

**THE EFFECTIVENESS OF CHRISTIAN DISCIPLESHIP IN THE
REHABILITATION OF INMATES: A CASE STUDY OF MBARARA CENTRAL
MAIN PRISON, MBARARA**

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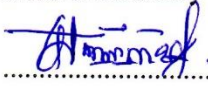


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DECLARATION

I, Emmanuel Ndyamuhaki, hereby affirm that this research report, titled " The Effectiveness of Christian Discipleship in the Rehabilitation of Inmates: A Case Study of Mbarara Central Main Prison, Mbarara – Uganda." is my original work. This work has not previously been submitted to any higher education institution for the award of an academic. All sources used in the preparation of this research have been duly acknowledged and properly cited.

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APPROVAL

This research report titled " The Effectiveness of Christian Discipleship in the Rehabilitation of Inmates: A Case Study of Mbarara Central Main Prison, Mbarara – Uganda." has been completed under my supervision. With my consent, it has been prepared and is ready for submission to Uganda Christian University as a partial requirement for the award of the Degree of Master of Divinity.

Signature of Supervisor: 

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ABSTRACT

This study examined the effectiveness of Christian discipleship in the rehabilitation of inmates at Mbarara Central Main Prison, Mbarara, Uganda. The study was guided by the concern that imprisonment should not only punish offenders but also provide opportunities for spiritual transformation, behavioural change, reconciliation, and successful reintegration into society. The study specifically examined the modes of Christian discipleship used in the rehabilitation of inmates, identified the challenges faced by prison chaplaincy in disciplining inmates, and suggested effective discipleship programmes that could be used during and after imprisonment. A qualitative research approach was employed, using purposive sampling to select 44 participants, comprising prison chaplaincy leaders, prison officers, and inmates who had received discipleship. Data were collected through interviews, focus group discussions, observation, and documentary review and were analysed thematically and narratively. The study found that Christian discipleship was carried out through Sunday worship services, Bible studies, discipleship classes, counselling and guidance, prayer fellowships, baptism and confirmation, Alpha courses, charismatic renewal, and other Christian programmes. These activities contributed to spiritual growth, moral transformation, hope, forgiveness, and improved relationships among inmates. However, the effectiveness and continuity of discipleship were affected by institutional restrictions, limited trained personnel, inadequate resources, religious diversity, frequent inmate transfers, short sentences, stigma, weak follow-up systems, and limited post-release programmes. The study therefore recommends an integrated discipleship and reintegration model involving prison chaplaincy, prison authorities, churches, families, social workers, counsellors, and other community partners. Such collaboration could strengthen rehabilitation during imprisonment and provide continuous spiritual and social support after release. The study concludes that Christian discipleship can make a significant contribution to the holistic rehabilitation and reintegration of inmates when it is adequately resourced, structured, sustained, and connected to post-prison support.

CHAPTER ONE

1.1 INTRODUCTION

This chapter provides the background to the study, statement of the problem, purpose, objectives of the study and research questions. It also highlights the scope of the study; justification of the study and methodology of the study as follows.

1.2 BACKGROUND OF THE STUDY

Prisons are established not only to punish offenders but also to rehabilitate them so that they can return to society as responsible citizens. Effective rehabilitation aims at changing the attitudes, behavior, and character of inmates. While many correctional programs focus on education, counseling, and vocational skills, spiritual development is also recognized as an important part of personal transformation. The Bible strongly emphasizes restoration and renewal, teaching that God can change human hearts and guide individuals toward a new life. Through biblical discipleship, inmates can develop repentance, moral responsibility, and hope for a better future (Clear, T. R., & Sumter, M. T, 20002).

In Uganda, churches and faith-based organizations play an important role in prison ministry by organizing worship services, Bible studies, and counseling sessions for inmates. These programs help strengthen faith and encourage positive change. However, personal observations from time spent at Mbarara Main Prison revealed that although many discipleship programs are introduced, some are not sustained and few continue after inmates are released. As a result, former inmates may struggle to maintain spiritual and moral transformation. This situation creates the need to examine how Biblical discipleship can effectively support rehabilitation during imprisonment and after release (Johnson, 2011)

1.3 Problem Statement

The prison system is not only meant for punishing but also rehabilitating inmates so that they can be reintegrated back in society as responsible citizens. I was in Mbarara Central main prison from May to November 2025, observed and experienced life there. One of the good things I observed there was the church's pastoral outreach program which uplifts the prisoner's souls. But even though the church

was offering its services, there was a gap in that there seemed not have been any particular form of discipleship to follow those who received Christ during their time of imprisonment and after prison time. So therefore, the researcher seeks to present an effectiveness Christian discipleship models to address the gap.

