.

Statement of the Problem

According to the church records from the church archives, NPC Buruburu currently has a membership of 5000 members out of whom 3000 are adults registered members. According to these records, the question that is worth considering in this case is: “Why is it that the total number of registered members in the church is not reflected in the number of people who enrolled for the discipleship class.” This inquiry is about the factors that may have contributed to the disparity between congregational numbers and enrollment numbers in the adult discipleship classes.

Purpose of the Study

This research sought to find out the factors contributing to low enrollment into the discipleship program, from the perspective of adults in the adult discipleship program of NPC Buruburu.

Research Questions

To investigate the incidence of low enrollment into the discipleship program of NPC Buruburu, the research was guided by following central questions:

1. What is the adult members' perception towards discipleship program at NPC Buruburu?
2. What are the factors that may relate to the general perception of adult discipleship program at NPC Buruburu?

Significance of the Study

The findings of this study will assist the church to enhance its adult discipleship program, which leads to the development of leaders to support the education ministries of the church. The study will also aid the local Christian Education Board of the Church to improve the adult discipleship curriculum, which when implemented will assist in the development of effective and needed church leaders. The findings and recommendations will also be useful resource material for those who may address discipleship program in Christian Education and other educational ministries of the church. The study will also assist Christian educators to understand the leadership training dynamics of the church, as they equip the church for various ministries within the body of Christ. The research will also inform church educators on how best to create a conducive learning environment within the church premises.

Summary of Findings

The findings indicate that there are five factors which have contributed to low enrollment. The factors are as follows: lack of awareness of the adult discipleship program, the location where the program is held every Sunday, time when the

program is held, Curriculum issues, and Age disparity. The respondent therefore raised a lot of issues about the location and the environment within which adult discipleship is held. According to responses from most interviewees, it emerged clearly that the adult discipleship program is weakening at the church, because the program lacked awareness and the curriculum took several years to cover. These are some of the major factors that led to enrollment into the program. Respondents said that discipleship promoted Christian maturity, and therefore if the program failed, all the church members would be spiritually immature, and that there would be lack of future leaders within the church. Other respondents asserted that there was no church that can stand without discipleship.

The factor on curriculum issues had an overwhelming majority of ninety three percent who raised concerns over the curriculum. They respondents said that the books used take too long to be completed, such that most of the members never complete the program. Some members having been in the program for four years had no idea when they would finish. Eighty seven percent of the respondents were dissatisfied by the timing when the adult discipleship takes place. They said that it is discouraging to have such an important program taking place only at 8.00am in the morning. The respondents who were family people said that 8.00am was too early. They suggested that the program be spread through three services of the church, so that for each Sunday service there will an adult discipleship running concurrently with the service.

Sixty seven percent of respondents found the location of the discipleship class unbearable. The respondents said that the environment where the class is located is not conducive for learning. They cited noises and congestion due to the distance between the main sanctuary and the overflow tents. Sixty percent of the respondents

did not know of the existence of the discipleship program. Apart from once or twice when the senior pastor may announce about the program by word of mouth, it is never put in the bulletin. This kind of an announcement may be made once or twice a year. Age disparity reflected less number of respondents who found discussion and instructions to be an issue within the discipleship class. This problem affected thirty three percent of the respondents.

Implications

The implications of the above findings clearly indicate that not all was well in the way the discipleship program at NPC Buruburu was set up and administered. First, based on factors one and four, it is apparent that there was poor planning and inadequate communication to the members. The fact that majority of the respondents were ignorant of the discipleship program suggest that they were not well trained with basic information and knowledge. Furthermore, the fact that there is no clear and predictable duration of the program manifests on only poor planning but also the rationale for lack of motivation on the side of the members. Second, while factors two and three reinforce the idea of poor planning and communication as mentioned above, they also indicate lack of sensitivity to the needs of the members. This is likely one of the strongest reasons why the program was no longer popular to the majority of the members because it was not people centered. Apparently members did not have any say in the way the program was run either because they were not given that right or were ignorant of the right. In addition, the factors of location and time are also symptoms of poor strategic planning.

Finally, the issue of age disparity is a crucial factor that required the church to be aware of and to consider it as a strategic matter. While this further strengthens the idea of poor planning and lack of adequate feedback mechanism, it also shows lack of

understanding on other logistics and differentiations among members like literacy levels, occupation, marital status, and gender among others. All these factors have immense bearing on any decision making on curriculum content, location and time.

Conclusion

Based on the findings, the study revealed major problems of communication. There is inadequate dissemination of information to the members, and that is why they are not aware of the program. Apart from the members lacking awareness of the program, they also do not seem to know how long the program would take them to complete. The members lack a forum to give feedback on what they feel about the curriculum and what they would like to know about the program. In addition, they also lack internal empowerment, such that they are not informed how to participate, and are unaware on how the program is run. There should be a suggestion box for the members to give their feedback concerning the program, and there should be awareness that there is such a provision.

The study reveals an age disparity problem and the church has several services, the youth who are between 19 and 30 years old should be attending the 8.00am class, while the older adults who are 35 years above should attend either the 10.00am or the 12.00 noon classes.

Recommendations

This research indeed achieved its goals in exposing the factors that contribute to low enrollment into the adult discipleship program. The researcher therefore made the following recommendations:

1. Concerning Curriculum issues, there is needed to have the curriculum reviewed. The research revealed that the learners have been taking a lot of

time in the same material: as long as three or four years, an aspect that caused many of them to withdraw pre-mutually. The researcher is recommending that the church reevaluates the material for the program, and shorten the time so that more members can be motivated and enroll into the program. There are also other materials on discipleship which take shorter time, and very relevant that the church might need to add on their list.

