

**AN EVALUATION OF THE EFFECTIVENESS OF THE CURRENT
DISCIPLESHIP STRATEGIES IN WEST BUGANDA DIOCESE IN LIGHT OF
MAMO'S 2017 MODEL OF DISCIPLESHIP AND CONTEXTUALIZATION**

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**UGANDA CHRISTIAN
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Declaration

I, Muwulya Moses, declare that this research (dissertation) is entirely my original work and it has never been submitted to any institution for any academic award. I hereby submit it to Uganda Christian University for the award of the Master of Divinity (M.Div.) degree of Uganda Christian University.

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Approval

This is to certify that this research work (dissertation) titled "An Evaluation of the Current Discipleship Strategies in West Buganda Diocese in Light of Mamo's (2017) Model of Discipleship and Contextualization" has been done under my supervision and is now ready for submission with my approval.

Sign  Date 9th September 2024

Rev. Canon Ekirunga M.K. Rose

Supervisor.

Dedication

In memory of daughter Claire Kisaakye Nabuuma commonly known as “Kasweet” whose life of battling cancer of the retina “partly acted as a channel” through which God’s saving grace saw me accept Jesus Christ as my personal Lord and Savior—and at the same time a channel through which God’s voice calling me for ordained ministry was passed. Indeed, for those who love God everything happens for their good (Romans 8:28).

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Table of Contents

Declaration	ii
Approval	iii
Dedication	iv
Acknowledgement	v
Table of Contents	vi
List of Tables	xii
List of Figure	xiii
List of Abbreviations	xiv
Abstract	xv
CHAPTER ONE: INTRODUCTION	1
1.1 Introduction	1
1.2 Background to the Study	1
1.3 Statement of the Problem	3
1.4 Purpose of the study	4
1.5 Objectives of the study	4
1.6 Research Questions	4
1.7 Scope of the study	4
1.7.1 Geographical scope.....	4

1.7.2 Content Scope.....	5
1.7.3 Time Scope.....	5
1.8 Justification of the Study.....	5
1.9 Significance of the Research.....	5
1.10 Theoretical/Conceptual Framework.....	6
1.11 Definition of Terms.....	7
1.11.1 Discipleship.....	7
1.11.2 Contextualization.....	8
1.11.3 Discipleship Strategies.....	8
1.11.4 Born-again Christians.....	9
CHAPTER TWO: LITERATURE REVIEW.....	10
2.1 Introduction.....	10
2.2 The effectiveness of the current discipleship strategies in light of Mamo’s (2017) model of discipleship and contextualization.....	10
2.2.1-Biblical Soundness.....	10
2.2.3 Effectiveness in terms of Biblical Teaching and Training.....	12
2.2.4 Culture of Discipleship.....	13
2.3 The Current Discipleship Strategies in Churches.....	14
2.3.1 Early Church Discipleship Strategies.....	14
2.3.2 Contemporary Church Discipleship Strategies.....	14

2.3.3 Discipleship strategies in Province of the Church of Uganda.....	15
2.4 Other discipleship strategies that can be used to meet the relevant and un-anticipated discipleship needs.....	17
2.4.1 Biblical and expository teaching	17
2.4.2 Training leaders in matters of discipleship.....	17
2.4.3 Resurrect Discipleship-based Evangelism.....	17
2.4.4 Rediscovery of Prayer for the Disciples’ Spiritual Growth.....	18
CHAPTER THREE: RESEARCH METHODOLOGY.....	20
3.1 Introduction	20
3.2 Study Design	20
3.3 Area of Study	20
3.4 Study Population, and Sample Size.....	21
3.5 Information sources.....	21
3.6 Data Collection Tools.....	22
3.6.1 Participant Observation	22
3.6.2 Questionnaire Survey	22
3.6.3 In-depth interviews	22
3.7 Data collection, Processing and Analysis.	23
3.7.1 Data Collection.....	23
3.7.2 Data Processing	23

3.7.3 Data Analysis.....	23
3.8 Data Presentation.....	23
3.9 Ethical Considerations.....	24
3.10 Chapter Breakdown.....	24
CHAPTER FOUR: DATA PRESENTATION, INTERPRETATION AND DISCUSSION	25
4.1 Introduction	25
4.1.1 Demographic Characteristics of the respondents	25
4.1.2 Gender of the respondents	25
4.1.3 Age of the participants.....	26
4.1.4 Education levels of respondents	26
4.1.5 Distribution of respondents across various parishes.....	27
4.1.6 Participants' responsibility in Church	28
4.2 Evaluation of the Current Discipleship Strategies in West Buganda Diocese.....	28
4.2.1 Participants' perspective on the contextual relevancy of the above strategies in light of the social-cultural context	29
4.2.2 Participants' perspectives on the application of Contextual Biblical teaching and training of believers in their Church.....	31
4.2.3 Participants' perspective on the application of the principle of appropriate Church structure that facilitates discipleship.	34
4.2.4 Participants' perspectives on the application of the principle of establishing	

discipleship as a culture of the church.....	36
4.2.5 Conclusion.....	39
4.3 The Current Discipleship Strategies in West Buganda Diocese	40
3.3 Conclusion.....	47
4.4 What more can be done to enhance the current discipleship strategies	47
4.4.1 Conclusion.....	53
CHAPTER FIVE: THEOLOGICAL ANALYSIS.....	55
5.1 Introduction	55
5.1 The theological foundation of discipleship	55
5.1.1 Discipleship in the Old Testament	55
5.1.2 Discipleship in the New Testament.....	57
5.2 The purpose and goal of discipleship.....	57
5.3 The cost of discipleship.....	58
5.4 The content of discipleship	59
5.4.1 Contextual Biblical discipleship content for newly born again.....	60
5.5 Biblical foundation of Contextualized discipleship	61
5.6 Conclusion.....	63
CHAPTER SIX: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS	64
6.1 Introduction	64
6.2 Summary of the Findings	64

6.2.1 Effectiveness of the current discipleship strategies	64
6.2.2 Current discipleship strategies	66
6.2.3 What more can be done to enhance the current discipleship strategies.....	66
6.3 Conclusion.....	66
6.4 Recommendations	69
6.4.1 Recommendations to West Buganda Diocese leadership.....	69
6.4.2 Recommendations to the born-again Christians	71
6.4.3 Recommendations on future research.....	71
REFERENCES	72
APPENDICES	76
APPENDIX A: QUESTIONNAIRE (ENGLISH VERSION).....	76
APPENDIX B: QUESTIONNAIRE [VERNACULAR VERSION]	80
Appendix C: List of Respondents.	84
Appendix D: Introductory Letter	88
Appendix D: Plagiarism Report.....	89

List of Tables

Table 1 Gender of the respondents. Source: Primary Data.....	25
Table 2 Age of the respondents. Source: Primary Data.....	26

List of Figure

Figure 1 Distribution of respondents. Primary Data	27
Figure 2 Participant's responsibility. Source: Primary Data	28
Figure 3 Perspectives on the application of Contextual Biblical teaching and training of believers in their Church. Primary Data	31
Figure 4 Respondents on whether Church structures facilitates discipleship. Primary Data ..	34
Figure 5 Current Discipleship Strategies in West Buganda Diocese. Source: Primary Data ...	41

List of Abbreviations

COU:- Church of Uganda

DNA: - Deoxyribonucleic acid

SWOT: - Strengths, Weaknesses, Opportunities, and Threats

Abstract

This study evaluated the effectiveness of the current discipleship strategies in West Buganda Diocese using Mamo's (2017) model of discipleship and contextualization. Findings revealed a lack of application of Mamo's three key principles for effective contextualized discipleship, making the strategies less effective. While existing strategies like fellowship, mentorship, exemplification and Bible study are relatively contextual, they are hindered by insufficient contextualized biblical teaching and training of believers, hierarchical church structures which does not facilitate discipleship, and a prioritization of evangelism and building projects over discipleship. Recommendations include strengthening contextual biblical teaching, separating fellowships, and intentional follow-up to enhance discipleship effectiveness and address the looming threat of nominalism among born-again Christians.

CHAPTER ONE: INTRODUCTION

1.1 Introduction

This practical theology study evaluated the effectiveness of the discipleship strategies currently used in the discipleship of newly born-again Christians in West Buganda Diocese. The aim of the study is to enhance effective discipleship of born-again Christians in the wake of looming nominalism (*Provincial Strategic discipleship movement*, p3) and negatively changing cultures.

1.2 Background to the Study

Church of Uganda (COU) was born out of evangelicalism (Nyegenye 2012: p1) in 1877 by the Church Missionary Society. The latter was a brain child of the Anglican Evangelicals. Anglican Evangelicals is one of the strands of Anglicanism which believed in personal conversion for salvation—that is, emphasis on being born-again through personal acceptance of Christ and public confession,”—Britannica. Statement retrieved from <https://www.britannica.com/topic/Anglican-Evangelical>

Church of Uganda has since inception been intentional in evangelism which is observed as her hallmark (Hughes 2021: p17). Targets of Church members to be born-again and confessing Christians are even set as evidenced in strategic objective two of the Church of Uganda Provincial Master Strategic Plan 2016-2025 which is “to have 60 percent of Church members saved and confessing Christians (Romans 10:1,9- 11 and John 3:3,7)” (p57).

Little is known about the progress of this target but since the year 2016, the Church of Uganda in West Buganda Diocese has contributed to this target. According to an interview with Rev Tabitha Dembe, the former Diocesan Mission Coordinator, over forty thousand (40,000) newly born-again Christians have been registered due to the different evangelism campaigns that have

been geared up by the current (2024) Diocesan Bishop (20th September 2023 at St John's Kijjabwemi Church of Uganda in Kijjabwemi, Masaka City).

The term born-again was used throughout this study in its biblical sense (John 3:3) which is the sense carried by evangelicals. The Anglican Philosophy of Mission, especially the imperative of evangelism emphasizes the fact that conversion is just the beginning of the Anglican Christian Journey. This means that discipleship has to continue in order to shape the spiritual life of the new born-again members into mature Christians, which calls for discipleship. Effective discipleship is essential in complete fulfillment of the Great Commission (Matthew 28:18-20) which is even featured in the Church of Uganda's Mission Statement: "To proclaim the Gospel in accordance with Christ's Commission, to make disciples of all nations" (*Churchman's Pocket Book and Diary*, 2024, p.3). The COU canons (Canon 3:19.10) indicate that priests are "primarily responsible for holistic ministry in the parish; which shall among other roles include evangelism and discipleship...." (p56).

Evaluating the current discipleship strategies which West Buganda Diocese uses in the discipleship of newly born-again Christians is essential. It helps to establish efficacy of these strategies in light of biblical soundness and contextualization especially at the time when church leaders decry stunted-ness and immaturity among Christians as well as nomadism (*West Buganda Diocese strategic plan*, 2022: p25). The aim is to enhance effective discipleship to have both enhanced numerical and spiritual growth of the born-again Christians of the Church of Uganda in West Buganda Diocese.

1.3 Statement of the Problem

The Church is living in highly changing times globally. The Church of Uganda in general and West Buganda Diocese in particular are not exceptional. The diocese's (2022) situation and environment analysis report shades a picture of a negative change in the social-religious culture painted with Christian pluralism and denominationalism; theology of pneumatology; influence of radical liberalism; secularism and humanistic influence (*West Buganda Diocese Strategic Plan, 2022: p27-28*). To arrest such developments which have colossal effects on the spirituality of Christians, the diocese banks on effective discipleship as the anchor solution.

To evaluate the effectiveness of the current discipleship strategies in ensuring spiritual maturity of newly born-again Christians who can withstand their highly negative changing cultures and contexts, is such essential especially when many church leaders are decrying nominalism of believers including some of the “born-again” Christians (*Growing the Church by Discipleship Multiplication: Provincial Strategic Discipleship Movement, 2020: p3*).

In as much as maturing a believer is the result of Christ (Mark 1:17) and the Holy Spirit (2 Corinthians 3:16-18) at work in a person's life—the Church, through discipleship plays her role in the maturity of believers so that God sees them grow (1 Corinthians 3:6). This is the reason why this study is born to examine the effectiveness of the current discipleship strategies in light of Mamo's (2017) discipleship model and contextualization. The purpose is to enhance discipleship of the born-again Christians in West Buganda diocese such that there is both numerical and spiritual growth among born-again church members who may not succumb to the brooding cultural changes but conform to the Way, Will and Word of Jesus Christ (God), Whose Lordship they personally confessed with their mouths.

1.4 Purpose of the study

The main purpose of the study was to evaluate the effectiveness of the current discipleship strategies in West Buganda Diocese with specific reference to newly born-again Christians.

1.5 Objectives of the study

- i. To evaluate the effectiveness of the current discipleship strategies of the Church of Uganda in West Buganda Diocese in light of Mamo's (2017) model of discipleship and contextualization.
- ii. To examine the current Discipleship Strategies in West Buganda Diocese.
- iii. To explore other discipleship strategies that can be used to meet the relevant and un-anticipated discipleship needs of the newly born-again Christians in West Buganda Diocese.

1.6 Research Questions

- i. How effective are the current discipleship strategies of the Church in West Buganda Diocese in light of Mamo's (2017) model of discipleship and contextualization?
- ii. What are the current discipleship strategies of the Church in West Buganda Diocese?
- iii. What else can be done to complement the current discipleship strategies in West Buganda Diocese?

1.7 Scope of the study

1.7.1 Geographical scope

The study was carried out in Masaka Archdeaconry. This is because it is in the proximity of the researcher and its seat—St John's Kijjabwemi, hosts the Diocesan Monthly Revival team fellowship. Revival team is the discipleship arm of the diocese when it comes to born-again

Christians.

1.7.2 Content Scope

The study only evaluated the effectiveness of the current discipleship strategies in West Buganda in light of Mamo's (2017) model of discipleship and contextualization. It strictly looked at the current discipleship strategies of the born-again Christians and never looked at discipleship in general. The newly born-again were those who have just responded to alter calls because post conversion discipleship is ever intense at this infancy stage of spirituality.

1.7.3 Time Scope

The study considered the time between the year 2016 and 2023 since these were the years the Diocese witnessed many born-again Christians.

1.8 Justification of the Study

The study is timely since there is apparently an outcry from many Church leaders and some born-again Christians of limited spiritual maturity evidenced by nominalism (*West Buganda Diocese Strategic Plan, 2022:p25*) as well as the negatively changing cultures amidst cults and occults, false teaching on salvation and the prosperity 'gospel'. The assumption of the researcher is that there is need to evaluate the discipleship strategies to establish if they are biblically sounding and contextually effective to help born-again members grow in Christ as well as recognizing heretical teaching and not succumbing to it. This is the task of the diocesan board of Mission but it has never been carried on.

1.9 Significance of the Research

This practical theology study will provide insights to the Diocesan Mission team on designing biblically sound and highly contextualized discipleship manuals since reliance on para-church organizations comes with its shortcomings.

It will reveal the current discipleship strategies used by the Diocese in discipleship of born-

again church members since there is a lot of misconception and misunderstanding about discipleship. This could make members become intentional in responding to such strategies.

The study will reveal the unanticipated discipleship strategies and needs of the born-again members and when addressed, it could enhance effectiveness in discipleship of born-again Christians.