1.4 Purpose of the Study

To examine how Christian discipleship could be done on inmate's lives during and post-prison time, aiming to eradicate crime and promote holistic rehabilitation.

1.5 Specific Objectives

1. To examine the modes of discipleship that are being used in the rehabilitation of inmates of Mbarara central main Prison.
2. To discover the challenges prison chaplaincy has met in discipling inmates of Mbarara central main Prison.
3. To suggest the effective discipleship programs the church can use in discipling inmates during and their post- imprisonment time.

1.6 Research Questions

The research questions include:

- 1) What are the modes of discipleships that are being used in promoting spiritual growth and holistic rehabilitation among inmates of Mbarara central main Prison?
- 2) What are the challenges the church has met in discipling inmates of Mbarara central main Prison?
- 3) What are discipleship programs the church can use in discipling inmates during and their post-imprisonment time?

1.7 Significance of the Study

To the Church of Uganda. This study will provide justification for the continued involvement of the Church of Uganda in prison ministry. The church has long been engaged in preaching the Gospel, offering spiritual guidance and organizing discipleship programs for inmates but examining the impact of biblical discipleship on inmates' rehabilitation and reintegration, it will provide evidence-

based insights that can help the church improve and strengthen its discipleship ministry in prisons. The findings may also guide church leaders and ministry teams in designing sustainable discipleship programs that promote spiritual growth, moral transformation and positive change in the lives of inmates and in the long run, this can contribute to the transformation of individuals and communities.

To the Reader. This study will benefit readers who are interested in understanding the role of Biblical discipleship in the rehabilitation process because it will provide practical insights into how biblical discipleship can influence attitudes, behaviors and moral development among inmates. Readers will gain a clearer understanding of how spiritual formation, mentorship and biblical teaching can support rehabilitation efforts. And lastly, the study will help readers appreciate the importance of providing holistic support to inmates by addressing not only their physical and social needs but also their spiritual wellbeing.

To the Researcher. This research study fulfills an important academic requirement for the completion of a master's degree. Conducting this research provides an opportunity to apply theological knowledge and research skills like data collection, information compiling, gathering and analyzing of findings to a real-life social challenge. The study also contributes to the researcher's professional growth as both a scholar and a practitioner in ministry. By engaging with issues related to prison ministry, rehabilitation and community development, the researcher gains a deeper understanding of how Biblical principles can be applied to promote positive change in society.

In Academic perspective, this study will address an important gap in the existing literature by showing how maintaining Christian discipleship programs can contribute to rehabilitation and reintegration of inmates through generating empirical insights from the case of Mbarara Central Main Prison. And the study may also inform future research, policy development and practical approaches to prison ministry in Uganda and beyond.

1.8 Scope of the Study

The scope of the study comprised of the content scope, geographical scope and time scope.

1.8.1 Content Scope.

The study concentrated on the use of Christian discipleship in the rehabilitation of inmates. The study was guided by biblical teachings regarding the rehabilitation of inmates by identifying the modes that could be employed to keep inmates spiritually alert both in and out of prison, examining the challenges faced during discipleship in the rehabilitation of inmates, and establishing the existing interventions that were employed by the church in discipling inmates.

1.8.2 Geographical scope.

The study was carried out in Mbarara Central Main Prison located in Nyamitanga Division, Mbarara city south-Uganda. Mbarara Central Main Prison was selected because it is the largest prison in Western Uganda and had a chaplaincy department that had been instrumental in promoting Christian discipleship in the rehabilitation of inmates.

1.8.3 Time Scope.

The study was limited to the period between 2020 and 2025. This period was chosen because it helped in determining the level of rehabilitation of inmates during the previous five years at Mbarara Central Main Prison. Secondly, the study was carried out within a period of three months, from April 2026 to June 2026, to enable the researcher to accomplish other academic requirements as guided by in the university calendar.

CHAPTER TWO

LITERATURE REVIEW.

2.0. Introduction

This chapter reviewed the views, ideas and opinions of different researchers and writers. The literature in this chapter is reviewed basing on the study of objectives, research questions using the following themes.

