

NAIROBI EVANGELICAL GRADUATE SCHOOL
OF THEOLOGY

*The Effectiveness of Discipleship Methods Used by
the Life Challenge Africa for Discipling of MBBS:
its Implication in Mission*

BY
JACOB M. KIVUYA

*A Thesis Submitted To The Graduate School in
Partial Fulfillment of the Requirements for the
Degree of Master of Arts in Missions*

THE
BV
2625
.K58
2008

JULY 2008

NAIROBI EVANGELICAL GRADUATE
SCHOOL OF THEOLOGY

THE EFFECTIVENESS OF DISCIPLESHIP METHODS USED
BY THE LIFE CHALLENGE AFRICA FOR DISCIPLING
OF MBBS: ITS IMPLICATION TO MISSION


BY

JACOB M. KIVUVA

A Thesis submitted to the Graduate School in partial
fulfillment of the requirements for the degree
of Master of Arts in Missions

Approved:

Supervisor:



Dr. Stephen Sesi

Second Reader:



Dr. Caleb Chul Soo Kim

External Reader:



Dr. Julius Muthengi

July, 2008

Student Declaration

THE EFFECTIVENESS OF DISCIPLESHIP METHODS USED
BY THE LIFE CHALLENGE AFRICA FOR DIDCIPLING
OF MBBS: ITS IMPLICATION TO MISSION

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 the Nairobi Evangelical
Graduate School of Theology or Examiners

(Signed)



Jacob M. Kivuva

July, 2008

ABSTRACT

Life Challenge Africa is a resource and development centre that promotes Muslim discipleship programs for MBBs. It has been in operation for the last thirty one years.

This research sought to evaluate the effectiveness of the methods which Life Challenge Africa uses in its discipleship programs of MBBs and its implications to mission work. The researcher interviewed nine leaders and nine disciples with Muslim background context who were his main source of information for this work. The research designed from research question which guided him in his research for this study. The scales of 1-5 where one represents the most effective method and five represents the least ineffective method were used to determine the effectiveness of the methods.

It was found out from the result that individual discipleship, bible study and listening to bible stories were methods which were highly valued and this showed that they were highly favored by both the MBBs and the disciplers in L.C.A. But still there were challenges which came out clearly from the respondents. The challenges include limited numbers of disciples, lack of training materials and poor attendances were pointed out.

Therefore, the research showed that L.C.A. need to give more attention on meeting the need of more disciples, finances to buy more materials and encourage the disciples to improve on their class attendance. It should also maintain the spirit of discipling of MBBs, if we need the MBBs to be established in the Christian truth and also become disciplers of the same.

TO

My late wife Naomi Nduku Musau and my beloved sons Joshua Kivuva and Caleb Musyoka. Rev. Dickson Munyasya, Pastor Norman Kennedy for their love, caring hearts and funding my studies from undergraduate to graduate level. From them I learnt what it means to have true and sincere sacrifice which expressed their true Christian faith and love.

ACKNOWLEDGEMENT

I would like to thank the Almighty God for his faithfulness in taking care of me and my family. I also praise him for enabling me to finish this project and also for providing me with the school fees for me and my sons. He has always been faithful in providing me with money for my upkeep together with my family; indeed we have never lacked any good thing that we needed in our house (Ps. 23:1ff).

I would also want my acknowledgement to go to the following people:

1. Rev. Dr. Stephen Sesi my mentor and supervisor: It would have been very hard for me to write this project without your help.
2. Dr. Caleb Chul-Soo my second reader: May God bless you for your moral support that you gave me in the ministry.
3. L.C.A Leaders for your co-operation without which I could not have been able to collect the data.
4. My sons, Joshua Kivuva and Caleb Musyoka: May the Lord reward your patience for many days and part of the evening hours when I was always in the library burying myself in books.
5. The church of A.I.C. Soweto where I pastor: May the Lord also reward you for the patience you showed these two years when I was lost in my studies even during weekends.
6. My dad, Samuel Kivuva and Mum, Ruth Ngina: For your understanding and moral support that you gave me as I pursued my studies both in undergraduate and the graduate level.
7. A.I.C. Kayole North for your support for my education in my undergraduate studies.
8. Pastor James Mbutu and the D.C.C. of Kayole : May the Lord reward your patience for missing the council meetings because of my academic commitments..
9. For the family of Mr. & Mrs. Aaron Muli from A.I.C. Kayole north for allowing me live with you for more than two years when I was doing my undergraduate study.
10. A.I.C. Gatengi in Karana D.C.C for supporting me in my undergraduate studies.
11. Mr. & Mrs. Stephen Muema from A.I.C. Gatengi for supporting me in my undergraduate studies.
12. Samuel Musomba Matolo for your financial support in my undergraduate studies.

13. Rev. Silas Yego, the Bishop of A.I.C. Kenya for your support during my undergraduate studies.
14. Mr. & Mrs. Philip Kivuvo and Mr Mbalia from A.I.C. Bomani for your encouragement when I was joining NEGST.

TABLE OF CONTENTS

| | |
|--|----|
| ABSTRACT | iv |
| ACKNOWLEDGEMENT | vi |
| CHAPTER ONE | 1 |
| INTRODUCTION | 1 |
| Background of Life Challenge Africa | 2 |
| Statement of the Problem..... | 3 |
| Purpose of the Study..... | 3 |
| Objective of the Study | 4 |
| Significance of the Study | 4 |
| Research Questions..... | 4 |
| Limitation | 5 |
| Delimitation | 5 |
| CHAPTER TWO | 6 |
| LITERATURE REVIEW | 6 |
| Burden for the New Believer | 6 |
| Understanding the Background of the New Believer | 7 |
| Understanding the Cultural Barriers | 8 |
| Understanding the Disciples Sufferings and Challenges. | 9 |
| Understanding Different Views on Where the New Believer Can Live..... | 9 |
| Understanding Cultural Differences in Morality | 12 |
| Understanding How we Can Do Contextualization for MBBs..... | 13 |
| Understanding the Right Meeting Place for the MBBs..... | 15 |
| Understanding How to Disciple the MBBs within their Own Contexts | 17 |
| <i>Strategy for Equipping the MBBs</i> | 17 |
| <i>Church Based Discipling and Training Programme</i> | 18 |
| CHAPTER THREE..... | 19 |
| METHODOLOGY | 19 |
| The Population of the Study | 19 |
| Sampling..... | 20 |
| Validity and Reliability | 20 |
| Entry | 21 |
| The Basic Research Design | 21 |
| Procedure for Collecting Data..... | 21 |
| Procedure for Analyzing the Data | 22 |
| Content of Proposal..... | 22 |
| CHAPTER FOUR | 23 |
| FINDINGS AND ANALYSIS..... | 23 |
| Relevance of Questionnaires to the Research | 23 |
| Analysis of Interview from the Disciples | 28 |
| The Methods that Life Challenge Africa use in Discipling of MBBs..... | 28 |
| <i>The Effectiveness of the Methods Used by LCA</i> | 31 |
| Factors Which Challenge Discipleship Programme of MBBs in LCA..... | 35 |
| Methods Recommended by the MBBs..... | 37 |

| | |
|---|-----------|
| Summary of the Findings | 39 |
| CHAPTER FIVE | 42 |
| CONCLUSION | 42 |
| Implication of the Study and Recommendation | 44 |
| Recommendation for Further Study | 45 |
| REFERENCE LIST | 46 |
| APPENDIX A | 50 |
| Data Collection Question Guide 1(L.C.A leaders) | 50 |
| APPENDIX B | 52 |
| Data Collection Question Guide 2 (The disciples from MBBS) | 52 |

LIST OF ABBREVIATION

L.C.A: Life Challenge Africa

SIM: Serving In Mission

MBBs: Muslim background believers

MTH: Master of Theology

A.I.M: Africa Inland Mission

LIST OF TABLES

| Table: | page |
|---|-------------|
| 1. Level of education | 24 |
| 2. Level of length of time..... | 25 |
| 3. Years taken for discipleship..... | 25 |
| 4. Respondents by gender..... | 26 |
| 5. Respondents years in L.C.A..... | 27 |
| 6. Time taken by respondents in training..... | 28 |
| 7. Discipling methods..... | 32 |
| 8. Factors challenging this methods | 36 |
| 9. Disciplepleship methods..... | 38 |

CHAPTER ONE

INTRODUCTION

Effective care for believers in Christ who come from Muslim Backgrounds is one of the greatest challenges in taking the gospel to Muslims. It is a challenge for the whole church. All new believers can face difficulties, but for those from Muslim backgrounds these can be especially critical. The issues include the need to be welcomed into a Christian Community, to grow in character and faith, and to deal with rejection from One's former Muslim community. Often local churches can be unaware of the intensity of the issues facing new believers from Muslim backgrounds and they may themselves reject new believers out of their lack of understanding, adding to the sense of isolation which they may already feel (<http://www.lausanne.org>).