1.10 Theoretical/Conceptual Framework

The theoretical framework for this study was based on Mamo's (2017) model of discipleship and contextualization. Mamo (2017) acknowledges that the world we live in is changing to a more individualistic, egoistic, materialistic world. He rightly exhorts that "it is a crucial time for the church worldwide to go back to the basics of being and making disciples because the future of the church depends on true disciples who declare Christ in their lives and testimonies. It does not depend on multibillion building complexes, neither attractive worship bands nor popular preachers (Chapter 6, para 1). Mamo's (2017) model of discipleship is largely about principals. He asserts that churches must design discipleship strategies in ways that are biblically sounding and contextually effective (Chapter 6, para. 2). While Mamo (2017) finds it okay for churches to learn from diverse experiences of believers, basic principles of contextual strategies should be drawn from scriptures because the nature of discipleship is that every element must be adapted according to the social-religious context of believers. He also noted later that the "New Testament presents principles not models," (Mamo, 2017, Chapter 4, para. 13), which the church would do well to heed. He noted that there are three examples the church can pull from the early church: "contextual education and training of believers, appropriate church structure to facilitate discipleship, and the establishment of discipleship as a tradition or culture of the church" (Mamo, 2017, Chapter 6, para. 8).

In light of the current social-religious context of believers in West Buganda Diocese which is painted with Christian pluralism and denominationalism, theology of pneumatology, influence

of radical liberalism, secularism and humanistic influence (*West Buganda Diocese Strategic Plan*, 2022:p27-28), biblically sound and highly- contextualized discipleship strategies and the rest of the principles laid in Mamo's (2017) model are , indeed needed to address these particular needs, challenges, and realities of the born-again Christians of this social-religious environment.

Besides, the Church of Uganda is a Bible-believing Church with Scriptures being supreme among her three-watch wards. The implication of this is doing discipleship biblically. On the other hand, the element of contextualization is fabric in effective discipleship since it is even part of the three stages of exegesis in the African contextual model of exegesis known as the tri-polar model (Draper, 2002: p.16 as cited by Nyegenye 2012:p5). This is why Mamo's (2017) model of discipleship and contextualization was the framework for this study.

1.11 Definition of Terms

The following are the working definition for discipleship, discipleship strategies, contextualization and born-again Christian.

1.11.1 Discipleship

This thesis defines discipleship as the process of becoming like Christ or mature in Christ (Colossians 1:28b) because it is what God intends (Romans 8:29). It is realized by teaching believers to observe all that Christ commanded (Mathew 28:19). Mamo (2017) makes an important note that supports this definition when he says: "discipleship has two core foundations, that is, strong attachment to Christ and living a life that demonstrates Christ (Chapter 2, para. 9). I call it important because lately, believers seem to show a strong attachment to Christ but less demonstration of Christ in their lives. Hence this note brings back the rediscovery of the basics of being and making disciples of Jesus Christ.

1.11.2 Contextualization

The definition of contextualization varies according to the manner of interpretation and this gives room to none adherents of it to front fears of syncretism. This study will go by biblical contextualization which Hughes (2021, p28) defines as “a process of applying God’s unchangeable message in a relevant manner to the different cultures and contexts in which people live without compromising the gospel truth.” Christians live in a world of diverse cultures that are ever-changing and yet the God of Word must not change and yet preached in changing world.

For such a type of contextualization, the goal is “to lead God’s people to reflect Christ with their hearts, head, and hands” (Cook, 2010 as cited by Hughes 2021, p.28). Just as it is in spreading the gospel, contextualization is equally important in discipleship. Ryu (2014) expressed it better in his contention that “it would be a serious mistake to disciple anyone today—about 2000 years away from the time of Jesus Christ, without dealing with issues of contextualization (p.26).

1.11.3 Discipleship Strategies

The phrase discipleship strategies is synonymous with discipleship activities and has the narrow meaning in this study as the formation activities designed or used by Churches in the process of making believers mature in Christ, who in this study, shall be the newly born-again Christians. As Ryu (2014:12) notes, “churches must have or design strategy to be employed in the execution of discipleship, which is indispensable when it comes to accomplishing the Great Commission Jesus gave the church (Ryu 2014:26). The meaning of this is that each church designs strategies in her own context and understanding of discipleship. This study will look at the strategies currently used by the Church of Uganda in West Buganda Diocese.

1.11.4 Born-again Christians.

The term born-gain is not without varying understanding and experience. Denominations have differing experience of it but the sense in which it will be used in this study is that of evangelicalism. Nyegenye (2012:p1) contends that the ideal custom is for members to adhere to the teaching of the Bible as the inspired word of God, for their salvation. In this sense, evangelicals believe in the biblical sense of being born-again which is having “a personal encounter with God through Christ that leads to the transformation and renewal of the lives of the recipients of the gospel” (Balcomb, 2016:119).

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This section contains an evaluative assessment of the literature that is relevant to the topic. It was reviewed basing on the research objectives. Most of the sources used are for evangelical scholars since the study has attempted an evangelical approach.

2.2 The effectiveness of the current discipleship strategies in light of Mamo's (2017) model of discipleship and contextualization

Depending on the understanding and practice of discipleship, the twenty first century churches currently have varied strategies of discipleship. Some of these strategies include fellowship, continued evangelism, small-group based strategy, movement-based strategy, printed devotional materials, educational strategy, integrative strategy, partnerships strategy, one-on-one strategy, Sunday gathering strategy among others. These strategies shall be expounded in the subsequent reviewed literature, specifically in literature related to objective two, which is about examining the current discipleship strategies.

2.2.1-Biblical Soundness

A critical evaluation of these strategies in terms of biblical soundness reveals they are biblically sounding. This is because many of them are used in the Bible by both Jesus and the early Church leaders—the latter from which Mamo (2017) contends the contemporary Church must borrow lessons in regards to effective contextualized discipleship (Chapter 6, para 1). A look at these strategies, they are indeed in the Bible but as Ryu (2014: p36) notes, the Bible does not exclusively present any singular culture as a model for strategies—rather, it presents principles that can guide contextualized discipleship as needed in a given local context. He gives an example of Apostle Paul's contextualization and missiological approach to win the Jews, those without the law, the weak and so on (1 Corinthians 9:20-23). On another occasion

he expressed it in this manner: “Therefore, whether you eat or drink, or whatever you do, do all to the glory of God” (1 Corinthians 10:31).

This means that while these strategies are seen in the Bible, mere applying them by churches does not qualify them to be effective. These were used basing on the then social-religious culture of Hebrews and may simply lend a leaf to contextualization principles. May be for African Churches, the strategies might apply very well because as the Archbishop Desmond Tutu of South Africa rightly observed, “there is no world culture that is affinity with the Bible like the culture of Africans.” His statement is retrieved from <http://www.munaalu.com/t/bibleculture2htm>. But even when this is the case this, the rapidly changing culture which is becoming “glocal” and the issue of balancing both orthodoxy and orthopraxy, one would find out that much as the strategies are relevant to the African culture, the content of discipleship compromises the efficacy of contextualization since what is shared through strategies may not be highly contextualized in terms of content. It may as well fall short in addressing the discipleship needs of newly born-again Christians. This, again, takes us back to what Mamo (2017) notes, “that the main issue with discipleship in contemporary churches is not that it does not exist, but that it is not contextualized and organized.” Still when Mamo (2017) talks of a discrepancy between the claims and realities (Introduction, para 5), one concludes that whereas the claimed strategies may be biblical, chances are high that they could fall short of contextual effectiveness in regard to the discipleship content shared through these strategies.

A typical example of this is traced in a concern raised by Rangel (2020:p9) regarding American Churches which he notes uses discipleship devotion and curriculums that are said not to be relevant to the realities of the current social-cultural challenges of Christians in America. In this case, the use of devotion materials is biblical. It is reflected in the epistles of the New Testament. However, while the discipleship content in these letters touched the contextual

challenges of believers at that time, the content seen in the discipleship devotions of Americans as Rangel (2020) notes, “does not address the current contextual issues of the receptors because it is borrowed from other contexts.”

In this sense, what Rangel (2020) observes renders this strategy fall short of contextual relevancy in terms of teaching, since it is copied from a different context. It may not address the very cultural, social challenges of the given believers even when the use devotional materials may be in the print learning culture of the western as opposed to the oral learning culture of the south.

When it comes to churches in Africa, the strategy of devotional materials exposes two areas of less contextualization. First, the culture of Africans is largely an oral culture. In his article, Africa and orality, Gunner (2008) explains that orality is “the course for the production of social life, religious beliefs.” Even when they are literate, they have secondary orality because of the culture. So the use of devotional materials may as well not amount to being contextually effective as opposed to use of music, stories, drummer and poetry.

2.2.3 Effectiveness in terms of Biblical Teaching and Training

Mamo’s (2017) sense of contextual effectiveness as seen in his key areas of strategies for effective contextualized discipleship, include contextualized biblical teaching and training of believers. Effectiveness in this sense is also wanting as church leaders, probably due to succumbing to consumerism, have resorted to preaching topical sermons and motivational sermons. As Muehlenberg attests in his article, “*What happened to teaching in Churches?*” that:

Proper instruction in which believers are fed with the solid meat of the Word, with emphasis on biblical doctrine and proper exposition of key biblical themes and teachings, ceased as believers seem to get in so many churches today are topical sermons. These are often little more than pep talks with one or two verses thrown in along the way. Most of our Sunday morning sermons tend to be feel-good, how-to chats, emphasizing how the

Christian can be successful, happy, confident, and have a good time. Folks are given motivational speeches, upbeat homilies, and the like. The systematic instruction and teaching of the Word of God, its core doctrinal truths, and basic Christian doctrines are almost never heard any more in so many churches today (para 3-4). Article retrieved from <https://billmuehlenberg.com/2015/02/17/whatever-happened-to-teaching-in-the-churches/>

The whole counsel of Christ that must be taught believers as seen in Mathew 28:19, “teaching them to observe all that I commanded” you is not done. Church leaders in the wake of prosperity gospel only teach what God promised to do for believers but do not want to teach believers about their responsibilities to God. Agudelo (2022:p7) an ordained minister in the Reformed Church of America notes: “data obtained from those who study church discipleship locally, globally, and historically reveal that experiencing biblical discipleship as God designed is not taking place as it should among some Christians.

2.2.4 Culture of Discipleship

In light of this principle, effectiveness is exceedingly wanting. The cravenness to evangelize has grossly shadowed discipleship. Many Churches are castigated for sidelining discipleship while others that seem to be doing it have created a false version of discipleship. Others have since replaced discipleship with healing and deliverance services.

In conclusion, literature shows that there is less evidence of strong biblical soundness and contextually effective elements in the current strategies especially in regard to the Church in Africa. This renders the strategies less effective to address the current cultural context and subsequently fail to bring the ultimate goal of discipleship which is to conform to the mind of Christ. However, there is a gap in knowing how effective are the current discipleship strategies used in West Buganda Diocese in addressing the current cultural, technological and religious context which may threaten the spiritual maturity of the newly born-again Christian. This is the gap the study sought to address by making an evaluation.

2.3 The Current Discipleship Strategies in Churches

2.3.1 Early Church Discipleship Strategies

Early church leaders took discipleship very serious. They followed what Christ had done during His earthly ministry. They did not simply preach the gospel but followed it by making disciples (Mamo 2017: Chapter 2, para2). The Discipleship strategies used by the early Church included, the apostolic teaching, fellowship, the breaking of bread together, and prayers (Yu 2023:p297). Others were continued evangelism, mentorship, exemplification or imitation, among others strategies.

In the fourth century, monasticism strategy was used which involved discipling believers in small communities which had to withdraw from the world and highly secularized Church (Mamo 2017: Chapter 2, para 2). The sixteenth-century reformation Church largely used movement-based strategy. Communities that focused on discipleship movements and spiritual reformation emerged. Examples include Methodism, Salvation Army, Navigators and among others (Mamo 2017: Chapter 2, para 5) the reformation which emerged from the moral decay of both the society and the church where “salvation was even sold” returned the early Church strategies (Mamo 2017: chapter 2, para 5).

2.3.2 Contemporary Church Discipleship Strategies

In the contemporary church, denominational and none denominational churches have various philosophies and approaches to discipleship as Mamo (2017: Chapter 2, para 7) rightly observes. Depending on the understanding of discipleship, churches have varied strategies to discipleship. Mamo (2017) notes that some churches have programs for new converts while others is just a short period of training for members. Other churches, discipleship is not a program but a movement. Some of the strategies include, educational strategy which involves giving converts doctrinal training. The strategy is mainly classroom-based and cognitive focused” (Mamo 2017: chapter 2, para 11). It gives believers the right information which is

largely doctrinal and intends to deal with heresies.

In some churches, ministry strategy is used. This strategy is also known as an integrative strategy where discipleship is not just a program of the church but a guiding value that permeates every ministry of the Church. It is not just education but it is done by all departments of the church and hence there is no specific program (Mamo 2017: Chapter 2, par12).

Small group strategy. This requires members to belong to a class meeting. This strategy creates a level of intimacy which may not be realized in a preaching setting where the conversation is one way and very generalized (Headley 2022; p53). Small groups strategy is believed to allow equipping believers as it provides an environment that allows setting for awakening (Mackee, 202:p37). For John Wesley, “the primary figure in the eighteenth-century Evangelical Revival and founder of Methodism, this is the strategy he used.

Mentoring Strategy. This is mainly used for leadership purposes and it involves getting the smallest groups of believers who are intentionally disciplined in sort of a relationship to have them emerge as leaders. In the ethos of African Strategic Discipleship Movement, mentorship can be traced where each disciple is tasked to make one. But like Mamo (2017) noted, there is a discrepancy between what is claimed and the reality (Introduction, para 5). In this sense, even though it is such a good strategy, not so many Churches use this strategy as they decry mentorship in Churches as well as those worth being emulated.

2.3.3 Discipleship strategies in Province of the Church of Uganda

The church of Uganda uses a number of strategies and some of them have long stayed with no new strategies. Never the less, because they are still considered, we have to capture them. Notable of them is para-church ministry strategy, integrated ministry strategy where discipleship is expected to be done through various church ministries (Hughes 2021:46), communal discipleship strategy which is majorly done by the revival team community. Mainly, when born-again members are received they are sent to the team for discipleship. This long-

time strategy which was practiced by the East African is still going on. However, what was done then has significantly changed. Never the less, it is still a strategy that is banked on by Church of Uganda. It is actually what one would call the streamlined strategy. Recently, at the just concluded Martyrs' Day celebrations, the Archbishop in his remarks advised those who had accepted Christ to report to their respective revival teams when they get back to their parishes.

Slowly but surely, digital discipleship strategy is also taking root. Through the online Church of Uganda, discipleship content is being passed on—although the topics may not be systematic enough to handle the basic discipleship needs of the newly born again Christians.

The very recent is the discipleship movement strategy. This has been launched in response to the impending growth of coldness among believers. (*Provincial Strategic Discipleship Movement*, 2020; p3). It is termed as a renewed initiative with a motto of “coming back to the Word of God and prayer once again to multiply devoted disciple makers within the church and beyond, (p14) the initiative gives a new strategy of doing discipleship in Church of Uganda, which is a movement strategy. What is embedded in this new meaning is that discipleship is; personal responsibility; life-long; biblical; goes on through relationships; life changing; it is from one person to the other; it is in every sphere of life (that is, it first begins in personal life and extends to family, communities in which we live and at work places. It is also the primary strategy in maturing local believers in the local church. This last meaning has been expounded as it reflects a number of issues seen in Mamo (2017) model of discipleship structure (Chapter 6, Church Structure, and para. 7) only that it misses discipleship amongst church departments and later on Sunday gatherings.