2. With regards to time, the researcher recommends that the church adjusts the time for the program. Since there are three services, the program should run concurrently with the 10.00am and the 12.00 noon services, and not 8.00am only. There should also be proper keeping of records of those who attend. The church on the other hand will need to come up with ways of motivating the attendee, through retreats, team building, sharing a cup of tea, and time consciousness on the side of the facilitators.
3. Concerning the location where the program is held, the researcher recommends a new location altogether. For learning to take place, the environment must be conducive. The noise from the sanctuary, and from the overflow tents, has adversely affected the program. It is evident also that the current location is too crowded already. This makes it difficult for members to locate the class easily. It was also noted that the class where the program takes place is shared by secondary students which again causes a lot interruptions and disturbances, which could be avoided. In relation to the class being unattended in terms of repairs and cleanliness, a new location should be acquired, and it should be clean, presentable and away from noises. Therefore, the church needs to relocate the class as soon as possible.

4. The church needs to make it a priority in creating awareness to all her members about the importance of adult discipleship program. The program should be put in the bulletin, and the same be issued to members in every meeting the church has a function, inclusive of week-day meetings. There is need also to hang posters and banners in all strategic positions around the church premises. Announcing the program through the church website will be beneficial.
5. Consequently, age differences need be to be addressed as far as the program is concerned. In the literature review, the researcher discussed on how adults learn and the factors that motivate them. On one hand, the church needs to observe and address those factors accordingly so that all adults, including those who are 45 years and above can be motivated and enroll into the program. On the other hand, when forming discussion groups, the facilitators should consider the age disparity. When different age groups are put together, there will be a smooth flow of discussion other than when for example, a nineteen years old is put together with fifty years olds.

Recommendation for Further Research

In regards to curriculum, further research needs to be done on the material that is used for the adult discipleship program, since this is what has affected most of the members. There is also need to do a study on the facilitators of the program, and the implementers of that curriculum in NPC Buruburu.

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APPENDIX I

PROTOTYPE QUESTIONNAIRE

This research will seek to find out about the members perception of adult discipleship in Nairobi Pentecostal church Buruburu. To assist in doing this research you are chosen to provide information that will be used for this purpose. The information you provide will be treated with high confidentiality, and will solely be used for the purpose of this research. Please feel free to participate in this interview. Since the age disparity rages from 19 years old to 50 and above, the researcher will use this demography to find out factors related to age group, and duration of membership.

Demographics

1. Age: 19-30
Age 30-35
Age 35-45
Age 45 and above
2. Gender
Male
Female
3. Marital status
Married
Single
4. Level of education
Primary certificate
Secondary certificate
College diploma
University degree

Post graduate degree

5. For how long have you been a registered member of NPC Buruburu?

6 months

1 year

2 years

3 years

4 years

5 years and above

APPENDIX II

INTERVIEW GUIDE

Below are the questions that were used as the interview guide:

RQ1. What is the adult members' perception towards discipleship program at NPC Buruburu?

- a) What is your opinion about the adult discipleship program?
- b) In your opinion, are you learning more from the adult discipleship program or Sunday sermons? Explain why?

RQ2. What are the factors that may relate to the general perception of adult discipleship program at NPC Buruburu?

- a) Earlier you gave your opinion about the adult discipleship program, why do you hold this opinion?
- b) How regular do you attend this discipleship program? (If not regular why?)
- c) If regular, are you satisfied with how the program is conducted, and are there improvements you would recommend?
- d) Are you experiencing any difficulty in your participation in the program? Can you state these problems?
- e) Describe the environment within a discipleship class?
- f) Who teaches the discipleship class?

APPENDIX III

CONSENT FORM

This research sought to find out about the members perception of adult discipleship in Nairobi Pentecostal church Buruburu. To assist in doing this research you are chosen to provide information that will be used for this purpose. The information you provide will be treated with high confidentiality, and will solely be used for the purpose of this research. Please feel free to carry out this interview.

Having described the nature and purpose of the research to all the informants (interviews), the researcher carried out the interview with each one of informants in their convenient time. Each of them consented and signed on this form as shown below:

1. Signature of interviewee 1

2. Signature of interviewee 2

3. Signature of interviewee 3

4. Signature of interviewee 4

5. Signature of interviewee 5

6. Signature of interviewee 6

7. Signature of interviewee 7

8. Signature of interviewee 8

9. Signature of interviewee 9

10. Signature of interviewee 10

11. Signature of interviewee 11

12. Signature of interviewee 12

13. Signature of interviewee 13


14. Signature of interviewee 14

15. Signature of interviewee 15

APPENDIX IV

LETTER OF INTRODUCTION

"Committed to His mission connected to His world"



May 8, 2012

**The Senior Pastor
NPC Buruburu**

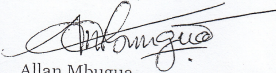
Dear Pastor,

RE: DANIEL MANYARA -ADMISSION /NO 10057

The above named person is a registered student in Master of Arts in Christian Education programme at the Africa International University. His programme requires him to undertake a thesis in a topic of his choice. His thesis topic is: **"Members perception of adult discipleship at Nairobi Pentecostal church Buruburu"**

Kindly accord him any help he may require to complete his research.

Thank you in advance for your kind assistance.

Yours faithfully,

Allan Mbugua
Deputy Vice Chancellor for Academic Affairs-Assistant

CONSTITUENT SCHOOLS
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