It is a specific calling to care for new believers from a Muslim Background. This is a calling which congregations and agencies should Invite people into and support them in pursuing. The whole congregations also need to embrace this calling whenever Muslims respond to the gospel and come to them seeking a spiritual family to belong to. The risk that local churches are not places of safety, love and nurture for new believers is all too real.

The local congregation should plan for and cherish contexts in which the Muslim background believer can grow. The model of the family speaks powerfully into the Muslim context. The church must be committed to long-term, painstaking and person centered approach to caring for Muslim background believer; through meaningful and effective methods carrying on the discipleship programme.

The new believer in Christ needs family love showered upon them. When they come to Christ, they need to come home (<http://www.lausanne.org>).

Background of Life Challenge Africa

Evangelical Bible Church which turned into Serving in Mission (SIM) entered Kenya in 1977 at the invitation of AIM, to establish a new base in Eastern Africa for work with Muslims. Historically the Muslims have demonstrated a strong resistance to the gospel. SIM's desire is to provide a gospel witness and to encourage the Muslim Background Believers (MBBs) as they mature in the Lord. This effort is directed through various activities including one-on-one discipleship, Bible studies, sports, educational ministries such as teaching English as a second language, and community development in agriculture, water, and health. While MBBs worship in established churches and gather for Bible studies, they are moving to establish their own expression of worship.

Through the years as the Lord gave opportunity, new ministries began. Life Challenge Africa (L.C.A) is a resource and development service that promotes Muslim evangelism through training seminars and resource materials. The aim is to provide sensitive and understandable models for reaching Muslims (<http://www.sim.org.za/where/kenya.htm>).

Life Challenge Africa (L.C.A) is a ministry seeking contact with all Christians who desire to obey Christ regarding the Great Commission and are willing to reach Muslims for Christ in a specific area. The purpose and aim of Life Challenge Africa (L.C.A) is to challenge and motivate the evangelical Christians of Africa, individually, and collectively in the churches, missions and Para church organizations of Sub-Sahara Africa, to extend their evangelistic effort equally to the Muslim

population within their reach. We endeavor to provide all Christians, who are eager and willing to witness to Muslims, with the needed special knowledge and evangelistic tools (<http://www.lca.org.za/AboutUs/>)

Edward argues that, with the growing number of Muslims turning to Christ world wide, there is an urgent need to develop appropriate strategies for discipleship and training ([http:// www.stfrancismagazine.info](http://www.stfrancismagazine.info)). He argues that if ‘discipling’ means helping a new believer become secure in his or her Christian identity, and ‘training’ means to equip that person for active Christian service, these two processes overlap and should not be considered in isolation (<http://www.stfrancismagazine.info>).

Statement of the Problem

This study sought to describe and evaluate the effectiveness of the methods of discipling of Muslim Background Believers (MBBs) used by Life Challenge Africa (L.C.A) Kenya.

Purpose of the Study

The purpose of this study is to describe and evaluate the effectiveness of the methods of discipling of MBBs used by L.C.A; and to help Christians to be effective in discipleship programmes of MBBs in their churches. There are few churches and even para-church organizations that are actively involved in discipling of MBBs. As a result of this, there is a need for the churches and para- churches to respond to the need of great number of Muslims who are converting to Christianity. These new believers need to be helped to walk through the process of Christian maturity by use of certain methods which are effective.

Understanding the effectiveness of these discipleship methods is two fold.

Firstly, it aims at evaluating the methods, and examining whether the organization's aims and objectives are met using a scale of 1-5 rating. One will be representing the method which is very effective and five will represent the ineffective methods.

Secondly, the results of the study will serve as an objective tool by those discipling the MBBs.

Objective of the Study

1. To have a better understanding of effective methods of discipling of MBBs.
2. To use these methods of discipleship of MBBs in training Church workers for effectiveness in the ministry.

Significance of the Study

The study is very important because; firstly, the discipling of new believers from Muslim background is a must. Secondly, the findings are going to enhance the researchers' effectiveness in discipleship program in his ministry.

Thirdly, it is hoped that ministers in the L.C.A will adopt materials of this study in their discipleship methods of MBBs in their programme. Fourthly, the findings will give a base for effective methods for discipling of MBBs not only in those ministries doing this work alone but also in para-church organization which are discipling the MBBs. Therefore the study is intended to evaluate the success and failure of the methods that L.C.A use for discipling of the MBBs with the aim of coming up with suggested methods which are contributive to discipleship programme of MBBs.

Research Questions

1. What methods does Life Challenge Africa use for discipling of the MBBs to achieve its aims and objectives?

2. To what extent are the adopted methods effective in the discipling of the MBBs in the ministry of life Challenge Africa?
3. What are the factors that challenge discipleship programmes when using these methods?
4. What are the best methods recommended by Christians from Muslim backgrounds for discipling of MBBs?

Limitation

The study is limited to the methods adopted by L.C.A for discipling of the MBBs. The study will focus on examining the effectiveness of these methods by analyzing the information which will be gathered from the respondents. The respondents will be in two groups: -

1. The leaders of L.C.A
2. The disciples who are in L.C.A

Delimitation

This study will be carried out within the area of life challenge Africa (L.C.A), where they do discipleship of MBBs. The interview will target some of the staffs and some of the disciples. Time is expected to be a challenge; since this kind of research requires more time. On the other side the researcher is expecting to experience financial constrains since he will be required to travel to the L.C.A from NEGST.

CHAPTER TWO

LITERATURE REVIEW

Burden for the New Believer

In the field of mathematics and physics, it is believed that following a formula is very central for one to be assured of getting the right answer. Indeed some teachers give marks to a student because of following the right method in his calculation. Therefore a good teacher in the field of mathematics or physics is not only concerned with the answer; but also with the methods or the process you use in arriving at that answer. In the same way the researcher believes that discipleship of MBBs is a Process and a life time exercise and it requires a method of doing it.

So for us to be assured of good and lasting results in the lives of the MBBs, then we need to have methods that we use to disciple the new believers in Christ from the Muslim background. In this section we will be able to review books of various scholars to see what they say on the side of discipling of the MBBs.

The Need for a Discipler

Nehls says that burden for the new believer who converts from Islam should not be taken lightly. In his view of the new converts he says that, “After a decision for Christ has been made, the new believer will need even more care and attention than before” (1988, 74). This argument is useful in this research because there must be somebody who is ready and willing to stand by and walk with these new believers toward Christian maturity and through the challenges which these new believers are faced with. In his argument Nehls says that the new Christian

generally faces total and often irreparable rejection by parents, marriage partners, children, brothers, sisters and friends (1988, 74).

These are good reasons as to why a new believer will be given an undivided attention, since he or she is in transition from his culture, beliefs and practices to another new set of beliefs and practices. This calls for a mentor who knows the best methods which fit his disciple. By any chance if the new convert does not stay on his own he faces eviction and in many Islamic countries he is in grave danger of being “executed”. He will also be disowned. He or she will be treated as a traitor to God, Society and the family (Nehls 1988, 74).

This kind of understanding will call for all of us who want to do discipleship of the Muslim brothers to see the urgency of the matter and come up with the methods which should be used in discipling of the new believers. In most cases these new believers from Muslims background are left on their own without company. Therefore Nehls argument is very key in this research, when he says that an individual or a church that is not willing to offer the convert a new home, family and context of life with new friends, should not even attempt to evangelize Muslims (1988, 74). This is because we must be prepared for this ministry and count the cost that goes with it.

Understanding the Background of the New Believer

In the contextualization class, our lecturer told us that for us to minister effectively to people; we need to know their cultural background so as to be true to the context as well as being true to the scriptures (Mutua, 2007). This calls for us to be aware of different methods which can be used in the discipleship process, because the MBBs don't come from the same context. So this calls us who want to disciple the Muslim brothers to know their background well.

Muslims prostrate when praying and do it five times a day, repeating at least seventeen times as prescribed by Arabic text while prostrating (Nehls 1988, 74). One can imagine the disciple comparing the form he is used to with those of Christians who sit in a meeting of a mixed congregation, ladies leading, eyes closed and Praying to God through Jesus; he is left with a lot of questions.

The researcher believes that when Muslims witness a Christian service with hymn focused on Jesus Christ more than God, he might be shocked by this irreverence. The other thing that may shock the disciple is that, on the side of Muslims, they take off their shoes, when entering to the mosque and wash their face, hands and feet, but Christians just walk in and sit down.

Understanding the Cultural Barriers

In as much as we want to disciple the new believers, we have to know some cultural barriers that are present in the Muslim world. Men should meet in their own place. The Muslim context is not like our Christian context where we have a mixed gathering of all people. In the Muslim world men meet alone for worship, women meet separately and children have their madrassa for their training. Concerning their teachers or disciplers, men will only be taught by a man and women by a woman (Parshall 2002, 252). This is the accepted way by their culture. Culturally women are not allowed to teach or lead men, nor are they allowed to mix with men. On the other hand women are required to be taught by their fellow women. This is not like in Christian circles where either a man or a lady can teach if he or she is qualified.