In conclusion, the gap in literature is related to the discipleship strategies in West Buganda Diocese. It is hard to assume that what the province sets is what West Buganda diocese does. This creates a gap hence the need to bridge it through this study. For practical purposes

knowing the current strategies is essential for both born-again members and whoever is concerned with discipleship such that members participate in them intentionally. In regards to benefitting this study, it is important to know them such that they are evaluated in light of Mamo's (2017) model of discipleship and contextualization.

2.4 Other discipleship strategies that can be used to meet the relevant and un-anticipated discipleship needs

As Mamo (2017) rightly contends that the main issue in the contemporary churches is not that discipleship does not exist but it is not contextualized and organized (Chapter 3: para 1), there must be an organized effort to turn members into disciples of Christ (Mamo 2017: introduction, para 3). This could suggest that, the first strategy is to be more intentional.

2.4.1 Biblical and expository teaching

In a generation that is tossed with a lot of false teaching and world views, Biblical teaching is such important. Light (2012) contends that when biblical truth is clearly, contextually, and persuasively done, it is formidable enough to even combat heresy because it makes born-again Christians take solid stand against it and be secured from its influence (Chapter five, sub topic 1.3).

2.4.2 Training leaders in matters of discipleship

This could be a long-term strategy but it is essential. Light (2012) appreciates a startling lack of discipleship and partly puts the blame on lack of trained leaders. Subsequently, he calls for a dare need for training leaders with special and immediate attention to discipleship of new converts (Chapter 5, sub topic 3).

2.4.3 Resurrect Discipleship-based Evangelism

Discipleship begins with intentional evangelism that challenges people to count the cost of accepting Jesus' call to life in the kingdom of God, which will prepare them to engage in and expect personal transformation as the normal Christian life as Wilkins (2015) contends in his

article, *“Twenty-First Century Discipleship: A Biblical Theology for Changing Times”* it is such important to preach what is right. The biblical context of salvation must be rediscovered. Lately salvation from sickness, poverty, is the kind of gospel which is preached. Evangelism of the core to the true Gospel centered on the redemptive and sacrificial death of Christ on the cross, was the primary method of seeking new converts. There is a schism shift where the reason for salvation has been reduced to miracles instead of running away from the wrath of God.

Mamo (2017) flawed missionaries who did not bring discipleship-based evangelism as they did not preach to have people conform to the image of Christ but they wanted civilization of Africa. Hughes (2021:p4) alludes to this as well saying, “when Church Missionary Society came to Uganda, they came not only with evangelistic zeal, but also with zeal to conquer Africa for England, bringing imperialism with them.” Imperialism in form of culture meant that their evangelism was not discipleship-based. Part of the new Western and individualistic culture brought by the missionaries included the emphasis on evangelism, accepting Christianity, and turning ones’ back on the African religious worldview (p.9)

This mistake is still going on today where people believe that the moment they drop culture, they are mature believers and yet a lot may be needed in regards to conformity to the image of Jesus Christ.

2.4.4 Rediscovery of Prayer for the Disciples’ Spiritual Growth

Prayer is very important in ensuring spiritual growth as suggested by Jessica Hughes, a USA missionary who served at Uganda Christian University, in an interview with Uganda Partners: “the faith of a newly saved soul could be strengthened – by spending more time in prayer and answering questions together, so that there is more learning. “It’s hard to grow in faith when one is not being corrected” (Luba, 2023. para.7). Prayer is such important because the reality is that while the Church is charged with discipleship, inner change is a result of Christ (Mark 1:17) and the Holy Spirit (2 Corinthians 3:16-18) at work in a person’s life. This means it is

essential to pray for the growth and resilience of newly born-again Christians.

In Conclusion, these and more strategies can be complimented while others just need to be revamped and rediscovered to ensure effective discipleship of born-again Christians. The gap in literature is about extra strategies or ideas that can be complimented to strengthen the current discipleship strategies.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

This methodology section includes the study design, area of study, information sources, population and sampling techniques, data collection instruments, strategy for data processing and analysis.

3.2 Study Design

The study used both descriptive and qualitative survey design. Swinton and Mowat (2006 as cited by Hughes, 2021:29), explain that qualitative research “relates to the careful exploration of the ways in which human beings encounter their world.” Descriptive survey research design is used in the in preliminary and exploratory studies to allow researchers gather information, summarize, present and discuss it for the purpose of clarification (Orodho 2002:7 as cited by Kanyesigye 2023:27). This study fits very well within the provisions of both qualitative and descriptive research designs.

3.3 Area of Study

The study was carried out in Masaka Archdeaconry, West Buganda Diocese, because her seat hosts the diocesan monthly revival fellowship, which is a strong arm of the church in discipleship of the born-again Christians. It was also within the proximity of the researcher. Masaka Archdeaconry has twelve parishes. The researcher managed to collect data from five parishes. These included, Kijjabwemi Parish (the seat of the Archdeaconry), Kyabakuza, Kimwanyi, and Ndegeya and Kaboyo parishes.

3.4 Study Population, and Sample Size

The study population of 100 respondents of different categories within and outside the study area had been considered but only 90 respondents were successfully interviewed. Six questionnaires were not returned while four in-depth interviews were not conducted. This fate saw the sample size reduce to 90. The category of these respondents included the clergy who were parish priests from the selected parishes, lay readers, parish mission coordinators and the born-again Christians from the selected parishes. Those outside the study area were Diocesan leaders who are directly charged with discipleship ministry. These were, the current Diocesan mission coordinator, the former diocesan mission coordinators, the diocesan revival team leaders, the current diocesan Bishop, members of the diocesan board of mission and evangelism.

The researcher used one sampling method and this was purposive sampling. This was used because some of the respondents were by virtue of their charge in regard to discipleship ministry, were supposed to be part of the study. More to that, these respondents being the ones ought to offer and receive discipleship respectively, the assumption of the researcher was that there was need to get participants who have diverse, reliable and in-depth knowledge on the subject of the study to have conclusive results.

3.5 Information sources

The study used both primary and secondary sources of information. Primary sources provided empirical data for chapters: two, three and four. Secondary sources provided information for chapters: one and five. This was collected from scholarly work like published and unpublished dissertations, journals, magazines and reports, books and other sources. Most of them were from evangelical scholars because of their like-minded sense on the “born-again” concept.

3.6 Data Collection Tools

The tools used to collect data included observation note book, questionnaires, interview guides which had both structured and unstructured questions. Unstructured questions dominated since they are essential in qualitative research.

3.6.1 Participant Observation

Quoting Henning (2004, 91), Nyegenye (2012, p25) states, “observation aims to capture actions that demonstrate gaining knowledge on the topic being studied by experience. Participant observation method as a tool to examine current discipleship realities was used and notes were written in the note book.

3.6.2 Questionnaire Survey

The questionnaires were used by the researcher where 65 questionnaires were distributed to 65 born-again Christians. Because they are self-administered, respondents were given two-to-three-week time to work on them. They were later collected where five of them were not recovered.

3.6.3 In-depth interviews

The researcher had face to face in-depth interviews because the method gives room for a deeper and fuller understanding of the attitudes of the respondents (Smith 2008, pp. 235-236). This tool was used to collect data from parish priests, parish mission coordinators, lay readers, diocesan revival team leaders as well diocesan board of mission and evangelism members. For coherency, the same questionnaire was used as the interview guide. This method supported the researcher’s intent of understanding the current discipleship strategies. But since interview gives room for probing questions, this provision was utilised where need emerged. Interviews were recorded for those who consented (few of them accepted) while notes were taken for those (majority) who refused to be recorded.

3.7 Data collection, Processing and Analysis.

3.7.1 Data Collection

After the research proposal was approved, the researcher obtained a recommendation and introductory letter from Uganda Christian University to go ahead with collection of data in the field. The researcher collected data through observation, distributed questionnaires and organized interviews among the selected respondents from which information was to be sourced.

3.7.2 Data Processing

The collected data from questionnaires, recorded interviews and observational notes was processed manually with no software and later typed into word document. While processing data, strict attention was put on descriptive comments especially data collected through in-depth interviews. These have been used as quotes for the sake of evidence. Attention was also put on surprising responses from participants.

3.7.3 Data Analysis

A thematic approach was used to analyze qualitative data where themes, categories were identified to have recurrent themes from the guiding research questions.

Quantitatively, data was analyzed to form frequencies and percentages even when they are not such essential in qualitative research. But they were used largely for the sake of close-ended questions as well as showing prevalence of the emerging themes from open-ended questions.

3.8 Data Presentation

Results of the findings were presented using tables and figures to ease digestion and clarity. These were followed with clear textual narratives of presentation, description and interpretation of the findings in light of the particular research questions. The questions and objectives are repeated to enable the reader keep following.

Kelly (2006:302 as cited by Nyegenye, 2012:12) states: “that the meaning of what is said in an interview can be interpreted only in the context of sentences which surround it and the conversation as a whole”, thus, in this sense, some key direct quotations from the respondents have been used as evidence for the findings presented.

3.9 Ethical Considerations

Knowing that ethical issues carry great impact on the integrity of research results. A number of ethical issues were considered. The purpose of the study was clearly explained to the respondents and those who sought to conceal their names had their requests honored. As Cohen & Crabtree (2008:29 as cited by Kanyeigye: 2023:25) advises, participants were not forced to respond and voluntarily participated in the study.

Participants who requested to conceal their names and those who did not consent audio recording during in-depth interviews had their requests honored as part of ethical standards. Being a theological research Christian, virtues were also considered.

3.10 Chapter Breakdown

The study has six chapters which are detailed as thus: Chapter One: Introduction and Overview; Chapter Two: Literature Review; Chapter three: Research Methodology; Chapter Four: data presentation, interpretation and discussion; Chapter Five: Theological analysis, and Chapter Six: Summary, conclusions and recommendations.

CHAPTER FOUR: DATA PRESENTATION, INTERPRETATION AND DISCUSSION

4.1 Introduction

This chapter presents, interpretes and discusses the empirical data findings. Data analysis has been done in light of light of Mamo’s (2017) model of discipleship and contextualization.

4.1.1 Demographic Characteristics of the respondents

Details of demographic information related to the participants’ gender, age, education level, responsibility held in church and Parish is presented and discussed below.

4.1.2 Gender of the respondents

Gender	Percentage
Female	45.9%
Male	35.1%
Total	100 %

Table 1 Gender of the respondents. Source: Primary Data.

The gender distribution of the respondents shows that 45.9% were female, while 35.1% were male. This partially reflects gender balance especially for the case of the laity who had no serious responsibilities. For major church leaders, the issue of gender emerged automatically. They were also balanced because each of them was selected not basing on gender but their role in Church automatically saw them being purposively selected.

4.1.3 Age of the participants

Age Groups	Frequency	Percentage
12-25 YEARS	28	31%
26-45 YEARS	30	33%
46-55 YEARS	18	20%
56 YEARS AND ABOVE	14	15.5%
TOTAL	90	100%

Table 2 Age of the respondents. Source: Primary Data

Table 2 above indicate that majority (33%) were in the age group of 26-45 years, 31% were in the age group of 12-25 years, 20% in the age group of 46-55 years and 15.5% were in the age group of 56 years and above. This distribution of age group gestures valuable and various understanding of discipleship since it reflects those of the early days of the East African Revival and those in the recent times when a new strand of born-again Christians with a different experience and understanding of the term “born-again” and discipleship at large, has emerged with in the Anglican Church. This is the group with ethos of “Pentecostalism.”

4.1.4 Education levels of respondents

Findings indicate that 41.1% had college level, 30% were at University level, 15.5% at secondary level and only 13.3% were at primary level. This distribution could suggest an elite sample size which ably reads and writes as well being fluent in reading and writing English.

4.1.5 Distribution of respondents across various parishes

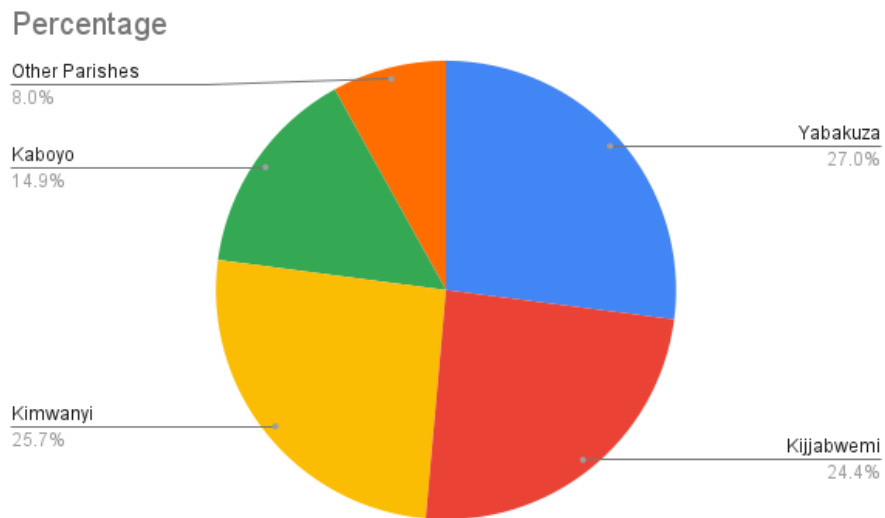


Figure 1 Distribution of respondents. Primary Data

Figure 1 above shows that 22.2% were from Kyabakuza, 20% from Kijjabwemi, 21.1% from Kimwanyi, 12.2% from Kaboyo and 6.6% represents other parishes outside Masaka Archdeaconry from which some of the selected diocesan leaders congregate. This distribution covers a wide geographical area and the inclusion of those at diocesan level could suggest a more comprehensive picture of the state of discipleship in West Buganda Diocese.

4.1.6 Participants' responsibility in Church

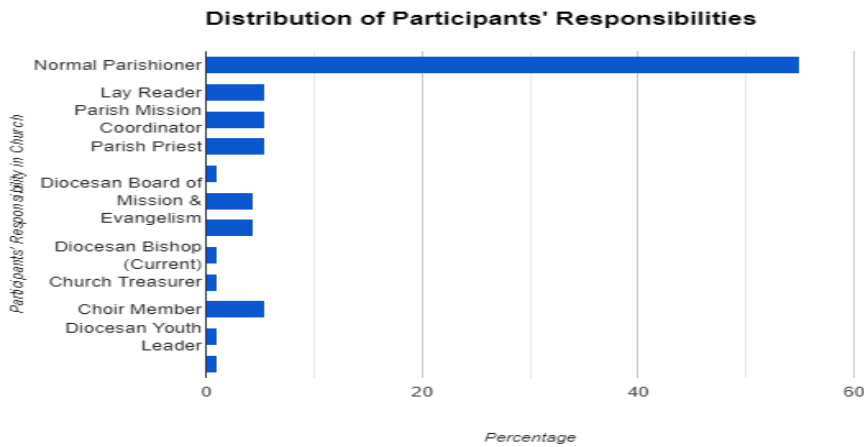


Figure 2 Participant's responsibility. Source: Primary Data

The distribution of responsibilities in figure 2 reflects that the sample size had in-depth knowledge on the subject since they are directly charged with offering and receiving discipleship respectively. And this why they were purposively sampled. This could render their perspectives and opinions on the topic authentic and relatively reliable for whatever conclusions made out of the findings of the study.