2.1 The concept of rehabilitation

Rehabilitation means to restore to useful life as through therapy and education, or to restore to good condition, operation, or capacity. Elsewhere, and in more sociological terms, it is defined as the process of helping a person adapt to society (Campbell, 2005), or a punishment intended to reform a convict so that he or she can lead a „productive“ life free of crime. Rehabilitation seeks to reduce criminal propensity by changing attitudes, cognitive patterns, social relationships, and or resources of offenders (Cullen, F. T., & Applegate, B. K, 2017).

Citing Irwin (2010), Kathryn Campbell (2005) reports that ideas of rehabilitation through punishment were first embodied in the United States“ penitentiaries of the 19th century when it was hoped that felons, if kept in solitude, would reflect penitently on their sins in order that they might cleanse and transform themselves. This later transformed into a system of labor performed in silence. Campbell explains that prisoners were expected to meditate over why they chose a criminal path in order to amend their ways (Campbell, 2005). At this time, prisoners were effectively responsible for their own rehabilitation since the causes of crime were thought to result from individuals“ inability to lead orderly and God-fearing lives. In the latter part of the 19th century, the penitentiary gave way to the reformatory, which attempted to rehabilitate offenders through more deliberate forms of intervention such as educational and vocational training. Reformatories, because they promoted physical punishment, quickly regressed from their rehabilitative ideal to regimes that were more punitive.

(Campbell, 2005) adds that the medical model of rehabilitation emerged at the turn of the 19th to the 20th century in response to perceived ineffectiveness of earlier means of rehabilitation. New

scientific disciplines like psychiatry, psychology, and criminology viewed offenders as by-products of socioeconomic or psychological forces beyond their control. Professionals saw crime as a socially generated sickness, and the objective of corrections was to cure the offender. The medical model soon fell out of favor due to some of its inhumane and often illegal procedures that violated rights of prisoners, to the extent that some prisoners could be incarcerated indefinitely if it was determined that they had not been sufficiently rehabilitated (Lin, 2010).

In his discussion on penal modernism and post-modernism, David Garland (2003) observed that contemporary penalty has undergone significant transformation, to emphasize and refine the rehabilitative ideal. He notes that the culture of modern penalty is one of utility, rationality, the rights of man and the rule of law. Under this approach, punishments are to be carefully calibrated to ensure maximum effect from the minimum pain, they must be put to good use, rather than striking out destructively, and should be made positive in their results; corrective measures should be individualized and adapted to a specific case or particular problem (Garland, 2003 pp. 45–73).

Writing more specifically on the African context, Munakukaama (2005) argues that one of the major values of imprisonment in crime control is reformation, which assumes that punishment can influence human behaviour positively when properly administered. Accordingly, offenders are imprisoned not only for punishment but also for rehabilitation and behavioural change. During imprisonment, offenders are expected to recognize that criminal conduct is wrong and to adopt socially acceptable behaviour. Munakukaama further explains that correctional measures should serve therapeutic functions aimed at transforming offenders' behaviour for both individual benefit and wider social welfare. He maintains that the reformatory ideal of imprisonment is humane and consistent with international human rights standards because it promotes dignity and respect for prisoners. According to this view, prisoners should not be regarded as beyond redemption, since such a punitive perception often leads to neglect of prisoners' rights and welfare within penal institutions. Instead, a more humanitarian and philanthropic approach to imprisonment supports decent treatment and rehabilitation of offenders.

In support of prisoners' rights, Lord Wilberforce in the landmark case of *Raymond v Honey* held that "a convicted prisoner, in spite of his imprisonment, retains all civil rights which are not taken away expressly, or by necessary implication" (*Honey, Raymond v*, 1983). This decision strengthened the

human rights perspective in prison administration by emphasizing that imprisonment itself is the punishment, and that prisoners retain fundamental rights unless lawfully restricted.

Similarly, Andrew von Hirsch (2003) argues that prison-based rehabilitation is expected to serve both society and offenders (Hirsch, 2003). Society benefits through reduced criminal behaviour and recidivism, while offenders benefit from programs designed to address their social, psychological, and behavioural needs. However, von Hirsch questions whether rehabilitation programs genuinely prioritize offender welfare because their success is often measured mainly by reductions in recidivism rather than the personal development and reintegration of offenders. Thus, while rehabilitation claims to “do good,” its practical focus may still primarily serve societal protection rather than offender transformation.

In Uganda and other African countries, the rehabilitative approach to imprisonment has increasingly been emphasized as part of broader penal reform efforts aimed at promoting reintegration and reducing repeat offending. Studies on Uganda’s correctional system indicate that rehabilitation programs such as vocational training, counselling, education, and community service are intended to reform offenders and facilitate their reintegration into society (Birungi, 2005).