Therefore when one prepares to go for a discipleship programme, these things need to be put into consideration. Parshall says that there must be great care to segregate the sexes in most teaching situations (2002, 252). This view is useful in this study since it suggests that the culture of the Muslim should be respected. When we

are ministering to Muslims we should not follow our Christian ways or methods of discipling but we should follow ways that respect their worldview.

Understanding the Disciples Sufferings and Challenges.

There will be many instances where the new believer will experience deep emotional and even physical pain for her faith (Parshall 2002, 259). This will come as a result of persecution that she gets from her family members and even her community at large. The question that calls for urgent responses is: How does a discipler relate to the suffering disciple in such a situation?

The key thing to the response of this question is that, there is a need to talk to your disciple about the biblical ways of facing suffering. In this point in time the disciple needs encouragement from his discipler. Parshall says that “What the new believer must desire is a model and a guide who has also passed through fire and floods and yet has been faithful to the faith” (2002, 259). When you have a living example of somebody who has suffered for his/her faith then one becomes encouraged to know that others have been faced by the same circumstances and that the Lord helped them to overcome. Therefore the aspect of discipleship by lifestyle and examples comes into reality in the life of this disciple. For this case a discipler from Muslim background fits better than anybody else in acting as a role model of one who has come through persecution.

Understanding Different Views on Where the New Believer Can Live

For us to be able to view different argument on where this new believer should live, Goldsmith leaves us with two questions:-

Firstly he asks whether a believer (disciple) in Jesus needs to leave the fold of Islam.

Can he with a clear conscience remain within the monotheistic faith and practice of

Islam with the addition of Christian doctrine? (1982, 133). This is a challenging and a difficult question which should not be taken lightly. Goldsmith argues from two perspectives:

I. The view of remaining in Islam

Goldsmith says that, in some strongly Muslim countries conversion from Islam to another faith is tantamount to suicide. Those who come to faith in Jesus Christ therefore make a radical decision. They can make an open confession of Jesus as Lord and Savior, be baptized and then probably die the death of martyr (1982, 134).

II. Living as Secret Believers

Goldsmith says that, they should continue the outward forms of Islam while adding in their hearts a new spiritual dimension based on the person and work of Jesus. As Jesus and the apostles continued to worship in the Temple and in Jewish Synagogues, so the Muslim convert may remain within Islam and worship at mosques (1982, 35).

For on the side of the author of this work, these two views have a problem that affects the growth of the new believer. But the first view needs serious consideration since we need the new convert to continue living so as to enjoy life in Christ and minister to other Muslims. Therefore I advocate for the second view since it does not require one to leave his community. This is because the new believers will have a conducive environment, where he will be able to meet with his mentor to learn the biblical truths which can help him mature in Christianity and be able to live with his own people. The Christian needs to be on the alert in order to come to rescue this new believer and disciple him to maturity.

The second view poses a challenge but then it may be possible. In the Class of Communicating the gospel to Muslims our lecturer talked about C1-C6 (Sesi, 2007): The aspect of C4 – C5 has a lot of implication in this research. In his discussion he pointed out that there are Muslims who are born again, they read the bible, pray together and encourage one another in Islam though they attend mosques service. Travis says that C4 communities comprise almost entirely of Muslim background believers. C4 believers, though highly contextualized, are usually not seen as Muslim community; C4 believers identify themselves as followers of Isa the Messiah (Travis 1996, 408).

They are secret believers and they call themselves the followers of Isa the Messiah. In their worship they contextualize everything from their communities even using insiders' language, they use the appropriate cultural forms in their worship as well as use Islamic forms that are biblically permissible e.g. praying with raised hands, fasting, avoid pork and alcohol as well as dress.

Sesi told us that this community is found in C4, which is called Contextualized Christ Centred Community who use insider's language, cultural and Islamic form. Therefore I can support this view because it is at work. Although they do not call themselves Christians, they do what Christian faith requires them to do and so no one can disqualify them from being members of Christ's Community. They call themselves the followers of Isa the Messiah. What is challenged here is our biasness and perspective as Christian who come from a different context, but we need to accept them as our brothers and sisters in Christ.

Another issue is that we must look at the form of any Christian Church which emerges from within a Muslim context, and see how much of the Muslim background can be carried over into Christian Church (Goldsmith 1982, 133).

Goldsmiths' argument is very useful in this research since there is a need for a structure of the church that comes from these members from Muslim Background. He responds by saying that we need to think seriously concerning the organizational structure of the Church which we trust will grow in that area in the coming days. (Goldsmith 1982, 138).

This is true because we cannot hold on one kind of structure. Structures are not inspired, they are man made and so we can creatively come up with a structure, which fits well this context. Therefore Goldsmith should be supported in his argument where he says that we do not want the Church to be a foreign import which does not relate culturally to the local people (1982, 138). So we should avoid churches which are culturally offensive so that our disciple will grow in a conducive climate.

Understanding Cultural Differences in Morality

Once more the researcher wants to quote what Mutua said in the Class of Contextualization. He said Ethics and morality are often defined by cultural norms (Mutua 2007). Parshall says that, "there will be times when common and acceptable behavior for a Muslim woman will be in direct opposition to biblical teaching" (2002, 257). This is something important for a discipler to know especially those of us who are from Christian background. What we term as sin may not be considered as sin by Muslim lady for this matter e.g. lying.

Nehls says that Muslims see nothing wrong with blatant falsehood, as long as the result is not harmful to anyone. If it crosses an ethical line so that it causes pain or hurt, then it is perceived as a sin (1988, 74). This is only one case among many of cultural differences in morality. All these sets of programmes are believed to be intertwined in the life of this new believer and so the discipler is required to help the disciple to come out of this beliefs system.

For him to be successful in doing that, good method of discipleship of MBBs is required to be used. Patience is required on the side of the discipler as he follows those methods to disciple the MBBs, since those habits which he had formally from Islamic context may take time to disappear. This is only one case among many, which we need to deal with as we disciple the new believers. Let us know that they are not coming out of vacuum they are coming from their culture which has taught them many things, which some of them ethically and morally may be against the biblical truth.

Therefore the researcher agrees with Parshall when he says that, “in light of these realities, there must be a strong emphasis on teaching and modeling biblical ethics” (2002, 258). This is because the new believer needs to hear and see good examples of behavioral guidelines. Indeed, this cannot be possible if the disciple does not understand those cultural norms which to us Christians are ethically and morally questionable.

Understanding How we Can Do Contextualization for MBBs

If we will be effective in the ministry of discipling of Muslim brothers we need to make sure that we do not bring our culture and life style to the lives of these new converts. We need to know that they are not coming out of a vacuum but they are coming from a culture which has influenced their life. Therefore we need to do discipleship within their cultural context. In this, we are required to remain true to the scriptures and true to their culture. This calls us to think of the methods which will be convenient.

Let us understand the forms and their meaning so as to be sure what to adopt from their Muslim culture and why we need to adopt it. In this regard Parshall’s view

is useful in this research since he says that, “when we go to prayer room, we need to remove our shoes and scarves are placed on the heads” (2002, 255).

This act is not against the biblical truth. In the book of Exodus God told Moses to remove his shoes for the place where he was standing was a holy ground. We can encourage the disciples to do that if they are comfortable with it. The researcher does not see any problem with this habit. Infact it calls people to be alert of where they are and who they are meeting with. On the side of Muslim Creed which is called Shahadah we can adopt it but change the wordings which the disciples use.

Parshall says in his argument that, “the women or men stands shoulder to shoulder with uplifted hand. The leader calls in Arabic, “God is great. I testify that there is no God but God, Isa is the word of God” (2002, 255). This view calls for support because it is very close to what the new believers know and it stands in place of the Muslim creed which says that there is no God but Allah and Mohammed is his prophet.

The disciple does not feel out of place, but he is engaged to do what he is used to do but only with difference of wording of the Creed. Still the other area which needs to be considered for contextualization is their sitting arrangement. Nehls advocates that, “both men and women in sitting need to seat on the carpets” (1988, 255). This is what they are used to.

We do not need to introduce the issue of chairs in their meeting room. Let them sit on the carpet and from here every other thing follows like sharing their testimonies, bible study, praying for their personal needs and even receives teaching from their discipler. In order to be relevant to this new disciple we need also to consider language factor and the methods that we use.

If the discipler knows the language of his disciples, then it is good for he is able to communicate effectively to them. Parshall adds that, “in your teaching make the illustration relevant to the culture of the disciples” (2002, 255). This point is useful to this research because, illustrations which are culturally relevant will help us to use what the disciples are aware of; hence learning will be faster and effective.

So disciplers should use local illustration, which are familiar to the people and which make sense to them. They also require methods which are relevant to these people. Concerning their way of clothing, as a discipler you are also called to be sensitive on this. You should not bring the western style of clothing since it is not better than the eastern style of clothing. We can adopt their cultural style of wearing in their Christian setting as they continue with discipleship classes.