4.2 Evaluation of the Current Discipleship Strategies in West Buganda Diocese

According to the findings from study, the following are the current discipleship strategies currently used in the discipleship of newly born-again Christians in West Buganda Diocese: Revival Fellowship Meetings; Praying for the newly born-again Christians; Continued evangelism; Devotional and discipleship materials; Exemplification or imitation strategy; Para-churches ministries; Testimonies; Digital Discipleship strategy; Mentorship; Sunday Liturgical Service; Conventions and conferences: Pastoral Visits and lastly Bible study fellowship. Details of these strategies in regard to prevalence, description and discussion are in the subsequent chapter which is dedicated to examining them. This chapter is purposely for

evaluating these strategies basing on the conceptual frame work, which is Mamo's (2017) model of discipleship and contextualization.

As aforementioned, Mamo (2017), contends that the main issue with discipleship in contemporary churches "is not that it does not exist, but that it is not contextualized and organized." Mamo (2017) justifies his assertion with an honest observation that "in most cases, there are discrepancies between the claims of how it is done and realities on the ground" (Introduction, para 5). He contends that strategies must be designed in ways that are biblically sounding and contextually effective. Information in this chapter is largely on perspectives of participants alongside their justifications for why they believe the way they believe.

4.2.1 Participants' perspective on the contextual relevancy of the above strategies in light of the social-cultural context

Participants were asked to rate the biblical soundness and contextual relevancy of the above discipleship strategies in light of the social-cultural context of the newly born-again Christians. The purpose was to find out if the strategies were designed in contextually effective ways as per Mamo's (2017) contention. Mamo (2017) contends that discipleship strategies can offend the current social cultural changes if they are biblically sending and contextually effective. Categories of answers are: "Not at all," "To a small extent," "To a large extent," and "I'm not sure". Below is the textual narrative presenting the findings and their discussion.

Of the respondents, 36% believed the strategies are "to a small extent" contextually relevant while 16% believed "it is to a large extent" and 16% were not sure. Being an explanatory study, the researcher asked a probing question to some of the in-depth interview respondents where they were asked to justify their perspectives. Majority of those who said to "large extent" explained that most of the strategies fit very well in the social cultural context of Buganda. Strategies like Revival fellowship meeting was believed to reflect communal upbringing and nurturing of individuals in Buganda culture, and that since fellowship strategy is about

communal raising “spiritual babies” in Christ relates very well with the culture of communal upbringing in Buganda. Also through mentorship and exemplification strategies, respondents believe this also justifies their perspective, because in Buganda there is reverence of elders and taken as people with wise counsel to pass on the young ones in form of mentorship.

Those who believed contextual relevancy of the strategies is “to a small extent” explained that some of the strategies are not so related to the culture of Buganda. Key amongst them was the discipleship strategy of using discipleship manuals which they say involves reading written materials yet there is low reading culture the fact that there is an oral culture. Others noted that the culture is slowly changing as it is being endangered, giving an example of communal culture which is largely reducing to individualistic and communal upbringing of individuals is also ceasing as every parent is now concerned with their own children. Respect towards to elders is also reducing which is caused by many factors. Others say the strategies may not fit very well in the context of newly born-again Christians as most of them are generalized strategies for born-again Christians.

Lastly, those who are not sure of whether the strategies are contextually relative could reflect a lack of reflection on the social cultural elements of Buganda which could be caused by a number of factors including demonizing the culture of Africans during the spread of Christianity. This move made people hate culture including that which is good in helping them live Christian virtues.

4.2.2 Participants' perspectives on the application of Contextual Biblical teaching and training of believers in their Church.

Majority Believe Biblical Teaching is Inadequate

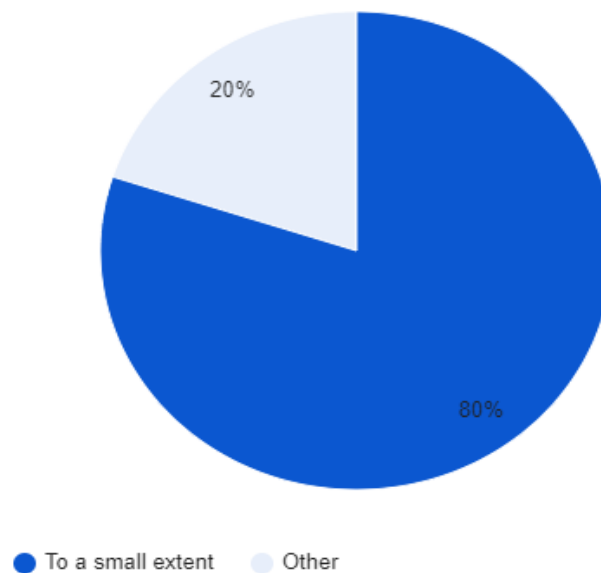


Figure 3 Perspectives on the application of Contextual Biblical teaching and training of believers in their Church. Primary Data

From figure 3, participants were asked the extent at which they see “the principle of Contextualized Biblical teaching and training of believers” being applied in their Churches. The purpose was to evaluate the effectiveness of the current discipleship strategies since Mamo (2017) contends that this principle is one of the elements that indicate effective contextualized discipleship. The categories of the answers are: “Not at all”, “To a small extent,” “to a large extent” and “not sure.”

Below is the detailed textual presentation and discussion of findings: Majority of the respondents (80%) believe it is “to a small extent”.

The respondents justified their perspectives with a range of reasons which included, evangelism is dominating as opposed to teaching, there is a lot of influence of neo-colonialism, each born-again fellowship teaches differently on salvation, the lack of gifted and trained leaders to do

expository teaching as well as having teachers who teaching what they cannot demonstrate in their lives, where the key explanations that motivated their perspective.

Emphasis on evangelism: A considered majority (69.4 %) of the respondents say, there is a lot of evangelism which does not give space to teaching sermons where Biblical teaching can be reflected. Some of the participants say this amounts to evangelizing the already evangelized, saying there has to be a balance between preaching sermons and teaching sermons in the pulpits.

Influence of neo-colonialism: Some (30.5 %) of the respondents say there is little contextualized biblical teaching because neocolonialism is still seen especially in Church of Uganda, where there is less contextualization of both the gospel and discipleship. The use of western modals of discipleship that promote self-esteemed discipleship instead of self-sacrifice discipleship, the latter which is the biblical discipleship Christ commanded is lacking.

Confusing teachings from various strands of born-again Christians in COU: Some (55.5 %) of the members who raised matters alluding to this say there is confusing strands of born-again Christians who teach differently on the reason and evidence of salvation. This leaves the church with no biblical teaching as many of these strands teach content that is not based on the practice, narratives and texts from the scripture. Many are castigated for being “legalistic” while others are castigated for promoting false teachings and materialistic salvation.

No trained teachers of the Word of God: Thirty percent (30%) of the participants explained that fact that many church leaders have low levels of theological training, it certainly denies them of the expository skills where teaching is typically biblical and contextualized. But also they say that those who are trained are also promoting academic spirituality where they are good at teaching but do not demonstrate the application of the teachings they make, which they say is also not biblical teaching as the latter must be done in both word and deed just as Jesus did to His disciples.

On the other hand, the 10% of the respondents who believe it is “to a large extent” justified their perspectives with reasons like, the presence of Bible Study fellowships, use of hymns in liturgical worship as well as the devotion materials from scripture Union which they say have good expository teaching and training.

Bible Study Fellowships: All the participants who believe it is a “to a large extent,” say that bible study fellowship has the true and complete element contextualized biblical teaching and training since it helps members learn and discern from the Bible the true teaching on salvation, what is need needed for salvation and how to walk the journey of salvation. Such situations do not base on what leaders teach or believe but what the Bible teaches.

Hymns in Liturgical Worship: At 4%, the use of hymns in liturgy is believed to have an embodiment of contextual biblical teaching since the hymns were written from Scripture and may teach and train believers in godliness. While this is true that they carry sound doctrine and message which is propagated through music, a typical element of communication in Africa, when it is not done with intentionality, it may not yield results. But also many key current topical teachings may not be addressed in the lyrics of these ancient hymns.

4.2.3 Participants' perspective on the application of the principle of appropriate Church structure that facilitates discipleship.

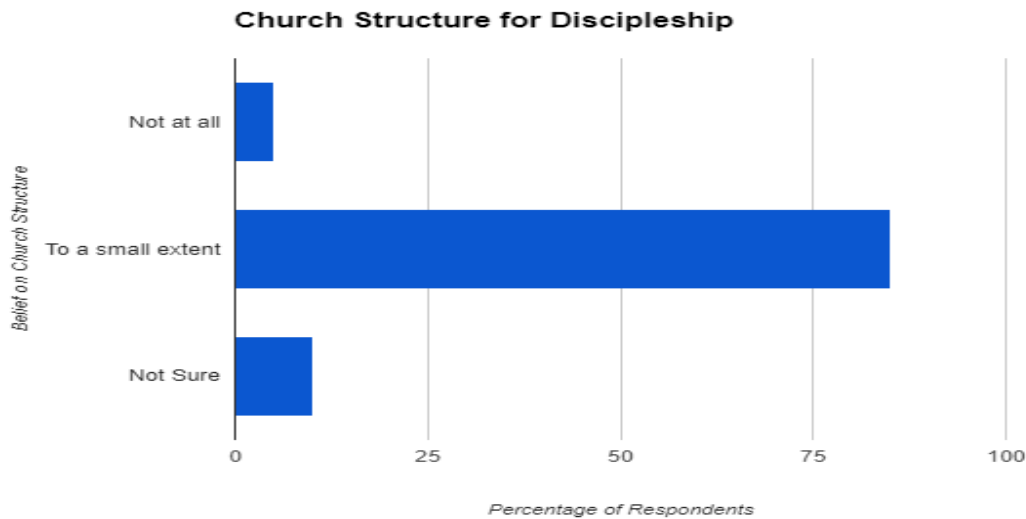


Figure 4 Respondents on whether Church structures facilitates discipleship. Primary Data

From Figure 4 above, Participants were asked the extent at which they see “the principle of Church structure that facilitates discipleship” being applied in their Churches. The purpose was to evaluate the effectiveness of the current discipleship strategies since Mamo (2017) contends that this principle is the second element of effective contextualized discipleship. The category of the answers are: “Not at all”, “To a small extent,” “to a large extent” and “not sure.” Below is the detailed textual presentation and discussion of findings:

At 85%, majority of the participants say it is “to a small extent”, while 5% say “not all” applied in their church.

Those who say to a “small extent”, had a number of explanations backing their perspective which include: Leadership structure being hierarchical in nature, most leaders serve posts not Christians, many are not born-again so they cannot give what they do not have, others are born-again but they also need to be disciplined first, some do not even attend the basic discipleship arrangements like fellowship and bible study to guide believers, they do not want to do follow-

ups.

Hierarchical nature of leadership structure: Majority (77.9%) of the respondents say the leadership structure is hierarchical in nature and this makes it not appropriate enough to facilitate discipleship which calls for servants to be with humility to serve Christians but not leaders being served. Hierarchical nature of leadership makes the greatest to be served by the lowest which is not a virtue of Christian leaders. The top leaders, “cannot even teach catechism classes and always leave the lay readers to do it yet these are theologically less trained to explain such doctrines of faith. They also do not want to come for fellowships and leave the laity to teach yet they are not trained enough.” Mamo (2017) noted that Paul did not have this attitude, he took those he disciplined and those he trained into leadership as brothers and co-workers in the vineyard which is opposed to the case in Churches where those at the top exert authority on the juniors.

Leaders serve posts not Christians: At a prevalence of (58%) the point of leaders serving posts emerged. Participants noted that many leaders do not want to serve Christians but rather serve their positions and they always do all it takes to climb ladders of leadership. Participants say many of them just want to get respect and gain money but have no heart of serving Christians by leading them to Christ. They have not bothered to do follow-up of newly born-again Christians. Quotes from some participants:

“Our leadership structure is hierarchical in nature such leadership structure does not support discipleship because whoever is at the top is served by the juniors which makes leaders strive to climb ladders of leadership. In the end they serve positions not Christians. They do all it takes to please top leaders and have them promoted,” **Parish Priest.**

“Leaders simply want to gain respect in public and gain money but the real heart of serving God’s people and lead them to Christ is not there. They are looking for the lost coin not the lost sheep and this is seen in pastoral visits where the rich and well off

parishioners are visited often compared to the poor,” **Born-again Christian**

Leaders are not born-again: This emerged at a rate of 64%. Participants, priests and laity say some leaders are not born-again and hence have nothing to offer as discipleship. They believe this could be one of the reasons why they do not even attend fellowships and bible study arrangements. Others claim they (leaders) are born-again but they also need discipleship. This suggest the confusion in Church of Uganda regarding the concept of being “born-again.” Some leaders are taken not to be born-again and yet some believe they are because they were baptized and confirmed and they are communicants. These varying concepts on salvation lead to such opinions. Verbatim response from participants:

“The reason we hand over the newly born –again Christians to the lay Christians in fellowships in because in some churches, the priests or lay readers are not born-again and you cannot expect them to disciple. They cannot give what they do not have,” **Top Diocesan Leader.**

Follow-up is not done effectively: At 36%, poor follow-up of believers emerged as one of the reasons. Participants noted many of the leaders simply preach and members get born-again but they do not mind to do follow-up which can be done through pastoral visits. Pastoral visits are instead done to those rich Christians who support Church projects which makes them look for the “lost coin” not the lost born-again Christian who no longer come for fellowship.

4.2.4 Participants’ perspectives on the application of the principle of establishing discipleship as a culture of the church

Participants were asked the extent at which they see “the principle of discipleship being established as a culture of the church” being applied in their Church. Majority (78%) of the respondents say “not at all” while a small number (12%) of participants say it is to “a small extent”. Of those who say “not at all,” they were asked to give areas which the church give

most priority. Their responses emphasized that the church's priority is on evangelism and numeric growth, it is on building and projects, and priority is on church ministries like mothers union and other ministries.

Evangelism and numeric growth: All (100%) of the respondents who say “not at all” gave evangelism as the ministry which is given top priority of the church. They note that the culture is largely on evangelism and many would admit that emphasis is put on winning souls not conserving them. The mission coordinators say there is a lot of emphasis on the numbers and many preachers would feel very happy when members respond to altar calls. They note that there is no concern paid to the spiritual growth of these born-again members. One of the respondents put it as thus:

Because we do not prioritize discipleship, we have many “spiritual street children” who are fed by others because we preached to them and they received Christ and they waited to be discipled and no one attended to them. Many of these are on social media, radio, you tube eating un-sincere word of God and sadly, they call it discipleship. **Diocesan**

Revival Team leader

Church departments take priority: At a rate of 95.7 %, participants say priority is put on Church departments like mothers union and this is seen in mobilizing for money to host their annual celebrations of those particular days. This would not be bad as these ministries were designed to do discipleship but they are recently turned “into financial saving groups” with little regard given to discipleship which is said to have even seen many newly born-again members leave these fellowships.

Priority is but on building and other projects: Others (67%) respondents noted that the culture is on buildings and other projects and any leader is measured on these grounds of development not how they lead believers to knowing Christ and increase in the knowledge and walk with Christ as their personal Lord and Savior. A quote from one of the top diocesan leader:

“It is surprising that even Christians just want developments at their churches. This

also compromises biblical teaching as it forces leaders to preach soothing sermons which make people bring in money towards church work, noting that confrontational teachings that charge believers to do what God expect of them leave them not happy and sometimes leave Church claiming the preacher rebukes them,” **Mission Coordinator.**

Mamo (2017) noted that the Church needs to go back to the basics of being and making disciples noting it is what the Church was given in the Great Commission, but not the “great buildings, the great preacher neither the great worship team”

On the other hand, the respondents who believed it is “to a small extent” noted that the conflated or integrated model of the church in terms of discipleship, which was given by 33% of the respondents, would manifest the presence of a discipleship culture in the church but the leaders of these ministries are just not intentional in achieving this. A quote from one of the participants:

These ministries were all designed to do evangelism and discipleship among the different members that subscribe to them. The youth department, boys and girls friendly society, the women in Christian Women Fellowship, fathers in fathers’ union among other ministries are all meant to do so and if they did, this would amount to having a discipleship culture seen in all activities of our church,” **Top Archdeaconry leader**

Fellowship and Bible study: Majority (67%) of the participants explained that since there have fellowships and bible study, these are gestures of a discipleship culture. They note that it is rather the born-again Christians who do not long for discipleship because many do not want to come for such programs “When you ask those who gave their lives to Christ almost the entire congregation puts their hands up but you do not see them in the various discipleship programs put in place by the church,” **Mission Coordinator.**

In conclusion, half of participants believe that the current discipleship strategies are to a large extent contextually effective while half of them also believe that it is to a small extent that the

strategies are contextually effective and the reasons for both perspectives are relatively justifiable.

Regarding the application of the three key principles, participants' views on the extent of contextualized biblical teaching and training reveal that 80% believe it is applied to a small extent, while only 10% think it is applied to a large extent. Another 10% are uncertain. Concerning the principle of churches having structures that facilitate discipleship, 85% feel this is done to a small extent, and only 5% believe their church's structure does not support discipleship at all.

Regarding the final principle, the establishment of discipleship as a church culture, 85% of participants believe it is not established at all, while 5% think it is present to a small extent. These perspectives suggest that the current discipleship strategies are largely ineffective, as the key principles crucial for effective contextualized discipleship are not being applied in churches.

The principle of biblical teaching and training is often missing, despite its critical role as outlined in the literature and the Bible. As Jesus demonstrated (John 17:14a) and emphasized in Matthew 20:20a, "teaching them to observe all that I have commanded you," teaching is fundamental to discipleship.

4.2.5 Conclusion

In conclusion, half of participants believe that the current discipleship strategies are to a large extent contextually effective while half of them also believe that it is to a small extent that the strategies are contextually effective and the reasons for both perspectives are relatively justifiable.

Regarding the application of the three key principals, the participants' perspectives on the rate at which the principle of contextualized biblical teaching and training is largely to a small extent with 80%, of the participants believing so while very few (10%) who believe it is a to

large extent as 10% of the participants “are not sure.” On the extent at which the principle of churches having a structure that facilitates discipleship, again majority (85%) say it is to “a small extent” and very few (5%) believe the structure in their churches does not enhance discipleship in any way.

On the last principle, discipleship being established as culture of the church, 85% of the participants believe, “not at all”, while 5% say it is “to a small extent”

These perspectives shade a conclusive evaluation of the effectiveness of the current discipleship strategies being less effective. The fact that the key principles that are pivotal in discipleship are to a large extent not applied in the Churches especially the principle of Biblical teaching and training being largely missing. Teaching, as demonstrated in the literature and in the bible is the basic mean of discipleship because Jesus in giving this second part of the Great Commission, said: “teaching them to observe all that I have commanded you” Mathew 20:20a)

4.3 The Current Discipleship Strategies in West Buganda Diocese

Here I describe and interpret the findings on the current discipleship strategies used in West Buganda Diocese in the discipleship of newly-born again Christians. Findings from this section are summarized in the figure below:

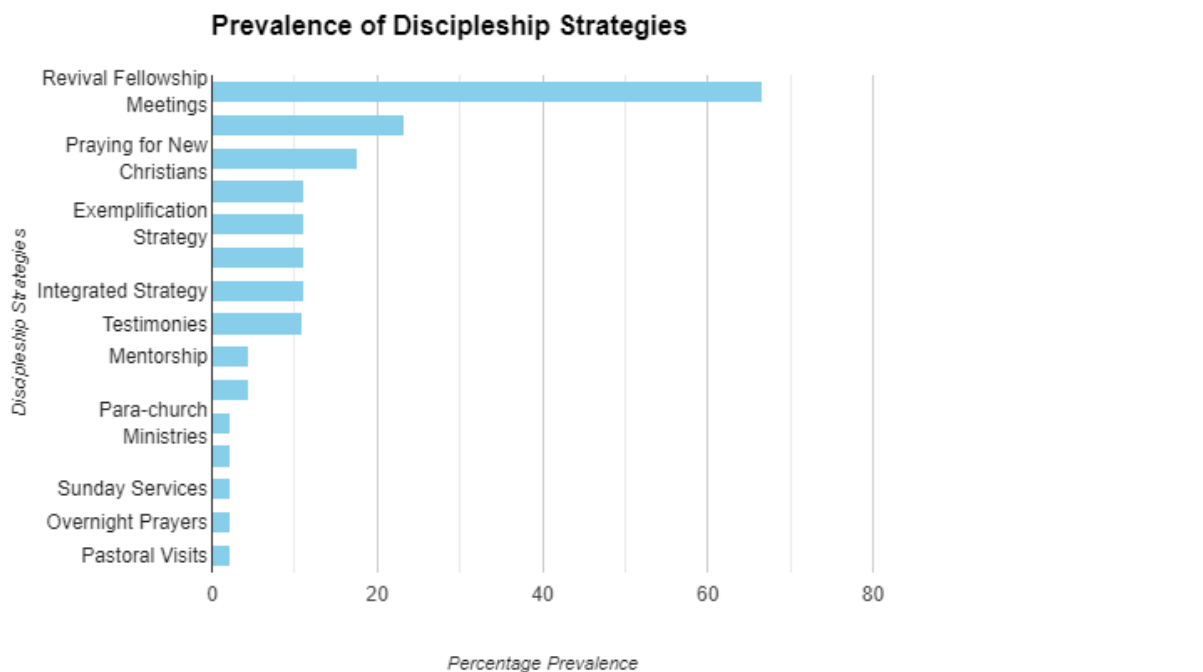


Figure 5 Current Discipleship Strategies in West Buganda Diocese. Source: Primary Data

Figure 5 above shows the responses given by participants regarding the current discipleship strategies used in the discipleship of newly born-again Christians. The purpose was to examine these strategies. Below is the textual narrative that includes presentation and examination of the findings:

Revival Fellowship Meetings: At 66.6%, the continuing process of identity reorientation in the post-conversion life is facilitated in fellowships. These sit weekly at respective Churches. The structured activities in these fellowships are focused on continuing individuals' Christian growth following conversion. These include sharing testimonies, sharing a word of God and later when time allows them, each member is given an opportunity to supplement on the teaching.

The strategy brings out communal raising of the spiritual child as it is in the culture of raising normal children in Buganda, but it comes with limitations in the sense that newly born-again Christians need special attention which may not be given to them in a joint fellowship with

mature ones. The other limitation is the death of the culture of fellowship in many Churches in West Buganda Diocese with those which still have the culture have irregularity in attendance (*West Buganda Diocese Strategic Plan, 2022:p27-28*). This could render the strategy very ineffective as many of the newly born-again Christians may not show-up for discipleship.

Praying for the newly born-again Christians: At a prevalence of 17.7%, praying for newly born-again Christians shortly after their public confession of Christ as their personal Lord and savior emerges as a strategy. Usually the preacher, or anyone who is assigned with making an altar call takes lead in praying as the already born-again ones in the congregation also pray. “...*We pray for them as a way of committing them in the hands of God to give them the grace to live changed lives...*” Parish Mission Coordinator.

This could suggest the understanding of the reality that even when the church is charged with discipleship as a tool to enhance maturity in the conformity towards the image of God, the desired inner change is a result of Christ (Mark 1:17) and the Holy Spirit (2 Corinthians 3:16-18) at work in a person’s life. It is an effective strategy which is even demonstrated by other churches as seen in literature review but most importantly it is demonstrated in the Bible (Philippians 1:9, Ephesians 1:3-21, Colossians 1:3-14, John 17: 21-24, Luke 22:32) which aligns with Mamo’s (2017) agitations for strategies that are biblically sounding.

However, it comes with limitations especially when leaders do not continue praying for these newly born-again Christians. Also recently, probably due to the negative influence of “*prosperity gospel*” spread by many Pentecostal Churches, the content of prayer made by some preachers does not reflect a longing to see spiritual growth among the newly born-again Christians. Petitions to God to change their economic livelihoods, getting miracles creates an impression that they have accepted Christ for such, but not to get rid of sin and its wages which is death (Romans 6:23). These are not the prayers the early Church leaders demonstrated and neither did Jesus while praying for His disciples.

Continued Evangelism: At 23.3%, continued evangelism, where preaching of the gospel, through evangelistic sermons that dominate the pulpits during Sunday liturgical services to show the dire need for a savior is believed to help newly born-again Christians grow in faith. This is in the sense that the various social evils talked about bring awareness to the newly born-again Christians to know that since they accepted Christ, such must not be heard about them. This could reflect the reality that evangelism is conflated with discipleship thus dwelling much on evangelism as opposed to teaching sermons on various areas of growth. While the strategy is good, it could lack intentionality in addressing the discipleship needs of the newly born-again Christians. It is far less effective when evangelism itself is not discipleship-based, that is, talking of the need to conform to the image of Christ but not to the culture of the Europeans.

Devotional and discipleship materials: At 11.1%, participants mentioned the use of devotional and discipleship materials as a discipleship strategy. Newly born-again Christians are either given such materials or told to buy them. In some cases, newly born-again Christians are given flyers with teachings on a number of topics related to their spiritual journey. This is occasionally done. The usual practice is to advise them to buy annual devotional books from Scripture union. The researcher recalls he was advised to do so by the Bishop after he had just accepted Christ as his personal Lord and Savior.

The use of devotional materials and curriculums emerged as one of the strategy used by other churches in the review of literature. While it has a semblance of being biblical since they reflect the epistles written to believers, these materials lack contextualized, systematic and coherent teachings which the newly born-again need to know. They also, as Hughes (2021) warns, promote western models of discipleship which is cognitive knowledge. More to this, this strategy may not accurately apply in a culture that is largely oral even when they are literate.

Exemplification or imitation strategy: At 11.1%, exemplification, where newly born-again Christians look at those whose lives are a living example of what it means to be born-again is

listed among the strategies. This is used where some newly born-again Christians who are intentional and crave for spiritual growth look at the changed lives of some of the mature born-again Christians and some leaders. This reflects the biblical approach that Jesus used when he demonstrated His lifestyle for the disciples to emulate (John 13:15). The Apostle Paul also used it and was intentional in telling Corinthians to imitate him as he imitates Christ (1 Corinthians 11:1).

Para-churches ministries: At prevalence of 2.2 %, this strategy involves partnering with different para-church organization for discipleship. Examples of such organizations include Scripture Union, LIFE Ministry-Uganda which engage believers especially in schools. The very common one is Scripture Union which organizes fellowships in schools. Many born-again Christians are in schools where they have no chance for weekly fellowships and this could be a good strategy for them.

Testimonies: The use of testimonies as a strategy was mentioned at a prevalence of 11.1 %. Mature born-again Christians share with newly born-again ones the sins that God helped them to overcome. This in one way testifies the power in the cross but it also indirectly points to the newly born-again what he or she is supposed to drop in the new spiritual life. The mention of the various weaknesses and struggles is partly letting a newly born-again who could be having the same to drop such behaviors.

However, researcher observes that testimonies and walking in light have since ceased and replaced with other versions of testimonies, this trend could be attributed to the rampant spread of “prosperity gospel” which promotes only salvation from diseases and poverty but not salvation from the guilty of sin, its fate and power in the life of the believer.

Digital Discipleship strategy: At 2.2 %, the use of digital platforms and technology emerged as one of the current discipleship strategies. Slowly, there is a growing trend using technology and digital resources as discipleship strategies. Churches make follow-up of newly born-again

Christians using Whatsapp and other social media platforms through which daily scriptures, sermons are shared.

This reflects the church's response to the new social-cultural context, which is the digital culture. It is an effective strategy especially among the youth who are largely online according to statistics. Although prevalence of the theme may not give conclusion over how largely a strategy is used, the expectation and assumption of the researcher was to see digital discipleship emerge as one of the major current discipleship strategies. It fits very well in the current social-cultural environment as it has led to a new culture known as the digital culture.

Mentorship: At 4.4%, mentorship emerged as one of the strategies used in the discipleship of newly born-again Christians. Two or three newly born-again Christian are given to mature believers who are charged with mentoring them into mature ones. Like God parents would do to their spiritual children, these are also tasked to be intentional in mentoring a new believer.

Sunday Liturgical Service: At 2.2%, the reliance on Sunday Worship especially that with fixed liturgy emerged as one of the strategies used. Members say, "...The hymns, repentance prayers, the reading of scriptures, sermon, Eucharist, are all if, intentionally done by the worship leader and the congregation meditatively responding, leaves them disciplined..." **Top Archdeaconry Leader.**

Conventions and conferences: At 11.1%, conventions and conferences is another current strategy used to disciple newly born-again Christians. This strategy largely applies to the youth and that was also evidenced by the contextual information that show that it was largely mentioned by the youth. Conventions on the side, which is largely the Provincial convention at Kitende was mentioned by the ones who are aged in years.

Integrated strategy: At 11.1%, integrative strategy was also emerged as one way newly born-again Christians and helped to grow. The strategy involves having discipleship permeating every ministry of the Church. This means discipleship is not only a program where

people come and be taught in sort of a discipleship class. But all church ministries, that of the youth, Mothers Union, Girls and boy Friendly Society Ministries are all vehicles of discipleship.

Overnight prayers: At 2.2%, overnight prayers emerged as one of the current discipleship strategies used. A trend which never used to be a Church of Uganda practice, overnight prayers have grounded in many churches in Anglican Church. Structured opportunities in these services are becoming many—from praise and worship, healing and deliverance, intentional teaching on various topics. This researcher has been invited in many over-night prayers to teach believers most of whom are born-again Christians.

Pastoral Visits: At 2.2 %, the church uses pastoral visits to strengthen believers. Usually in these visits, there is sharing of the word (devotion) and prayer requests that are in the context of the family. This strategy is effective especially with the growing concern over poor attendance of fellowship. It is also such effective being fodder for contextualization because when a newly born-again is visited, it is easier to share personal sin struggles, personal questions in regard to faith.

However, it calls for commitment from both leaders and lay Christians who do discipleship and which is largely held by leaders. Apparently, believers decry dearth of pastoral visits to Christian homes which makes the strategy a claim not a reality.