Understanding the Right Meeting Place for the MBBs

Nehls in his argument says that it should be known that it is not right to automatically expect a convert to join our own church as much as we would wish (1988, 74). This is because we have to consider many factors that affect him or her. For instance it would affect him from his cultural perspective, a good example is that when a Muslim goes to a mosque he takes off his shoes, washes his face, hands and feet. On the side of Christians we just walk in and sit down.

Therefore we need to have better methods that can be put into use, in order that we are able to know how best we can handle these two cultures for the sake of the new believer. Nehls in his response to this concern says that, we cannot change the form of a church service because of few Muslims who come to our church. (988, 74) The researcher of this work says that; this is true and he supports this view ;but we need to come up with a solution since we want to respect the rights of our disciples as well. In order to solve this equation Nehls comes up with an idea. He says that in

order to minister to these new converts, we have a house church type of meeting (1988, 74).

This idea sounds appealing to the researcher since it will give the new believers an opportunity to be meeting just within their context in order to continue with their discipleship class. In this setting then we can apply various methods of discipleship like, bible study, listening to bible stories reciting portions of scripture etc

Nehls says that, “in meeting in a house church we are thinking of some believers who are acquainted with Islam and Muslims way of life and who conduct home bible studies for a Muslim” (1988, 74). The benefit of this meeting is that the Muslim brothers are able to get the foundations of Christian believes and system which are in line with biblical truth through the use of the methods which deem appropriate to the disciples. Here the disciple is introduced to the differences of our forms; but not without explanations (Nehls 1988, 74).

Nehls also says that if a few choruses or hymns are sung which may be offensive to our Muslim friend, we again explain (1988, 74). Therefore the house church becomes the stepping-stone to the church. In this approach, it will not take a day, a week or even a month. It may take a year or more for this disciple to feel free when joining the church. But the key thing is that Christians must support the disciples in all ways. Nehls says that, the most important thing is that the new Muslim converts receive all our love, care and enough attention on every level to see the Christian faith in action (1988, 74). This is discipleship by our lifestyle, which speaks more than the words.

Our action must portray Christ in our lives. Slowly, we need to visit different churches with our disciples to have fellowship with other Christians who are not from the Muslim background.

Understanding How to Disciple the MBBs within their Own Contexts

Strategy for Equipping the MBBs

Many such approaches are available, and may include any strategy which equips MBBs in a systematic way but without displacing them from their normal jobs and communities. This is not the same as ‘distant learning’, and indeed relational and interactive methods where the disciple is able to interact with the discipler are much more effective than those which rely purely on print or electronic media.

Generally, discipling methods (to establish a new believer) are quite diverse, informal, and often individualized with a mentor: especially where security is an issue. A number of discipleship courses are available designed for MBBs in different countries. Training methods (to equip a maturing believer for active service) are typically more structured, in a group, with accountability and some form of wider recognition. In short-term residential programmes, students come together for 1-2 weeks at a time to learn from teachers and interact together, or sometimes for one weekend or a month. This is being done in Algeria, Uzbekistan etc.

Alternatively there is the classic TEE method combining self study courses with tutor-led group discussion as used in Pakistan, Bangladesh and the Arab world. A variation is to use audio-visual materials, combined with discussion groups. This is being tried by Elam Ministries for Iran & Iranian Diaspora and also by radio for some parts of Central Asia, etc. These different strategies each have their advantages and disadvantages.

It is important to keep the ‘discipling’ element central in terms of forming Christ-like character, even at higher levels of ‘training’. It should never be displaced by purely cognitive (<http://www.stfrancismagazine.info>).

Church Based Discipling and Training Programme

The local church is the natural context for discipling, and ideally would be for ministry training also; however this is dependent on its stage of development and the resources available. There is also value in bringing trainees together from time to time for mutual encouragement and for the sharing of centralized resources such as qualified teachers, libraries and so on. Elam Ministries (in addition to its methods described above), is developing such a programme for Iranian Christians in Britain (<http://www.stfrancismagazine.info>)

CHAPTER THREE

METHODOLOGY

This Section deals with the method that was used in this research to collect and analyze the data. It evaluates the methods that Life Challenge Africa uses to disciple the MBBs. Therefore this research was an evaluative study in its approach. It aimed at evaluating the effectiveness of L.C.A methods of discipling the MBBs. The criteria which the researcher used was to evaluate the discipleship methods was entirely based on the response of the respondents in regard to their view of the importance of the methods used by L.C.A using the scale which has five categories; from very effective ,effective not sure ineffective and very ineffective. This can be said to be equivalent of the scale of 1-5, where one represent very effective and five represents very ineffective.

The work of this research depended on the field data that included personal interviews and relevant material from library that was incorporated into it. Mainly this chapter dealt with the description of the population of the study, sampling, validity and reliability of the data. It also dealt with the entry, basic research, design, procedure for collecting data, the procedure for analyzing the data and the structure of the proposal.

The Population of the Study

This evaluative study was mainly focused on the LCA leaders and the disciples. This is in line with what Irving says, “The primary way a researcher can investigate an educational Institution or process is through the experience of

individual people, the others who make up the organization or carry the process” (1998, 4).

L.C.A has over ten MBBs who attend the discipleship class on a regular basis depending on their convenience of their time. This is because some of them are busy doing their own business yet they need to be matured in their Christian walk. On the other hand there are other MBBs who meet only during the vacations when the school closes. These ones have a separate programme, which is meant to suit them since they are still pursuing their education; the researcher was not able to deal with this group due to time factor.

L.C.A has more than ten leaders who deal with the discipling of the MBBs. But the researcher chose to interview only ten out of them randomly. Therefore for the researcher to be fair in making sound judgment on whether the L.C.As method of discipleship are appropriate, relevant, reliable and successful in the ministry of discipleship or not, the leaders (disciplers) and the disciples were interviewed.

Sampling

The population of this evaluative study comprises of ten disciplers and ten MBBs from L.C.A. So these were the two main source of data collection for this study.

Validity and Reliability

In this kind of research work the researcher embarked on questionnaires and interviews. Such instruments are required to meet the standards of validity and reliability that are used in collecting data in educational research method. This is in line with what Borg and Grall says, “Instruments as questionnaires and interviews must meet the standards of validity and reliability that apply to data collection in

educational research (1996, 290). Therefore for the research guide to have validity and gather reliable information the researcher was able to do the following:-

Firstly; he formulated his research question guide and handed it to his supervisor for corrections and comments, after which the comments were incorporated in the work.

Secondly; the same research question guide was evaluated by some of the MTH students who have passed through this work and are knowledgeable in the field of research.

Entry

The researcher was conversant with some of the official leaders of L.C.A and so they enabled him to contact the leadership of L.C.A. Through this the researcher was allowed by the leadership of L.C.A to do his research there. The aim of this research and purpose was made known to every informant.

The Basic Research Design

This being an evaluative study, the tools that were used for gathering the data are interviews, survey and participant observation; all these were used in order to measure the effectiveness of the discipling methods which L.C.A use in discipling of MBBs.

Procedure for Collecting Data

The procedure which the researcher followed was as follows: He designed interview questions which were used to guide interview with the disciples and the disciplers. The MBBs were observed in their discipleship class and were interviewed, in this setting and others were interviewed separately.

Procedure for Analyzing the Data

The collected data from the respondents was analyzed and the report written down. Thereafter interpretation of the information from the data was made. The research results were based purely on the answers which the disciplers and the MBBs disciples in L.C.A gave. So the answer to whether the methods L.C.A uses for discipleship of the MBBs fulfill its aims and objectives were based on the findings.

Content of Proposal

Chapter one deals with the problem statement to be addressed in its evaluative study work.

Chapter Two describes the substantive and methodological reviews of the Scholarly Literature on the subject.

Chapter Three deals with the Methodology and it describes the procedure for carrying out this research and shows the criteria which was used to make sound judgment. The discipleship methods of MBBs which were used by LCA were evaluated against the respondents view of the importance of the methods used to them.

Chapter Four deals with describing the way the findings were handled and how the interpretation of the data was done.

Chapter Five deals with the Summary, Conclusions and Recommendations of the Study.

CHAPTER FOUR

FINDINGS AND ANALYSIS

The aim of collecting this data was to evaluate the effectiveness of the methods used by LCA to discipline the MBBs. For this work to be achieved interview questions were used for collecting the data for this study. Hence this chapter is intended to give reports on the findings and analysis of the research questions and the respondent's answers.

The data was analyzed according to the response of the respondents in the questionnaires in the question which are found in **Appendixes A&B**. The researcher used the means of calculations in percentage and also used tables as it is indicated in analysis work.

Relevance of Questionnaires to the Research

The research was meant to target ten officials from LCA and ten disciples who are MBBs in LCA. In order to gauge the disciples and the disciplers view of the effectiveness of the discipling methods used, these two groups of people in L.C.A were targeted. The research questions were administered to the respondents with intention of getting their perception towards the methods of discipleship of MBBs which the L.C.A Africa uses in its programme of discipling of the MBBs.