Bible study fellowship: The use of bible study fellowship as one of the strategy emerged at 4.4 %. Held weekly these fellowships help in a number of spiritual practices. It helps in reading God's word, learning how to interpret God's word as well as providing opportunities for hearing God's word.

Some of the extracts of the respondents' verbatim reports that attest to the above-mentioned discipleship strategies:

“We ensure that newly born-again Christians are handed over to the revival fellowship team for discipleship. They would be put in the hands of the priests or lay readers but there situations where these servants are not born-again and thus they cannot be helpful....” Diocesan leader.

“...we advise them to buy devotional materials where most of them are the annual devotional books published by Scripture Union....” **Mission Coordinator**

“Pastoral visits help you to bond with the newly born-again Christians and help them walk on the journey. At this point, one can even share the testimonies of sin struggle which cannot be shared in a big group for fear of being ashamed,” **Parish Priest.**

3.3 Conclusion

In conclusion the study has established that the current discipleship strategies used in West Buganda Diocese are: Revival Fellowship Meetings; Praying for the newly born-again Christians; Continued evangelism; Devotional and discipleship materials; Exemplification or imitation strategy; Para-churches ministries; Testimonies; Digital Discipleship strategy; Mentorship; Sunday Liturgical Service; Conventions and conferences; Pastoral Visits and lastly Bible study fellowship. Many of these strategies are related with the body of knowledge seen in literature review although the activities, intentionality and consistency may be different.

4.4 What more can be done to enhance the current discipleship strategies

Since practical theology research does not only describe the current situation, the study goes ahead to suggest solutions towards an ideal set-up. Respondents were asked what more can be done to enhance the current discipleship strategies.

The objective was to have effective discipleship of newly born-again Christians in West Buganda Diocese to offend the social-religious context that is highly challenging and with big potential of straying Christians. The textual narrative of the above findings is presented,

described and discussed below:

Increase Biblical teaching and training of believers: At 55.5%, the suggestion to have more Biblical teaching sermons in which born-again believers are taught different topical areas seems to solve dominance of evangelistic sermons in our church as well as teachings on salvation that are unbiblical. This reflects the need to train leaders who are good at expository preaching and it calls for short term and long term interventions. Apparently there are many topical questions which deserves biblical teachings to guide the believers.

Intentional Follow-up of Newly Born-again Christians: Constituting 62.2%, the suggestion to make follow-up as one way to enhance current discipleship strategies reflects the dare need for this “building block of discipleship” and yet it is grossly missing. With the rate at which fellowship attendance is dwindling, follow-up is the best alternative to deal with what the respondents called, “street spiritual children” who are fed on false gospel and teachings because they are not followed up by those who begot them in the gospel. This has actually seen many born-again Anglicans cross to Pentecostal churches for discipleship yet what is going on in some of these churches is also a “false version” of discipleship that just builds their self-esteem not self-sacrifice which Christ intended.

Train leaders and lay people on how to do discipleship: This suggestion constituted 53.3% of the respondents. It reflects the need to build capacity of leaders and lay Christians so that they know what to do in the discipleship process. Involving the laity in trainings could contribute to one of the visible elements of a Church with a culture of discipleship where everyone can do discipleship instead of simply blaming others for not doing so.

Discipleship for discipleship providers: At 33.3%, the proposal to have discipleship of those who do discipleship reflect the earlier responses that some of the leaders teach what they do not demonstrate which robs them of moral authority and renders them hypocrites (Romans 2:21). It also denies the reality of the understanding that experience-based because believers

do not have enough examples to emulate just as the Corinthians had Paul (1 Corinthians 11:1). The proposal could resonate with Mamo's (2017) proposed modal of church structure where discipleship fellowships among church department workers is done. It could hence strengthen the strategy of mentorship and exemplification strategies since newly born-again will have people to imitate as they learn to conform to the image of Jesus Christ which is the purpose for discipleship (Romans 8:29, Colossians 1:28-29)

Develop contextualized Discipleship manuals and curriculum with a number of teaching on current topical questions: At 33.3 %; the proposal to have discipleship manuals and curriculum reflects the need for developing harmonized content with the very basic topics which newly born-again Christians need to be taught and trained. This aids follow-up since the content to share is already in place. But also in a sadly growing individualistic culture where discipleship appears to be personal endeavor, such manuals can help with cognitive part for those who want to teach themselves since the individual believer knows where to start from. But while this is good, such materials need to be contextualized and coherent in terms of discipleship content as opposed to those currently produced by para-church organizations from the West that carry western modals of discipleship which promote self-esteemed discipleship. Largely, what is seen in these materials like those from Scripture Union, is a general mixed up content that is not coherent. Coherency and contextualized content brings out the systematic and intentional discipleship mind that is needed to offend the current social-cultural changes.

Rediscover the main purpose for Church ministries: At 12.2%, the suggestion to have all the church departments engaged in intentional discipleship reflects the ongoing diversion of the mission and purpose of these departments. In the end the integrated discipleship strategy where discipleship takes place in all church ministries remains a claim. The youth ministry, Christian Women Fellowships, Mothers Union among other ministries fall under Mission Department, the latter which is charged with evangelism and discipleship but the activities

taking place are far from discipleship. They are simply turned into savings groups and their success is judged from such external results but not any spiritual related change.

Separate fellowships: At 44.4 %, the suggestion to have various categories of fellowship which are organized to the spiritual stage of the born-again Christians as well the physical age of members could strengthen the fellowship strategy. The newly born-again members in this sense may have their own fellowship where they get the very basic or elementary teachings which they need to have. This could be effective because in the general fellowships, there is less regard for them. The same applies to the youth who shun the traditional Revival fellowship over how it is conducted. When these are separated, the youth can worship in their context as well as having contextualized teaching and training that fits their own spiritual struggles.

Persistent and earnest prayers: At 38.8 % the suggestion for having continued prayers for the newly born-again reflects the need to appreciate that it is God who sees growth and change of a believer (I Corinthians 3:6 b) and hence make leaders and fellow born-again Christians praying for spiritual growth of the newly born-again Christians just as Paul and other Church leaders did this. On several times, Paul in his epistles let Christians know he was praying for them and his prayers were all for spiritual growth (Philippians 1:9, Ephesians 1:3-21, Colossians 1:3-14) Jesus also demonstrated this when He prayed for unity of his disciples (John 17: 21-24, Luke 22:32). Leaders pray for believers but largely, prayers are not for spiritual growth but for material provision, protection and healing (healing is so common lately through healing and deliverance services). This proposal suggests to have an intercession team which intercedes for believer to remain grow in faith.

Church leaders must give discipleship top priority: At 55.5% the suggestion reflects and grounds the earlier findings in chapter two that discipleship is to a large extent not an established culture of the Church. Both church leaders and Christians have not paid attention to it yet it is part of the Great Commission.

Anticipate discipleship needs for born-again: At 22.2%, this suggestion gestures that the topical questions addressed among newly born-again Christians may leave out other pertinent issues which believers need to be helped with. But anticipating these needs calls for closeness with newly born-again members to establish discipleship areas where they need help.

Priests attending fellowships: At 6.6%, the suggestion to have priests attend the weekly fellowship to guide and monitor what is happening in terms of teaching sound doctrine reflects the need to correct error that is normally spread when lay preachers who cannot even make an exegesis are selected to preach. It can as well deal with the confusion from various born-again fellowship who are castigated for promoting “legalism” “... *We are not theologians and hence may not rightly teach and apply the word of God in its right context. This is why priests need to attend fellowship and guide us...*” Revival Team Leader

Strengthen catechism classes: At 3.3 %, the proposal to revitalize catechism classes reflects the need to have pre- discipleship-based evangelism. This means that when this is done very well in both teaching and training, a lot of basic teaching even when it is taught newly born-again Christians would still be making sense in their lives. This could be a good suggestion because majority of those who make public confession lately are those who profess during confirmation service which the current Bishop often ends them with alter calls.

Embrace digital strategy: At 31.1%, the suggestion reflects lack of using discipleship purposely for discipleship and yet it can be of good help especially in the days when fellowships are not effectively attended. This can help in situations of distant and busy members who can connect via social media and have discipleship classes. The digital media in aspect of the changed social-culture which has created a “digital culture” which would impact ministry. The church can draft digital discipleship strategies and reach out to the youth mainly who consume information from internet.

Rediscover the endangered Revival ethos: At 27.7% the suggestion calls for a number of

radical ethos which were believed and practiced by the East African Revival. The suggestion may reflect the need to revive the East African Revival, bringing back the old practices which saw spiritual growth of born-again Christians in the early days of revival. Ethos like called the “shameful confessions” which have since ceased because members are now simply thanking God for material provisions need to be rediscovered. Participants believe a lot of the ethos have changed even when the strategies have not. What is taught in fellowship is now different. Evidence of salvation is now put to other things like materialism not how one overcame the power of sin. This is such different because of the cultural syncretism, social pressures, consumerism, theological misunderstandings and many more as already noted that they exist in Uganda. Prosperity preaching is the order of the day and many take salvation to be outside the realm of sin.

Biblical Discipleship-based evangelism: At 1.1%, the suggestion to have what the researcher has rephrased as “biblical discipleship-based evangelism” could still reflect that evangelism is conflated with discipleship but in this sense it is intended to make those who respond to alter calls come for the very biblical reason and if this happens, even when one person gets saved, such a person will grow in faith because he or she will long to be helped and embrace whatever strategies are in place and will ask whatever questions.

Decolonize Mission and discipleship: At 2%, the suggestion to decolonize mission and discipleship could reflect a big step towards contextualization of discipleship and Christianity in general. It could lead to seeing mission in the African sense and break the “save the souls mindset” which the Church Missionary society had which saw them pay less attention to how the “saved souls” can mature in the image of Christ, a mindset they say must have stopped way back.

Some of the extracts of the participants’ verbatim reports attest to the above mentioned suggestions to enhance current discipleship strategies.

“...Biblical teaching on topics on evidence of salvation, the cost of following Christ, how to witness and giving testimonies; how to deal with temptations; teaching them on spiritual warfare; teaching on praying and fasting, among others must be coherently and consistently taught...” **Born-again Christian**

“... preachers need to follow-up on those whom they have preached to and they accept Christ. There is need to follow-up on these people especially in a generation where the world becomes very busy that believers cannot come for fellowships. God himself went to Adam not Adam going to God. Let us look for and follow-up these people and see how they are faring with the journey.... A sitting Church cannot complete the Great Commission which will amount to the great omission,” **Current Bishop**

“...Evangelism and building projects must not overshadow discipleship. It pains to see a sermon being cut short, a hymn being cut short time, order of service that has elements of discipleship with litanies and Psalms which are no longer read because of time, later spend hours on fundraising...” **Born-again Christian**

“Jesus is not begging us when He says “...go and make disciples of nations...teaching them to observe all things I have commanded.... He is not telling leaders alone but all those who believe in Him as their personal Lord and Savior...” **Current Bishop**

4.4.1 Conclusion

In conclusion, the proposals to enhance the current discipleship strategies of the newly born-again Christians as per the findings from the respondents are; Strengthen Biblical teaching and training; Train leaders and lay people on how to do discipleship; Discipling the disciplers; Follow-up; Developed contextualized Discipleship manuals and curriculum with a number of teaching current topical questions; Provision of Social needs; Separate fellowships; Persistent and earnest prayers: Church leaders must priorities Discipleship; Priests attending fellowships; Embrace digital strategy and Rediscover the endangered Revival ethos. A reflection on most of these strategies shows that the respondents simply suggest ideas on how to be more intentional in the already mentioned discipleship strategies which were actually biblical and

just lack effective contextualization. There is almost no new strategy raised but just calls for being more deliberate, organized and concerned with discipleship which is biblical.

CHAPTER FIVE: THEOLOGICAL ANALYSIS

5.1 Introduction

In Practical theology study, it is important discern what should be the ideal with reference to the biblical perspective (Smith, 2008:209). This chapter therefore is a theological reflection in which the researcher explores the theological foundation of discipleship, the content of discipleship, the purpose and goal of discipleship, the cost of discipleship, Contextual Biblical discipleship content for newly born again and lastly the biblical foundation of contextualized discipleship

5.1 The theological foundation of discipleship

5.1.1 Discipleship in the Old Testament

Although in the Old Testament the concept of discipleship was not attempting to become like God but rather keeping the covenant (Hardy 2014 :32), the concept of discipleship starts from the Old testament with God Himself doing it but also charging individual people to do it. The Old Testament is full of discipleship being done by God Himself (doing it to certain individuals) as well as different people doing discipleship using different strategies.

In Genesis 2:16-17, God Himself disciplined Adam when He commanded him that he was to eat from all the trees except one tree. It is believed that this was to check the obedience of man and since discipleship is about obedience to God because this is what Jesus demonstrated and since God wishes that we conform to the image of His Son, Jesus Christ (Romans 8:29), this was typical discipleship being done by God Himself.

God also did a follow-up on his people: When these disobeyed God and ate on the tree they spiritually went missing in the face of God and God made a follow-up to look for them (Genesis 3:8-9) which underscore the importance of following-up on those who no longer come for fellowships to find out what happened and how they are faring in their journey of faith. After

the punishments, God evangelized to them the words He said to the couple in Genesis 3:15-16 which commentators call “pro-type evangelism”

In Genesis 4, the children of Adam and Eve giving sacrifices to the Lord from their economic activities is attributed to their parents teaching them on giving thanks to God or God Himself to have taught them the act of thanksgiving through giving sacrifices. He also went ahead to teach on the spirit of giving sacrifices to Him when He was pleased with the sacrifice of Abel and yet He was not with that of Cain (Genesis 4:4-5), a fate which is believed to have happened because of the varying motives the two had when giving their sacrifices.

The fact that God Himself involved in discipleship of His people as it is likely to be true from this Scriptures, underscores the importance of discipleship that God Himself did it which means He is still doing discipleship through the Church, which is the body of His Son Jesus Christ. This makes the Church the agent of God doing discipleship and God is only left to cause inward change in the individual believer receiving discipleship (Mark 1:17, 2 Corinthians 3:16-18 and 1 Corinthians 3:6).

In Genesis 18:19, Abraham shades light on discipleship being done at family level. God Himself says, “I know him that he will command his children and his house hold after him”

In Exodus 2:9-10, Moses’ mother was also good in discipleship after she taught her son, Moses about the God of Abraham, Isaac and Jacob for the little time she spent with Moses before taking her back to Pharaoh’s daughter (verse 10). Family discipleship helped Moses that even when in the palace of Pharaoh, his heart knew he is a Hebrew not an Egyptian and never worshiped Egyptian gods. He felt bad when Hebrew were tortured. He was eventually led to rescue them and God had no trouble telling him is the God of Abraham, Jacob and Isaac (Exodus3:7). He certainly knew these great patriarchs probably because of the teaching he

received for the little time he was with his mother.

Moses Himself in Deuteronomy 6:7, God instructed him to tell the Israelites to teach diligently the commands of God to their children.

This underscore the importance of family discipleship strategy which Mamo (2017) contends has to be the first level and place of discipleship in a typical Church Structure that facilitates discipleship. The domestic church which is the family, can be a good strategy for discipleship in case family members are born-again they can easily help a newly born-again one to grow in faith.