The data were collected in the following ways: - First, observation of study tour was done in October 2007, while the interviews and data were collected between January and March 10th 2008. The population targeted did not all respond. Out of this percentage eighteen people responded and answered all the questions completely,

which translates to 90% of the respondents. The researcher could not get access to one disciple and one discipler because they were said to have been busy in their place of work while the research was conducted at the head office of L.C.A. These two comprised 10% of the total number required to have been interviewed.

Table 1. Presentation of Respondents from L.C.A Leaders

The respondents were identified by their level of education and length of time in L.C.A and training in discipleship.

Table 1. Represents the level of education

| Academic Level | Number | Percentage |
|---------------------|--------|------------|
| Primary Education | 0 | 0% |
| Secondary Education | 3 | 33.33% |
| Graduate | 4 | 44.44% |
| Post Graduate | 1 | 11.11% |
| Others | 1 | 11.11% |
| Total | 9 | 99.99% |

All the respondents had gone the formal way of education starting from secondary school all the way to post graduate school. Therefore all have knowledge of what they do in their discipleship classes. Out of the nine people who were disciplers of MBBs three people had acquired secondary school education which represents 33.33%, there were four people who were graduates which represented 44.44% and one who was pursuing his masters programme who represented 11.11%. We had one person who had diploma certificate this also represented 11.11%.

Table 2. Represents the level of length of time in L.C.A

| Years | Number of people | Percentage |
|----------|------------------|------------|
| 1yr | 2 | 22.22% |
| 2yrs | 4 | 44.44% |
| Over3yrs | 3 | 33.33% |

In the table above All the disciplers had spent one year and above in the work of discipling of the MBBs in L.C.A. This was a clear indication that majority of this disciplers which represents 78% of the interviewed leaders had an adequate knowledge on the work of discipling of the MBBs in to their Christian maturity. To be precise two people who represents 22.22% had spent one year in the work of discipleship .Four people who represent 44.44% had taken two years in this work of discipling of the MBBs .While three people who represent 33.33% were said to have been in the ministry of discipling of the MBBs for over three years.

Table 3. Represents years taken for training in discipleship

| Years | Number of people | Percentage |
|-----------------|------------------|------------|
| 1year and below | 1 | 11% |
| 2yrs | 6 | 67% |
| 3yrs | 2 | 22% |

In the above table was found out that majority of the people who were involved in the discipleship ministry had spent between two years to three years in their training which represented 89% of the total number of disciplers. This implies that the disciplers were people who were qualified and would be reliable for their work. There was one person who represents 11% who had gone for one year training

to disciple the MBBs. Six people were said to have taken two years in their training who represents 67% of the total number trained. This big figure of 89% and 67% assures us of quality of trainers and training which is needed for the discipling of MBBs in LCA. The rest two people who represent 22% took three years which also assures us of their knowledge in the work of discipling of the MBBs.

Table 4. Presentation of respondents by gender

| Category | Number | Percentage |
|----------|--------|------------|
| Male | 12 | 67% |
| Female | 6 | 33% |
| Total | 18 | 100% |

The above Table shows men represented the greatest number of the people, who were interviewed, with higher percentage of 67%. Women had the smallest percentage of 33%. And therefore the Leaders of L.C.A are putting high hopes in these disciples that after they mature and are well established in Christianity; they can also be involved in the same work of discipleship of new converts from each gender which will translate to more people being involved in taking care of the new believers from Muslim background.



Table 5. Presentation of respondents by duration of the L.C.A in pg27

| Duration | Number | Percentage |
|--------------------|--------|------------|
| Less than One year | 2 | 11% |
| One year | 4 | 22% |
| Two years | 2 | 11% |
| Three years | 7 | 39% |
| Over four years | 3 | 17% |
| Total | 18 | 100% |

The above table shows that Majority of people have been doing discipleship and being discipled in L.C.A between one to four years which is 89% while the rest have been in L.C.A for less than a year which represents 11%. This percentage of 89 % shows that majority of these disciplers have gained experience of discipling as a result of their long term service that they have served with L.C.A. On the other hand those have taken long time in the discipling class have benefited a lot in terms of their spiritual growth which is indicated by their commitment in love for Jesus.

Table 6. Presentation of respondents by time spent in training

| Duration | Number | Percentage |
|--------------------|--------|---------------|
| Less than one year | 1 | 11.11% |
| One year | 1 | 11.11% |
| Two years | 2 | 22.22% |
| Three years | 3 | 44.22% |
| Over Four years | 2 | 22.22% |
| Total | 9 | 99.99% |

In the above table it shows that Majority of the disciples who were trained took two to three years of their training which represents 89%. The rest who took lesser time represents 11%. This shows that majority of the disciplers have knowledge and understanding of what they are doing in their discipleship work in L.C.A.

Analysis of Interview from the Disciplers

The Data Collection Guide A was planned to show the methods of discipling of MBBs in L.C.A. This was done with the aim of understanding the disciplers view of the effectiveness of the methods used.

The Methods that Life Challenge Africa use in Discipling of MBBs

The researcher was interested to know the methods which L.C.A uses in its discipling programme for the MBBs and understand the logic behind of L.C.A use of them. And therefore the researcher dealt directly with the people in L.C.A who were involved in this programme

So according to the researcher it was only those people who were directly involved with the ministry of discipleship of MBBs in Life Challenge Africa were required to give their response. Hence each discipler was asked to specify the methods he/she uses in his discipleship class.

The Response of the Respondence was as Follows

Those disciplers who disciplined MBBs for years and were believed to be experienced in discipling of MBBs said the following methods were useful and were acceptable in LCA. Such methods were:- Individual Mentoring, Group Mentoring, Listening to Cassettes, Bible Study and, Use of Bible Stories etc. This was reflected in the questionnaires which were given out to them as respondents of **APENDIX A** which was entitled to be answered by the disciplers.

Analysis of Findings

L.C.A is out to disciple the Muslim Background Believers in order to mature them into their Christian life. L.C.A considers these methods of discipling of MBBs to be key in the ministry because, they want to be effective in debriefing the MBBs. This is because the MBBs are coming from a context or a culture, which has taught them how to do things in a given way. But after conversion they also enter into New Context or culture which is influenced by Christian values and beliefs, hence the MBBs need to be given some orientation to fit into this new culture.

This is possible only when there is somebody to disciple these MBBs. The main thing is to know what are the best ways or methods to follow when doing this. Again L.C.A believes that their disciplers should know the best way in order to minister and bring healing, hope and confidence to those disciples who are coming from Islamic context. L.C.A understands that Debriefing of MBBs is very central because it is the one which brings healing, deliverance, hope and trust in God and his son Jesus Christ. Pietzsch points out why these sessions are needed, for he believes that Muslims live in bondage (2004, 90).

The researcher believes that Pietzsch has a good knowledge concerning the context from which these MBBs come from and so he qualifies to be consulted in this area. In his argument Pietzsch says that “Muslim claim to live “the perfect way of life” and to have a faith that’s being “perfected for them”. The occult is a harsh reality within this religion, which may easily be overlooked. Those who leave Islam have to leave all that ‘baggage’ behind in order to experience the fullness of life” (2004, 90).

The researcher agrees with Pietzsch in the above argument because the new believer is coming from a context that has already influenced him /her in their world view. His belief system is already conditioned in certain ways which affect his mental

mapping and his conscience. His culture has taught him how to react when emotionally he is hurt. It also tells him what to do when faced with the issues of magic and superstition. All these things are common things in folk Islam. It teaches them on how to deal with issues of jinn's, illness, love, prosperity, etc. In this case the new believer in Christ needs to learn things like how they should treat their enemies, forgiveness, dealing with anger etc things which shows that really they are growing toward Christian maturity.

Therefore Pietzsch is right in his argument when he says that, "since Islam has an occult component, MBBs can only win this battle with the proper spiritual weapon. They may be tempted to react with human strength and wisdom, but that may compromise them. The main battleground is in the mind (2004, 90). Therefore the researcher agrees with Pietzsch that the real battle ground is in the mind and so these new believers need somebody who is knowledgeable on the context where this MBBs are converting from and be able to understand them as they grow in their Christian walk with the Lord Jesus.

This is why all the leaders who were interviewed from L.C.A said that they believe on using methods which to them are effective for this work. In this case they all agreed that somebody must be ready to listen to them as they remember what they went through in their former way of life, the things they believed in which they can now denounce them public in front of a mentor who can guide them to adopt the Christian values.

All this process is what I called earlier on debriefing. All the disciples agreed that this is a very important exercise which helps the MBBs to be able to walk out from their earlier way of life to the new life in Christ. All this should be done by following some methods of discipling like bible study, individual mentoring, reciting

key memory verses which bless them and bible stories. So the truth of Gods words should take the place of the lies and deception which the MBBs had learnt in Islam. Hence a good and effective method has to be followed. The success realized in this work of discipleship was as result of effective methods which have been used to help the MBBs to give their total obedience to the lordship of Christ in every area of their life.

The Effectiveness of the Methods Used by LCA

The researcher's intention of carrying this research was to evaluate the effectiveness of the methods which LCA use in the discipling programme of the MBBs and the implication they had in the field of discipling . So both the disciplers and the disciples were expected to give their response in terms of rating these methods in scale of 1-5, where 1 represents very effective and 5 represents very ineffective. All the respondents gave their opinion as to which methods each found were effective and rated them following the above scale.

Their response was intended to help the researcher to find out and determine the effectiveness of each method listed below and what specific things they do in each method and the logic behind LCA use of each method. And therefore ***Appendix A Question 5 & 6*** were planned to answer this concern together with ***Appendix B Question 6&7.***

Explanation of the key terms to be used in Table 7.

Very effective: was used in each category to mean that the disciples benefited from all that their disciplers taught them e.g. they were able to pray by themselves, they were able to do their bible study; The disciples were able to join other believers for fellowship.

Effective: this category shows that the disciples were able to do some of the things which the disciplers taught them i.e. pray and reading the Bible e.t.c.

Not sure: this category indicates that some of the disciples were not sure whether either category was of any help to them.

Ineffective: it meant that each category was not useful in any way to the lives of the disciples.

Very ineffective: It represents that the each category of the discipleship method was not applicable in the lives of the disciples

Table 7. Rate of discipleship methods used by L.C.A

| Category | Very Effective(1) | Effective(2) | Not sure(3) | Ineffective(4) | Very Ineffective(5) |
|------------------------|-------------------|--------------|-------------|----------------|---------------------|
| Individual Mentoring | 10 | 6 | 2 | 0 | 0 |
| Group Mentoring | 4 | 7 | 7 | 0 | 0 |
| Listening to Cassettes | 2 | 14 | 2 | 0 | 0 |
| Bible Study | 17 | 1 | 0 | 0 | 0 |
| Use of Bible Stories | 18 | 0 | 0 | 0 | 0 |

Number of Respondent and their Response

The total number of people who were interviewed were eighteen. Out of this eighteen people, ten rated individual mentoring as very effective which is 55.6%. Six said it is effective which represents 33.3% and two said that they were not sure which represents 11.1%. About group mentoring four people said that Group Mentoring was very effective which represents 22.%, other seven said that it was effective which represents 39% and seven people said they were not sure which represented 39%. On the other hand two people believed that listening to cassettes was very effective

which represents 11%, fourteen people said that it was effective which represents 78%, while two others said that they were not sure which represent 11% .

Seventeen people said that Bible Study was very effective which represents 94% while only one said that it was effective which represents 6%. While on the side of using of the Bible stories also eighteen people said it was very effective which represents 100%.

Analysis of the Findings

Different people gave different views in support of methods which they felt were effective from their own perception in regard to discipleship of MBBs. Since the worldview of Christians is quite different, the MBBs need to be matured into Christian lifestyle. The discipler is recommended to be aware of the MBBs context before conversion and the challenges that they face after conversion and the best methods which work for these two cases. So the methods have to be geared to meet the needs of this new disciple.

So the discipler must know the needs of MBBs and know him as a person, identify with his/her needs and be able to show love and respect to him/her. Concerning the background where the disciple is converting from. Pietzsch has a point to be considered. He says that, “in caring for the MBBs, we need to have insight into their religion and cultural background” (2004,17). I agree with him because we must know what they believe in their Islamic religion and also what they are taught concerning what we believe as Christian. Again it is important to know their cultural beliefs and their world view. These things are important because these new converts are product of their culture and we cannot overlook it.

On the other hand, the challenges MBBs face after conversion are said to be many. But for this case, I will pick on the response of the Christians in the church.

Pietzsch argues out that, “as they (MBBs) consider following Christ, they encounter struggling MBBs who are abandoned by the body of Christ. What will such seeking Muslim think? They will certainly start doubting whether or not they should become followers of Christ” (2004,9).

The researcher agrees with what Pietzsch is saying concerning the response of the church to the new believers from the Islamic background. And since the church has failed in this work, that is why we have individuals and organizations who have taken the burden of discipling of the MBBs. The researcher has found that individual discipleship, bible study and listening to bible stories methods have proved to be very effective. These methods are effective because there is an opportunity to build trust between the discipler and the disciple listening to and interacting with one another.

In support of this argument it was found out from the research that twelve people valued individual mentorship because they said it gives opportunity to establish closeness between the discipler and the disciple hence this offers them opportunity to spend more time together. By the end of the day they are able to know one another, learn from each other and a strong bond is built by way of supporting the disciple in his/her growth.

For L.C.A the disciplers who were interviewed said that friendship between the disciples and the disciplers was important. Since it offers the individual MBBs have specific people whom they can trust and rely in times of difficulty. Therefore this implies that the opportunity to know one another well will not only create trust on the side of the disciple; but also it will show compassion from the discipler. Indeed we must invest into our disciple both spiritually and economically in order to empower them.

So these disciples need to be developed both financially and spiritually.

Financially he needs to be helped to start a project that can generate money. If he has certificate we need to assist him to look for a job and finally to marry. Spiritually he needs to be well mentored so that he is able to stand alone in faith and be able to bring more MBBs to Christ and disciple them to their Christian maturity. This can only be effective in individual mentoring because of the convenience of their time. This in agreement with what Pietzsch says,

“Jesus wants Muslims to become true disciples who win others for Christ. We do not want people to merely change religions. We should invest our love and time into the lives of MBBs to make a difference in their lives. This enables them to be a bright light in their community so that others see Christ. Sometimes Muslims are drawn to the Christian community before they are drawn to Christ”. (2004,10).

This argument support the idea of individual mentoring where the disciple is seen being accountable to the discipler who also identifies himself with the challenges which the discipler face in his life. And both of them are occasionally seen together if the area is save for such approach. So the disciplers must be well knowledgeable on how to disciple MBBs. Therefore training in discipling of MBBs is very central for any effective work.

Factors Which Challenge Discipleship Programme of MBBs in LCA

The researcher was concerned in knowing some of the challenges which L.C.A meet as they disciple the MBBs. For him to be successful in getting this information .He had formulated Appendix A **Question 6** which was designed to answer this concern. And therefore the Summary of the respondents view is found in the following table.

Table 8 Factors that challenge the methods of discipling of MBBs in page 36

| Factor | Numbers | Percentage |
|---|---------|------------|
| Lack of discipling Materials due to financial constrain | 18 | 100% |
| Language/cultural Barriers | 12 | 67% |
| Limited Number of Disciplers | 16 | 89% |
| Consistence in the Class attendance | 16 | 89% |

In the above table the discipleship of MBBs is said to be faced with some challenges. In their response eighteen people which represents 100% of the total number interviewed agreed that lack of material is a major factor that challenge the discipleship of the MBBs. Twelve people said that language and cultural barriers was a challenge which represent 67%. Sixteen people out of eighteen said that limited number of disciples was a challenge which represents 89%. The other sixteen people accepted that inconsistency of the class attendance was also a challenge to the ministry of discipleship of MBBs.

Analysis of the findings

Both the disciplers and the disciple agree that lack of material due to financial constrain was a key challenge to both groups of respondents. They all said that the lack of materials affected their class session since they would sometimes delay to cover their courses as they planned. Hence it took them a longer time to complete the course as they had to wait for the materials to be available. There was also a concern due to limited number of those who were dedicated for this work. The disciplers said that many people were afraid to be involved in this work since most of these MBBs

were still holding the beliefs system of their former way of life, and sometimes reacted in a way that was dangerous even to the disciplers themselves.

The MBBs would demand too much from their teachers as though the teachers were able to meet every need of their life. So most disciplers avoided to be engaged in discipling of this MBBs. 67% of the responded agreed that language was a barrier since most of this disciple can speak only Somali language or boran hence they need to be disciple by the teachers who do not know this languages. So a lot of time is spent teaching them Kiswahili for them to be able to communicate with their disciplers and other MBBs who not from their community. So quite a number of discipler said that in consisted in their attendance of their classes was said to be the leading challenges which the responded faced which represented 89% of the challenges mentioned.

Methods Recommended by the MBBs

It was found out by the researcher that the disciples had their ways which they believed were appropriate for them as they were being dicipled. Given the fact that they were involved directly in the programme which L.C.A use for discipleship then the researcher used **Appendix B Question 6** which was designed to reflect their response in regard to which methods they preferred best for them. All this was intended in order to know or hear from the MBBs their views in regard to which are the most relevant and effective methods used by L.C.A in their discipling programmes.