5.1.2 Discipleship in the New Testament

In the New Testament, God continues with discipleship after He sent His Only Son, Jesus Christ to speak to our fore fathers (Hebrews 1:1-2) through His birth, life, ministry, death and resurrection. The Apostle John in John 17:8 tells us that was convinced He had done this very when “He said to his Father, I have given them your Word,” and indeed He had done this and far better than the scribes because He taught as one having authority (Mathew 7:29). But also he did not only teach but His lifestyle demonstrated what He taught. The life and ministry of Jesus must give the Church an example of doing effective discipleship by looking at not just the strategies but also the principles which Jesus applied when doing discipleship. From scriptures a number of principles can be explicitly and implicitly traced.

5.2 The purpose and goal of discipleship

The scripture in Colossians 1:28-29 can aid the church to discern the biblical purpose and ultimate goal of discipleship which is to present everyone to mature in Christ. It is beyond justification (being born-again) and hence Church should not settle for simply winning souls for Christ but ensuring that these are helped to grow into maturity because this is what God wants for the salvaged to conform to the image of His Son (Romans 8:28). Such a biblical goal

teaches two issues. One is being more intentional and deliberate in investing in discipleship as the goal is big. Two, is for the Church to change her usual indicators of spiritual growth of members. Largely, the Church measures growth by conformity to the Western Culture, the regularity of believers attending fellowships, the level of knowledge of the basic doctrines of faith as well as how much one gives in terms of supporting Church activities. These indicators are far way below the biblical goals of discipleship. Such a biblical goal underscore the need for deliberate and intentional and organized discipleship which Mamo's (2017) model of discipleship and contextualization rallies the church to have, especially in such times where social cultural changes are largely negative to the Christian world view which is pushing many believers to conform to the trends of the world is such easy as opposed to having minds of a living a sacrifice just as Jesus did, whom believers are entitled to emulate (1 John 2:6)

Throughout scripture, intentional and organized discipleship which is not in mere claims but in real practice as Mamo (2017) contends the Churches must do, is seen in many scenes in the Bible. But the biblical goal of discipleship also suggests the need to be intentional, deliberate and more organized with adherence to biblical discipleship principles.

Traces of intentionality: Maintaining the teaching of the sound doctrine is one of the key elements. One of the leaders is Paul who maintained the teaching of the Word of God and warning with all wisdom (Colossians 1:28b), making follow-up just like Paul did through his epistles which are regarded as follow-up material but also physically he went back to check on believers (Acts 15:36) Luke writes about him telling Barnabas, "Let us go back and visit the believers in all the towns where we preached the word of the Lord and see how they are doing." He prayed for the always that they may grow in knowledge (Colossians 11:11), He guarded them against false teachers and false teachings and encouraged to be aware of them (Acts 20:28-29).

5.3 The cost of discipleship

The Apostle Paul in Colossians 1:29 shares what it costs to do discipleship either as an individual, group or the Church in general. It involves working and struggling so hard to realize this and one must depend on the mighty power of Christ that must work within the discipler and the Church (Colossians 1:29).

Discipleship is costly and this is the reason why Christ probably promised to be with the disciples always (Mathew 28:20b) knowing that the task ahead was not an easy one and needed a present helper to strengthen and encourage believers in the ordained ministry of the Church. This underscores the need to rely on the Holy Spirit who does transformation because even when one can toil just as Paul did, it is God who sees inward change of the believer.

5.4 The content of discipleship

In Mathew 28:20b, Jesus tells his disciples to teach to observe all things He commanded the disciples. This Scripture emphasizes the discipleship content or “teaching syllabus” which is “teaching to all” that He commanded. The adverb “all” means teaching the whole counsel of God just as the Apostle Paul did in Ephesus (Acts 20:27) and this then goes beyond what Jesus directly commanded and includes His entire life, ministry, death and resurrection because the Apostle John tells us we must walk just as Jesus walked if we claim we are in Him (1 John 2:6). But also what is written in the Old Testament is part of Christ (Luke 24:25) and hence needs to be taught as well.

This gives the idea on what the newly born-again Christian must be taught and when the Church has selected to teach only on soothing Word of God or teaching what He never commanded in form of “legalism” must be reconsidered.

The same Scripture shows the purpose for teaching: When Mathew categorically writes, “teach them to observe” means to take heed of or to put in action. This underscores the means and purpose for teaching which should not be only for the sake of cognitive or informing believers but also for the sake of transformation into a new person in Christ (2 Corinthians 5:17).

With the content being given, this underscores Biblical teaching and training of believers, a principle which Mamo (2017) contends must be fodder for effective contextualized discipleship. Because through training where one gets the information (head) and is helped to reflect on it his heart and finally the hands to do the word, one is helped to observe the teachings which amounts to being doers of the word according to (James 1:20) helps believers not to deceive themselves.

5.4.1 Contextual Biblical discipleship content for newly born again

Peter encourages newly born-again Christians to crave for sincere milk (1 Peter 2:2) while Paul was hesitant to start feeding the Corinthians Christians on meat yet they were still young in Christ (1 Corinthians 3:2) although the Born-Again Corinthians had just taken long to mature, these texts underscore the need to have newly born-again Christians fed on a given type of food (the word of God in term of basic topical questions or areas which match their spiritual stage. This practically calls for appreciating the different stages of spiritual growth which the Apostle John categorically

In 1 John 2:21-14, the Apostle John describes that various stages of spiritual development and the kind of discipleship needs (content) needed at every stage. He notes that the spiritual infancy stage calls for teachings on full acceptance by and a relationship with God. The implication of this is to separate the “spiritual babes” from mature ones in Christ so as they do not get a generalized message.

Such intentionality is essential when dealing with newly born-again Christians which could even call for designing discipleship strategies that are customized to deal with the newly born-again Christians, the fact that they are babies in Christ who deserve special care and attention to take from infancy to adulthood and them also starting “giving birth” to disciples”. This could suggest that certain methods that lack intentionality may not work on them.

Jesus demonstrated this when He dealt with His disciples, He was intentional in dealing with

them, and related with them paying attention to what they think, talk and do which questions they ask Him which could suggest why would justify His spontaneous teaching but in the sermon on the mount, he had organized teaching with various topics which were essential for His disciples to learn from the onset. This underscores intentionality and deliberate curriculums with the basic teachings and discipleship topics for newly born-again Christians and probably approaches doing the exercise. Such intentionality cannot be traced in most of discipleship strategies which could best deserve those who are already grounded much as the latter is not possible since discipleship in life long journey which starts when a believer accepts Christ and ends at clinical death to await glorification.

5.5 Biblical foundation of Contextualized discipleship

One biblical basis for viewing discipleship contextually is in the contextual teaching of Jesus which involved use of local examples and illustrations. Scripture portrays Jesus teaching using local illustrations which the Israelites were familiar with gestured contextualized teaching with local illustrations. His principle was to start with what people knew and used in their daily social life and make it the illustration of who He was. One of the examples is when He spoke with the Samaritan woman that well, after directing the conversion to dwell on water, He told the lady He has water that quenches thirst forever (John 4:10).

The calling of His first disciples whom he found fishing, He called them to “follow me and I will make you “fishers of men” (Mathew 4: 19). Jesus seeing children being rebuked took the scene to teach on the level of conversion which a believer needs to enter the Kingdom of God, saying “unless you get converted and become like these little Children, you will not enter into the Kingdom of God” (Mathew 18:3). He used children as illustration of conversion which also Paul used in (Corinthians 14:20). Jesus is also depicted in Scripture using many illustrations from shepherding and farming activities which were in the perspective of social economic

context in Palestine as the duo was the key economic activities. The parables from farming were all evidence of using local illustrations to contextualize the spiritual message and probably this was such an effective way of teaching which is why Jesus was surprised when Nicodemus could not understand the concept of being born-again even when He used earthly things to explain to him (John 3:12).

This underscores the need for contextualized discipleship and since Scripture tells us to emulate His example (John 13:15a) where Jesus said “He I have given an example” which was particularly on servant leadership but we can still draw general lessons whatever Jesus did as he was setting an example for His followers to emulate. Hence we deduce that Jesus set an example of doing discipleship by being contextual.

He became all things He became all things to all people so that he might save some (1 Corinthians 9:22b) and after winning them, he embarked on discipleship but still the terms he used when teaching them show a mastery of Jesus use of local or known illustrations to richly home his message very well.

Scripture shows him using military language of “soldiers of Christ” and the armors needed to fight the spiritual battle (Ephesians 6:10 -16) which could have been motivated by his constant contact with the Roman army. His use of the sports language like race and crown among the Corinthians could also ground this. In (1 Corinthians 9:25-27) Paul encouraged Corinthians to strive for a crown that does not decay by borrowing lessons from the sports men who strive for a crown that will perish, saying how much more would they strive to get a crown that does not perish.

5.6 Conclusion

Scripture underscore discipleship as a mandate given to Church. The Church is ordained to do discipleship and hence it should not be an option or mere program of the Church but it is what the Church should be doing which justifies the principle of establishing discipleship as a culture of the church. As the Church carries out this mandate, the biblical discipleship content must be all that Jesus Commanded but not any version of discipleship or content neither less of what He commanded. It has to be what He commanded whether soothing or not the Church must teach the whole counsel of God to rebuke, teach, inspire and train in righteousness. The goal of discipleship as per Scripture is to present everyone mature in Christ but settling for less like attendance of fellowships and Sunday service neither conformity to the culture of the West. Discipleship is costly and Church must brave to struggle and toil to offer discipleship but Scripture reminds us that Jesus is with the Church always which calls for banking and leaning on Him.

The description of the specific type of meal which newly born-again babes must crave for could also underscore the need to have specific discipleship strategies that allow these new born babies to have a meal that fits their spiritual state.

Scripture also depicts discipleship as contextualized having seen elements of contextualized from Jesus Himself through His incarnation as well as His style of teaching which involved use of terminologies and metaphors best known by His disciples.

CHAPTER SIX: SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

This chapter presents a summary of the findings, draws conclusions out of them and further make recommendations which are also derived from the findings. It further includes limitations to the study and makes a few recommendations to the leadership of the diocese, to the born-again Christians and for further research.

6.2 Summary of the Findings

The study was motivated by the desire to have effective discipleship of the born-again Christians in a social culture that is changing in ways that threaten Christian living. Emphasis was put on newly born-again Christians because at this spiritual stage, there is need to be more intentional in helping the babies in Christ to take off their journey of walking with Jesus Christ.

6.2.1 Effectiveness of the current discipleship strategies

The findings from the data collected in Masaka Archdeaconry, West Buganda Diocese indicate that in equal measure, participants believe that the current discipleship strategies are to a large extent, contextually effective while the same number opined that they are to “a small extent”, contextually relevant. The emerging reasons for such perspectives were that some strategies fit very well in the culture of Buganda like communal development of an individual, the hierarchical culture where elders are charged with being role models. However, some of the participants believed that to a small extent, and the explanatory section shows that because some strategies like devotional material do not fit in the cultural of Buganda and Africa which is largely oral even when they are literate.

6.2.1.1 Rate of applying the three principle of Contextualized Biblical Teaching and Training of Believers

Majority (80%) of the participants believe that there is less application of “Contextualized Biblical teaching and training of believers’ in their Churches while a small number (20%) of them say it is to a large extent. Reasons for those who believe it is “to a small extent” say: there is a lot of evangelism as opposed to teaching sermons, there is influence of neo-colonialism, various groups of born-again fellowships which believe and teach differently on salvation and evidence of it, there is lack of typical gifted and trained leaders to expository teaching and most teachers teach what they cannot demonstrate in their lives. Those who say to “a large extent” explained that this is because there is bible study classes and use of hymns in liturgical worship.

6.2.1.2 Church Structure that facilitates Discipleship

Majority (85%) of the participants believe that church structure does not facilitate discipleship while a few say it does facilitate discipleship. Those who believe “to a small extent” explained that their leaders serve posts not Christians, leaders leave born-again members to disciple themselves through fellowships among other reasons. Those (15%) who believed it is “to large extent” justify the answers saying, leaders have put in place platforms for growth like fellowship but born-again members have just failed to embrace them.

6.2.1.3 Culture of discipleship in Church

An overwhelming majority (78%) say the culture is “not all” applied in the Church while very few (12%) say it is to a small extent, applied. Those who believed “not all” gave reasons ranging from church giving priority to different things which include evangelism, building projects, and departments among others and does not have a discipleship culture. The few (12%) who said “to a small extent” explained that it is not deliberate but the church ministries which are charged with discipleship are not doing it as they have deviated from the purpose for

which they were formed.

6.2.2 Current discipleship strategies

The study found out that the current discipleship strategies used in the discipleship of the newly born again Christians include, Revival Fellowship Meetings; Praying for the newly born-again Christians; Continued evangelism; Devotional and discipleship materials; Exemplification or imitation strategy;; Para-churches ministries; Testimonies; Digital Discipleship strategy; Mentorship; Sunday Liturgical Service; Conventions and conferences; Pastoral Visits and lastly Bible study fellowship.

6.2.3 What more can be done to enhance the current discipleship strategies

The suggestions from the respondents in Masaka Archdeaconry, West Buganda Diocese regarding enhancement of the current discipleship strategies show the diverse range of ideas some which needs to be done in short run while others may need long term planning to implement them. These range from Strengthen Biblical teaching and training; Train leaders and lay people on how to do discipleship; Discipling the disciplers; Follow-up; Developed contextualized Discipleship manuals and curriculum with a number of teaching current topical questions; Provision of Social needs; Separate fellowships; Persistent and earnest prayers: Church leaders must priorities Discipleship; Priests attending fellowships; Embrace digital strategy and Rediscovery of the endangered Revival ethos.

A reflection on most of these strategies shows that the respondents simply suggest ideas on how to be more intentional in the already mentioned discipleship strategies which were actually biblical and just lack effective contextualization. There is almost no new strategy raised but just calls for being more deliberate, organized and concerned with discipleship which is biblical

6.3 Conclusion

In conclusion, this comprehensive study on the evaluation of the effectiveness of the current discipleship strategies in West Buganda Diocese has established that the current discipleship strategies are partly contextually effective but they are ineffective in the discipleship of newly born-again Christians who are in a social-religious cultural context which is painted with Christian pluralism and denominationalism; theology of pneumatology; influence of radical liberalism; secularism and humanistic influence (*West Buganda Diocese Strategic Plan, 2022:p27-28*). The strategies are taken to be weak because the key principles of contextualized discipleship which are not only asserted by Mamo (2017) but also biblically emphasized—following the theological reflection, are to a small extent applied in the Church as per the perspectives of the participants who are charged with offering and receiving discipleship. This actually justifies Mamo’s (2017) observation that “the main issues with discipleship in contemporary churches is not that it does not exist but it is not contextualized and organizes” (Chapter 3, para.1). It seems to be true in West Buganda Diocese just as it was with other Churches as seen in the body of literature reviewed. What emerged from the data is that the strategies are to a large extent relevant but whereas this is the case, there less contextualization as the key principles that amount to effective contextualized discipleship largely not applied. A deeper explanation reveals that Contextualized discipleship is less because there is a lot of emphasis on evangelism, there is influence of neo-colonialism, confusing teachings from various strands of born-again Christians in Church of Uganda and lack of gifted and trained teachers of the Word who can do it in both word and deed less biblical teaching and training of believers. The leadership structure of the church does not facilitate discipleship noting that is hierarchical in nature which motivates leaders to serve their positions but not leading people to live a life that Christ demonstrated.