Table 9. Disciples response of discipleship methods. In page 38

| Category | Very effective | effective | Not sure | ineffective | Very ineffective |
|--------------------------|----------------|-----------|----------|-------------|------------------|
| Individual Mentoring | 8 | 1 | | 0 | 0 |
| Group Mentoring | 5 | 3 | 1 | 0 | 0 |
| Listening to Cassettes | 3 | 6 | 0 | 0 | 0 |
| Bible Study | 9 | 0 | 0 | 0 | 0 |
| Telling Biblical Stories | 9 | 0 | 0 | 0 | 0 |

Response of the Respondents

The above Table 9 represents the view of the MBBs in regard to which approach would minister to them effectively as they grow toward Christian maturity. Out of the 9 MBBs interviewed 8 of them said that individual mentoring was very effective method of discipling of MBBs which is 89%. One person said it was effective which represents 11%. Concerning the group mentoring five people said that it was very effective which represents 56%. , Three others said that it was effective which represents 33% while one person said that he was not sure which represents 11%.

On the side of listening to the cassettes three people said it was very effective which represents 33% while six people said it was effective which represents 67% nine of the MBBs interview which represents 100% of the people interviewed said that both the Bible Study and telling Biblical Stories were very effective ways of discipling of the MBBs, Quite a number of alternative methods were suggested by the respondents. Some of them advocated for reciting of some chapters of the Bible and sharing their testimonies of how the Lord is helping them were other good methods of discipling.

Analysis of Findings

This Study shows that discipling of MBBs is very important, but they need to have well thought methods which can be used to minister to the spiritual and physical needs of these MBBs. This should be done with the aim of helping the new believers to change their worldview which of course needs time. All of us have our perceptions and thinking which is influenced by our cultural context and so do the MBBs. We need to use some effective methods like Bible Study and listening to Biblical cassettes, help the listener to the truth of God from his word, which is able to change people.

Jesus said in John 8:32 “if you know the truth the truth will set you free”. The truth is only found in the word of God and so the disciples should be exposed to this truth which is Christ following the suggested methods of discipleship. From this finding it was found that individual discipleship which represented 89% of the preferred methods by the disciples, and bible study, telling bible stories which both were considered as 100% effective methods were highly recommended by the MBBs to be used in discipleship Programme in L.C.A.

Summary of the Findings

It is within L.C.A's efforts to see to it that the MBBs are well disciplined, to ensure this is achieved Life Challenge Africa trains the discipler, to the best of their knowledge. On the other hand, serious attention is given to the MBBs discipleship in terms of providing and meeting their spiritual, physical, social and financial needs of this MBBs disciple. For this to be effective L.C.A has selected the methods of discipleship which are able to be used in ministering to the needs of this disciple.

Every discipler in L.C.A uses the methods which he/she thinks is appropriate for his disciples. It came out from the research that several methods were highly

avored and are as follows: - Individual Mentoring, Bible Study and Listening to Bible Stories emerged out to be the most effective ways which the disciples and the disciplers prefers. They said that the use of the truth in the Scripture and allowing this disciple revisit their past experience in their Muslim life and discussing it with their disciplers helped them to walk out from their former system of thinking, and were able to adopt the Christian way of seeing things.

All this is what we call debriefing; Most of MBBs are not given enough time for debriefing they still hold to Muslim behavior in their Christian life. For instance, issues like lying, getting angry and bitter, perception of Jesus and the problem of original sin in man are key. Their perception of all these issues and others which are not mentioned here are dealt with when the new believers are well established in Gods word, humble time is required to be given to them if real change is required from them.

It emerged clearly from these MBBs that individual mentoring is very central in discipling of the MBBs since this new believer is able to have a person who is available every time for him/her whenever there is trouble either socially, financially and spiritually, etc. So the disciplers who does this work need to be well trained, he should be well acquainted with the challenges which face the new converts; for him/her to minister to them effectively. They need to know which methods are effective and which methods are not effective and why.

Lack of sufficient materials has come out clearly as one thing which challenges the ministry of discipleship. L.C.A need to know what to do in order to stop this kind of problem. The other challenge which came out clearly was the inconsistency of the attendance of the disciples. L.C.A needs to find ways and means of motivating the disciples to attend their class because inconsistency will create a

situation whereby poor and weak disciples are produced. Once this happens then we get half backed Christians who will be a problem to the Christian Communities hence not represent Christ properly to those who are not believers.

Although we have seen that most of these suggested methods useful and productive, the MBBs were able to suggest other strategies which were not included in this Study and which LCA does not use. Those suggested methods should also be adopted in LCA in their training of MBBs.

CHAPTER FIVE

CONCLUSION

Summary of Findings

This was an evaluative study. It was mostly concerned with the evaluation of the effectiveness of L.C.A methods of discipleship of MBBs. Sound judgment and analysis was done according to the respondents' perspective. In order to examine the productivity of methods, the researchers approach was structured as follows:-four research main concerns were raised. These concerns are as follows; the researcher wanted to know:-

- a. The methods which LCA use in its discipling programme of MBBs.
- b. The effectiveness of the method LCA use in its discipling programme of MBBs
- c. The factors which LCA face in its discipling programme of MBBs.
- d. The methods recommended by the MBBs for discipleship.

In order to get the response of the despondences concerning the above four points; two separate interviews were carried on. There was Part A which was labeled APPENDIX A. This was intended to investigate the disciplers view of the methods used by LCA and part B consisted of APPENDIX B Which was intendent to get the disciplers view of the methods used by L.C.'A. This was designed to evaluate the disciples' perception of the effectiveness of the methods which were used to be followed in their discipleship classes.

From the findings it was realized that the methods which were used by the LCA were effective and productive. This judgment was arrived at since three of the

methods were found to be very effective. These methods were:- individual mentoring, bible study and listening to bible stories. Those who were for these three methods said that individual Mentoring was very effective because the disciple is able to identify himself with one person who is accessible to him any time; he is able to build confidence in this person and can openly share out all his cares and worries of life in the new found faith. He is able to pray with him when need be. Concerning bible study and listening to the bible stories, the disciples said that through these two, one is enabled to get the truth from the living word of God, which has power to change and transform his mind into a Christ like mind. Hence through this truth they are able to come out of their former way of thinking and living and be able to mature into Christianity. Most of the disciple confessed that it was not easy for them to come out of their former way of life, they said that it took the hand of God where the Holy spirit ministered to them as they grew into their Christian walk with the Lord.

Alongside the effectiveness of these methods of discipling of MBBs there were challenges which were brought by the respondents. Language barriers and cultural aspect were mentioned but it really seemed to represent the lesser percentage. Lack of materials, inconsistent in attendance represents the highest percentage of the challenge which was reflected from the respondents.

It came out clearly that L.C.A has given its time in discipling of these new believers. Its aim is to meet the spiritual, physical, social and financial needs of these MBBs and finally to have these disciples being able to become also discplers of the MBBs.

Drawn from the Respondents perception, LCA methods of discipling of MBBs were said to be effective. However the context determines which methods

should one use. Therefore our zeal to disciple MBBs should motivate us to go for the most effective methods and value this ministry of discipleship.

Implication of the Study and Recommendation

A serious Evaluation of success and failure of discipleship methods is important if we want a lasting effect in the method we use in discipling of MBBs.

LCA methods of discipleship are practical and relevant, something which makes them to be relevant. However lack of limited resource which comes as a result of limitation of finances need to be looked into.

Therefore it has come out clearly that identifying with the disciples needs and standing with them counts so much, together with this, meeting the social, spiritual, physical and financial needs of these disciples matters most in his/her life.

Time is required to be given in the ministry of discipling of the MBBs. It is not a one-day thing but indeed it is a lifetime work. Based on the findings, the following recommendations were made:-

1. LCA should invest more time in developing more manpower. This should be done by training more disciplers in order to undertake the work of discipleship more effectively.
2. LCA should seek for more funding in order to support both the disciples and the discipler. Funding is needed to be directed to the empowerment of the disciples by training them to start small scale businesses which can generate money to support themselves.
3. Time factor is also something which needs to be honored. From the research it has been found out that inconsistency in attendance is one area of the area which challenge this ministry and so it should be considered since this slows them down from meeting their slotted class time

Recommendation for Further Study

For further study, research on how Churches are taking advantage of the L.C.A resources is necessary in order to encourage Churches to do so. One would also develop interest to know whether Churches are involved in the ministry of discipling and support of MBBs in their localities

REFERENCE LIST

- Abdul, Haqq Abidya Akbar. 1978. *Sharing the lord Jesus with muslim neighbors*. Minneapolis, MN: Billy Graham Evangelical Association.
- Ali-Nazir, Michael. 1982. *Islam: A Christian perspective*. Exeter The Paternoster Press
- Benard, H. Russel. 1988. *Research methods in cultural anthropology*. London: Sage Publication, Inc.
- Best, J. 1981. *Research in education*. Englewood Cliff: Prentice Hill.
- Borg, Walter R. Meredith D. Gall. 1996. *Educational research. An introduction*. New York: Longman Press.
- Cate, Pat. 1992. What will it take to win muslims? *Evangelical Missions Quarterly* .28 (January) 203 – 234.
- Chapman, Collin .1989. “*Rethinking the gospel for muslims*” In *Muslims and Christian on the Emmaus Road*. ed .J. Dudley Woodbery. Monrovia, CA: MARC
- _____. 2003. *Cross and crescent: Responding to the challenge of islam* . Downers Grove, Illinois : Inter-Varsity Press.
- Elder, John. 1978. *Biblical approach to the muslim*. Wihington, PA Worldwide Evangelization Crusade.
- Gilchrist, John. 1999. *Facing the muslim challenge: A handbook of Christian – Muslim apologetic*. Cape Town: Life Challenge Africa.
- Gillham, Bill. 2008. *Case study research methods*. London. Continuum.
- Goldsmith, Martin. 1982. *Islam and the christian witness*. London: Hodden .
- Hesselgrave, David. 1991. *Communicating christ cross culturally: An introduction to missionry communication*. Grand Rapids, Michigan: Zonadervan.
- Isaac, Stephen and William B. Michael. 1979. *Handbook in research and evaluation*. California: EDITS Publishers.