The last aspect that robs of the discipleship strategies of effectiveness is the lack of an established discipleship culture which would have been seen in the integrated ministry but the

latter have been considered to lack discipleship as well as emphasis being put on other issues like development of projects and evangelism. It is also less organized and intentional as per the suggestions laid forward by the respondents.

The current discipleship strategies used in the discipleship of newly born-again Christians in West Buganda Diocese include: Revival Fellowship Meetings; Praying for the newly born-again Christians; Continued evangelism; Devotional and discipleship materials; Exemplification or imitation strategy; Para-churches ministries; Testimonies; Digital Discipleship strategy; Mentorship; Sunday Liturgical Service; Conventions and conferences; Pastoral Visits and lastly Bible study fellowship. Many of these strategies with many of them resonating with those in the body of research, only that the activities done in these processes may be different. While the researcher had assumed that with the current social situations, there are specific strategies designed to handle newly born-again, it appeared that there is generalized dealing with them which is not intentional and deliberate enough to see them take off stage and yet this was demonstrated in the Bible as seen in the theological reflection.

The assumption was also based on the fact that the diocesan board of mission and evangelism is charged with reviewing, evaluating and developing new strategies and hence the researcher had assumed there could be some new strategies which hardly exist. The responses were wide-ranging which could suggest a startling lack of reflection about how discipleship of newly born-again Christians is truly done.

The assumption of the researcher was there are specific strategies designed for handling newly born-again Christians because discipleship is ever intense and more deliberate at this stage of spiritual maturity, where there is a likelihood of drifting back in the world where they have been fished.

The suggestions to enhance discipleship range from: Strengthen Biblical teaching and training,

Train leaders and lay people on how to do discipleship, Discipling the disciplers, Follow-up, Developed contextualized Discipleship manuals and curriculum with a number of teaching current topical questions, Provision of Social needs, Separate fellowships, Persistent and earnest prayers, Church leaders must priorities Discipleship, Priests attending fellowships, Embrace digital strategy and Rediscover the endangered Revival ethos. A reflection on most of these strategies shows that the respondents simply suggest ideas on how to be more intentional in the already mentioned discipleship strategies which were actually biblical and just lack effective contextualization. There is almost no new strategy raised by just calls for being more deliberate, organized and concerned with discipleship which is biblical.

6.4 Recommendations

In light of the above findings, the researcher makes the following recommendations to West Buganda Diocese, recommendations to the born-again Christians and lastly recommendations for future research.

6.4.1 Recommendations to West Buganda Diocese leadership

From the findings, what renders the strategies less effective is lack of intentionality and deliberate attempt to help newly born-again Christians mature in faith which is seen from the suggestions fronted by participants many which are theologically discerned and emerge to be good and biblically sounding.

The study therefore recommends the church to foster intentionality in discipleship of newly born-again Christians. This can be done by working on a number of issues some of them are long term while others are long term like boosting biblical teaching and training which may call for investing in the training of Church ministers at higher levels of theological training. But intentional follow-up on newly born-again can be easily started. The “feed my sheep-policy” in the strategic plan can be emphasized and servants are trained to do follow-up just as

it has been demonstrated by Paul in theological reflection.

The study recommends separation of fellowships were both newly born-again and they youth are given separate groups to enhance contextualization of biblical discipleship package for the newly born-again but also using contextual worship and topics coined form social challenges the youth grapple with which sees them not conform not to the mind of God but to the evil trends of the world.

The best practices that lead to contextualized discipleship as per Mamo must be carefully thought the fact that they are even coined from the Bible, it is such essential that a bible-believing church pegs it discipleship practice on them. Yes, some of them like contextualized biblical teaching and training may need long term and expensive investment in training of church leaders but it is worth it if the great commission which is shrined in the motto of the church is to be reflected in action.

The study recommends the West Buganda and the Province in general to decolonize mission and discipleship which will make Christianity African. This can only be realized through contextualization where the wording of theological expressions, the sermon illustrations, and music used in worship as well as the discipleship strategies being contextually relevant.

The study recommends translation of the Provincial (*Provincial Strategic Discipleship Movement*), the discipleship curriculum book which is relatively contextualized and has coherent and harmonized teaching on the concept of being born-again and how to walk the journey.

The study recommends exploitation of digital discipleship which enhances follow-up as well as being a solution to members who do not want to attend fellowship. This strategy will work very well for the youth and other aged believers who are digitally updated.

The study recommends that Church leaders make discipleship strategies known by the members and the leaders so as they respond to this programs and engage in them deliberately

for spiritual growth.

6.4.2 Recommendations to the born-again Christians

The study recommends born-again Christians to be intentional and respond to the discipleship arrangements that are put in place especially the much known ones like fellowships and bible study. The study recommends that the biblical purpose and goal for discipleship is appreciated by members so that they do not get confusion on the varying evidence and purpose of salvation.

6.4.3 Recommendations on future research

There is need to do research on why there is less turn up for fellowship, it appears from research that people do not want to come. The bishop too notes on it. The responses many have point to the need to encourage them to come for fellowship. This point the need to find out why they don't attend. If Kijjabwemi has 200 born-again Christians but only a few who attend, what does this mean?

The study recommends research on the discipleship of the discipleship providers (leaders) especially discipleship on servant leadership.

The study recommends research on the unmet discipleship needs or areas of the born-again Christians. There is need to address many topical questions which may not be put in many of the western discipleship materials that we largely use.

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APPENDICES

APPENDIX A: QUESTIONNAIRE (ENGLISH VERSION)

Dear Respondent,

I am Moses Muwulya, a student of Master of Divinity at Uganda Christian University; **as a requirement for completion of my studies**, I am currently carrying out a Research study entitled **“An Evaluation of the effectiveness of the Current Discipleship Strategies in West Buganda Diocese in Light of Mamo’s (2017) model of Discipleship and Contextualisation”**

You have been selected to participate in this research exercise and any information given will be treated with confidentiality. It will be used for academic purposes only. **Thank you very much for your cooperation.**

Section A: PARTICULARS:

Name:

.....

Gender: Male Female

Marital status: Single Married Widowed

Education level: Primary Secondary College/University

Age: 12-25 25-45 46-55 56+

Responsibility in church.....

Parish:.....

Date:.....

Section B: Questions

1. a) What do you understand by the term discipleship?

b) Are you familiar with the current discipleship strategies currently used by your church to disciple newly born-again Christians?

Yes

No

c) If yes, what strategies are currently used by your Church in the discipleship of newly born-again Christians?

.....

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.....

2. a) How do you rate the contextual relevancy of the above discipleship strategies in light of your social-religious context?

Not at all Small Extent Large Extent Not Sure

b) Do you see the following discipleship principles being applied in your Church?

i) Contextual Biblical teaching and training of newly born-again Christians.

Not at all Small Extent Large Extent Not Sure

Give reasons for your answer.

.....
.....
.....
.....

ii) Suitable Church structure that facilitate discipleship.

Not at all To a Small Extent To a large extent Not Sure

Give reasons for your answer.

.....
.....
.....
.....

iii) Discipleship being established as a culture in your Church.

Yes No Not Sure

If yes, how is this demonstrated?

.....
.....
.....

If no, which issues in your Church take top priority?

.....
.....
.....

3) What do you think can be done to enhance effective discipleship of the new newly born-again Christians which involves addressing relevant and un-anticipated discipleship needs?

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.....

Thank you very much for your responses. May God bless you.

APPENDIX B: QUESTIONNAIRE [VERNACULAR VERSION]

Ebibuuzo by'okunoonyereza

Wattu Ow'oluganda Omwanukuzi,

Nze **Moses Muwulya**, omuyizi asoma diguli ey'okubiri mu by'eddiini ku Uganda Christian University Mukono, ng'ekimu kubisaanyizo by'okumaliriza emsiomo gyange, Ndi mukukola okunoonyereza kumutwe ogugamba” **OKUKEBERA OBA EMPENDA EZIKOZESEBWA OKULERA ABALOKOLE MU BULABIRIZI BWA “WEST BUGANDA” ZIRIMU EGGUMBA OKUSINZINZIRA KU NDERA YA MAMO (2017)** Oloneddwa okwetaba mukonoonyereza kuno era nga ebyo byonna by'onatuwa bijja kukumimibwa nga byakyaama. Bigenda kukozezebwa mubyakusoma byokka.

Ekitundu A: Ebikwata kumwanukuzi

Erinya:

.....

Ekikula Musajja Mukazi
Embeera y'obufumbo: Ali yekka Mufumbo
Namwandu/Ssemwandu
Obuyigirize: Primary Secondary College/University

Emyaaka: 12-25

25-45

46-55

56+

Obuvunanyizibwa mu

Kanisa.....

Obusumba:.....

Enaku z'omweezi:.....

1 a) Okulera abalokose kyitegeeza kki?

b) Omanyi bulungi empenda eKanisa gy'ekozesa okulera abakalokoka?

Ye

Nedda

c) Bwoba nga ozimanyi, kale menya empenda ezikozesebwa mukaseera kano okulera abakalokoka

.....
.....
.....
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.....
.....
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.....
.....

2 a) Empenda ezo waggulu olowooza zikwatagana zitya bulungi n'obwuufu bw'embeera?

Tezikwatagana yadde

Zikwatagana mu katono

Zikwatagana nnyo

Sikakasa

3 Olaba ng'amateeka gano wammanga ag'ekuusa kukulera abalokose ekanisa yo egateeka mu nkola?

ii) Okusomesa abakalokoka nga besigama ku Bayibuli

Nedda Katono nnyo Nnyo ddala Sikakasa

Lwaaki olowooza bw'otyo?

.....
.....
.....
.....

ii) Obukulembezze bw'ekanisa busoboseeza okulera aabakiriza

Nedda Katono nnyo Nnyo ddala Sikakas

Lwaaki olowooza bw'otyo?

.....
.....
.....
.....
.....

iii) Okulera abakiriza nonno engundiided mu Kanisa

Yye Nedda Sikakasa

Bwoba ogamba nti yee, bikiyi ebiraga nti eteeka lino eKanisayo erisa munkola?

.....
.....
.....

Oba nedda, Ekanisa yo esinga kususowaaza nsonga kyi?

.....
.....
.....

3 Olowooza bikyi ebiyinza okukolebwa okuyamba abakalokoka okufuuka abagundiivu mu bulokole?

.....
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.....

Webaale nnyo olw’okwanukula. Mukama akuwe omukisa

Appendix C: List of Respondents.

S/No.	Name	Gender	Questionnaire (Q) or Interview (I)
1.	Rt Rev Katumba-Tamale	M	I
2.	Rev Canon Patrick Ssimbwa	M	I
3.	Rev Sedrack Kugumisiriza	M	Q
4.	Rev James Ngooga	M	Q
5.	Rev Tabitha Dembe	F	I
6.	Rev Ian Henry Mabuuka	M	Q
7.	Rev Jonathan Twinomujuni	M	I
8.	Katamba Anthony	M	I
9.	Ruth Nyombi	F	I
10.	Ssenyonjo Flobisher	M	Q
11.	Wanyana Erivanson	F	Q
12.	Moses Muganga	M	Q
13.	Ninsiima Mackline	F	Q
14.	Joyce Tunomubeezi	F	Q
15.	Stella Kwahangaana	F	Q
16.	Mulungi Abraham	M	Q
17.	Doreen Bahwera	F	Q
18.	Sessanga Eria	M	Q
19.	Nabuwembo Eva	F	Q
20.	Edith Nkangi	F	Q

21	Kalende Ivan	M	Q
22	Nakyanzi Beatrice	F	Q
23	David Kiwumulo	M	Q
24	Kiberu John K	M	Q
25	Dinah Ayebare	F	Q
26	Nandego Connie	F	Q
27	Ssebaale Norah	F	Q
28	Martha Babiryte	F	Q
29	Solome Nantege	F	Q
30	Najjemba Dinah	F	Q
31	Christine Byekwaso	M	Q
32	Lubega Yafeesi	M	Q
33	Mwerinde Talent	F	Q
34	Nakachwa Florence Kawuma	F	Q
35	Yafeesi Lubega	M	Q
36	Lukwago Christopher	M	Q
37	Birungi Agnes	F	Q
38	Nankunda Winnie	F	Q
39	Dean Kibulwe	M	I
40	Rhoda Muwulya	F	Q
41	Rev Joseph Salasamba	M	Q
42	Kalungi Magadlene	F	Q
43	Molly Tindimebwa	F	Q
44	Catherine Ssekabira	F	Q

45	Willy Kasule	M	Q
46	Lukwago Samson	M	Q
47	Lutaya James	M	Q
48	Mariam Tusenge	F	I
49	Rosete Nakafeero	F	I
50	Kiberu Ezra	M	Q
51	Patrick Mugambwa	M	I
52	Moses Kibira	M	I
53	Rose Kayiira	F	I
54	Ruth Kisenyi	F	I
55	Ruth Mbirizi	F	I
56	Emma Mugabi	M	Q
57	Christoppher Kazibwe	M	I
58	Abel Kalibala	M	I
59	Namugaru Suzan	F	I
60	Steven Ayebare	M	I
61	Alban Turinayo	M	I
62	Racheal Kibulwe	F	Q
63	Luka Mawube	M	Q
64	Catherine Nyombi	F	Q
65	Gloria Katerega	F	Q
66	Livingstone Katerega	M	Q
67	Afaayo Elijah	M	Q
68	Martin Kigozi	M	Q

69	Eamma Kyakonye	M	Q
70	Racheal Kigozi	F	Q
71	Mary Nakawesi	F	Q
72	Sarah Namukwaya	F	Q
73	Esseri Namugabo	F	Q
74	Judith Nansubuga	F	Q
75	Jessica Namulema	F	Q
76	Mary Nakakande	F	Q
77	Gift Nakavuma	F	Q
78	Judith Kasajja	F	Q
79	Ruth Namayanja	F	Q
80	Norah Alice Nanono	F	Q
81	Nabukenya Unusu	F	Q
82	Esther Nababingi	F	Q
83	Hellana Nanjeeo	F	Q
84	Prossy Kandimukyire	F	Q
85	Prossy Tukamushaba	F	Q
86	Reagan Jjuko	M	Q
87	Robinah Nampeera	F	Q
88	Eddy Tusenge	M	Q
89	Annet Muwanga	F	Q
90	Richard Kateregga	M	Q

Appendix D: Introductory Letter



24th November 2023

TO WHOM IT MAY CONCERN

Dear Sir/Madam

INTRODUCTION LETTER FOR DATA COLLECTION

This letter serves to introduce to you MUWOLYA MOSES a student of Bishop Tucker School of Divinity pursuing a Master of Divinity/ Master of Arts in Theology/ Master of Arts in Theology and Development/Master of Arts in Theology and Health care Management/ Bachelors of Divinity.

His/her is carrying out a research as a partial requirement for him/her to be awarded the degree he/she is pursuing. So kindly avail him or the required information for building his/her research work.

Counting on your cooperation and thank you in advance

Yours faithfully

Rev. Dr. Emmanuel Mukeshimana

Research coordinator, Bishop Tucker School of Divinity and Theology.

emukeshimana@ucu.ac.ug, 0772505474



Appendix D: Plagiarism Report

Moses Muwulya

Dissertation57

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