- Irving, Seidman. 1998. *Interviewing as qualitative research: A guide for researchers in education and the social science*. Columbia, New York: Teachers College Press.
- Khair – Ullah. 1975. “*Evangelism among muslims*”. *Let the earth hear his voice : A Comprehensive reference volume on world evangelism*. J. D. Douglas ed. Minnesota, U.S.A.: Worldwide Publication.
- Kraft, Charles H. 1996. *Anthropology for Christian witness*. New York : Orbis Books.
- Kraft, Charles. 1979. *Christianity in culture. A study in dynamic biblical theologizing in cross-cultural perspective*. New York: Orbis Books.
- _____. 1981. *Christianity in culture*. Mary Knoll, NY: Orbis Books.
- _____. 1983. *Communication theory for christian witness*. Nashville: Abingdon Press.
- Marsh, C. R. 1975. *Share your faith with a muslim*. Chicago : Moody Press.
- Martin, Richard. 1982. *Islam: A culutural perspective*: Englewood Cliff, NJ: Prentice Hall, Inc
- Malek, Sobhi. 1989. “*Through contextualized forms*”. In *Muslims and Christian on the Emmaus Road*. J. Dudley Woodberry. Ed pp 213. Monrovia, CA: MARC.
- Mallouhi, Christine A. 2000. *Wagins peace on islam*. Down Grovens. Illinois. Inter- varsity Press.
- Massih, Bashir Abdoh. 1979. “*The incarnational witness to the muslim heart*” in *the gospel and Islam : A 1978 Compedium* ed by Don M. McCurry. Monrovia, CA : MARC.
- Miller, William M. 1976. *A christian response to islam*. New Jersey: Presbyterian and Reformed Publishing.
- Mizra, Nate. 1993. *Steps to conversion in planting churches in muslim cities. A team approach*, ed. Grey Livingstone. Michigan : Baker Book House.
- Mugenda, Olive M. and Abel G. Mugenda. 1999. *Research methods: Qualitative and qualitative approaches*. Nairobi. Africa Centre for Technology Studies.
- Mutua, Henry. 2007. *The class of contextualization*. N.E.G.S.T.
- Nehls, Gerhard. 1988. *The great commission you and the muslim*. Bellville, Illinois: Evangelical Mission Press.

- Parshall, Julie & Phil. 2002. *Lifting the Veil. The world of muslim women*. New York. Zondervan Publishing House.
- Parshall, Phil. 1980. *New paths in muslim evangelism: Evangelical approaches to contextualization*. Michigan : Baker Book House.
- Parshall, Phill. 1985. *Beyond the Mosque. Christian within Muslim community*. Grand Rapids. Michigan Baker Books House.
- Peters, George W. 1999. *A biblical theology of mission*. Chicago : Moody Press.
- Pilkinto, Ross. 1930. *Life style evangelism. A practice handbook for sharing your faith*. London: Scripture Union.
- Pietzsch, Horst B. 2004. *Carring for converts from islam*. Claremont: Cape Town. Life Challenge Africa.
- Reyburn, William O. 1970 “*Identification in mission task*”. In Practical Anthropology No.7 (January – February).
- Richard C. Martin. *Islam cultural perspective*. Michigan: Backer Book House.
- Saal, William J. 1993. *Reaching muslims for Christ*. Chicago: Moody Press.
- Safa, Reza F. 1996. *Inside Islam: Exposing and reaching the world of Islam*. Lake Mary, Fl: Charisma House.
- Seamands, John T. 1982. “*Communicating the gospel to muslim*”. *Tell it well: Communicating the gospel across culture*. Missouri: Beacon Hill Press of Kansas City.
- Sesi, Stephen. 2007. *A class of communicating the gospel to muslims*. N.E.G.S.T.
- Sloughton, Hiebert and Paul G. 1994. *Anthropological reflections on mssiological issues* Michigan: Backer Book House.
- Sookhde, Patric. 2001. *A Christian pock to Islam*. Ross-Shire, Scotland: Christian Focus Publications.
- Spradley, James P. 1979. *The ethnographic interview*. Orlando. FL: Holt, Rinehart and Winstone.
- Taber, Charles R. 1979, “*Contextualization : Indigenzation and /or transformation in the gospel and islam: A Compenetium*”. Monrovia: CA MARC.
- Travis, John “The C 1 to C 6 Spectrum: A Practical Tool for Defining Six Types of “Christ-centered Communities”(“C”) Found in the Muslim Context,” *Frontier Missions* 13, no. 4 (October-December 1996): 407-415.

Uzoaguly, Aloysius E. 1998. *Practical guide to writing research project in tertiary institution*. Enugu: John Jacob's Classic Publication

Woodberry, Dudley J. 1989. "*Contextualization among the Muslims: Raising common pillars" the world among us: Contextualizing theology for mission today*. Deed SiGillilard ed. Dalas, TX : Word Publishing.

Internet on- line.<http://www.lausanne.org/special reports/sr 140.html>. Accessed on 10th November 2007.

_____.<http://www.stfrancismagazine.info/ Africa-general.html>. Accessed 12th November 2007.

APPENDIX A

Data Collection Question Guide 1(L.C.A leaders)

Dear brethren in Christ,

Greetings in the name of our lord and savior Jesus Christ, the following questions are intend to investigate the effectiveness of the discipleship methods used by the L.C.A in the discipling of the new believers from the Muslim background. So I kindly request you to respond to these questions to the best of your knowledge. In answering to these questions you will help the researcher in analyzing L.C.A s' method of discipling of the MBBs under study.

1. Date _____

2. Gender: Male [], Female []

3. What was your level of education before joining L.C.A?

Primary education []

Secondary education []

Graduate []

Post –Graduate []

Others tell _____

4. How long have you been working with Life Challenge Africa? [] 1yr [] 2yrs

[] 3yrs [] over4yr

a. Are you personally involved in the ministry of discipling of the

MBBs? Yes[] no []

b. Have you been trained on how to disciple MBBs? Yes [], No []

- c. How long was your training? Less than a year [], 1yr [], 2yrs [], 3yrs [] over 10 yrs []

5. How would you rate the following methods of discipling of MBBs in L.C.A? in the CHART on page 27

| Category | Very effective | Effective | Not Sure | Ineffective | Very ineffective |
|-------------------------|----------------|-----------|----------|-------------|------------------|
| Individual Mentoring | | | | | |
| Groups Mentoring | | | | | |
| Listening to Cassette | | | | | |
| Bible Study | | | | | |
| Use of biblical Stories | | | | | |

6. Specifically what do you do in each of the category given above? Name three things

- a. _____
- b. _____
- c. _____

7. What are the factors that challenge the methods of discipleship used in L.C.A?

Name three

- a. _____
- b. _____
- c. _____

APPENDIX B

Data Collection Question Guide 2 (The disciples from MBBS)

Dear Brethren

Greetings in the Name of our Lord and Savior, peace be upon you.

The following questions seek to investigate the effectiveness of the methods of discipleship which L.C.A. use, to disciple MBBS. Therefore, I request you to respond to those questions to the best of your knowledge. The answers to these questions will help the L.C.A. Leaders in determine which methods are more appropriate and effective in discipline of the MBBS.

1. For how long have you been a disciple?
2. Do you attend any fellowship with other Christians? Yes[] no[]
3. Where do you attend your fellowship? Home [] church []work place [] secret[]
4. What challenges do you face in your discipleship process? List three challenges
 - a. _____
 - b. _____
 - c. _____
5. As a disciple, how does L.C.A. meet your spiritual needs? List three ways
 - a. _____
 - b. _____
 - c. _____

6. How would you rate the following methods of discipling of MBBS in L.C.A?

CHART

| Category | Very Effective | Effective | Not sure | Ineffective | Very ineffective |
|-------------------------|----------------|-----------|----------|-------------|------------------|
| Individual Mentoring | | | | | |
| Groups Mentoring | | | | | |
| Listening to Cassette | | | | | |
| Bible Study | | | | | |
| Use of Biblical Stories | | | | | |

7. What do you do specially in each of the category? Name three things

a. _____

b. _____

c. _____