2.2 The Concept of Biblical discipleship.

The concept of biblical discipleship refers to the process through which individuals are guided to grow in their faith and develop a lifestyle that reflects Christian teachings. It involves learning, mentoring, spiritual formation, and active participation within a community of believers. Biblical discipleship is rooted in the teachings of Jesus Christ, particularly in the Great Commission where believers are instructed to “make disciples of all nations” (Matthew 28:19-20). Scholars describe discipleship as a lifelong and gradual process through which Christians learn biblical values and apply them in their daily lives. This process encourages moral discipline, spiritual maturity, responsibility, and commitment to Christian living (B, 2006).

According to Bill Hull, discipleship is not merely about acquiring biblical knowledge but about becoming spiritually transformed into the likeness of Christ through obedience, mentorship, and consistent spiritual practice. Hull emphasizes that effective discipleship develops committed believers who demonstrate Christian values in both personal and community life. Similarly, Dietrich

Bonhoeffer argues that true discipleship requires commitment, sacrifice, and obedience to Christ's teachings, which shape the moral and spiritual character of believers (Bonhoeffer, 1959).

In the African Christian context, discipleship is often viewed as a communal process that strengthens moral values, social responsibility, and spiritual accountability within church communities. Churches use Bible study, mentoring, prayer groups, and fellowship activities to nurture believers and encourage ethical living. Through such practices, discipleship contributes to character formation and the promotion of positive behaviour in society.

Biblical discipleship also focuses on teaching and mentoring relationships that help believers mature in their faith. In many Christian traditions, discipleship is not limited to classroom teaching but includes personal guidance, encouragement, and practical example from spiritual leaders or mature believers. Through this relationship, individuals are helped to understand faith more deeply and to grow in character and conduct. Researchers explain that such mentorship strengthens spiritual maturity and encourages accountability among believers (Ogden, 2012).

Another important element of Christian discipleship is personal transformation. Scholars explain that discipleship encourages individuals to change their attitudes, values, and behaviour so that they reflect Christian moral principles. This transformation does not occur instantly but develops gradually through spiritual learning, reflection, and community support. As individuals continue to grow in faith, they begin to demonstrate qualities such as humility, patience, and compassion in their interactions with others (Wilkins, 2010).

Christian discipleship also emphasizes participation in the wider Christian community and service to others. Through discipleship programs, believers are encouraged to contribute positively to society and support others in their spiritual journeys. This process strengthens the sense of belonging within the faith community and promotes ethical living. Scholars note that discipleship plays an important role in shaping responsible individuals who are committed to both spiritual growth and social responsibility (Hull, 2006; Ogden, 2012).

2.3 Modes that have been in place

Structured group discipleship programs have been one of discipleship modes of promoting spiritual

growth among inmates. These programs usually involve small groups where inmates meet regularly for guided discussions, reflection, and mentorship. Such groups allow participants to learn together, share experiences, and support one another during the process of personal change. Scholars have observed that structured group programs encourage accountability and create a supportive environment that can influence positive behaviour among prisoners. Through regular interaction and shared learning, inmates often develop stronger moral values and a sense of responsibility (Johnson B. R., 2011).

Mentorship-based discipleship has also been an important approach in prison ministry. In this model, a trained mentor or chaplain works closely with inmates and guides them through spiritual learning and personal reflection. This one-to-one relationship helps inmates receive personal attention and support, which can encourage deeper commitment to change. Mentorship also allows mentors to understand the individual challenges faced by prisoners and respond with guidance and encouragement. Researchers have noted that personal mentoring relationships can strengthen rehabilitation efforts because inmates feel supported and valued during their transformation process (Clear, T. R., & Sumter, M. T, 2002)

Post-release discipleship and community support programs have been another effective mode in promoting long-term rehabilitation. These programs continue to guide former inmates after they leave prison by connecting them with church communities, counseling services, and support networks. Continued guidance helps former prisoners maintain the positive attitudes and behaviours they developed while incarcerated. Studies have shown that faith-based programs that include follow-up support after release often contribute to reduced reoffending and better social reintegration. This ongoing support helps former inmates adjust to society and maintain their spiritual and moral development (Johnson B. R., 2003).

2.4 Challenges that prison chaplaincy meet in the process of using discipleship in the rehabilitation of inmates.

The church has increasingly been involved in prison ministry with the aim of helping inmates change their lives through discipleship, spiritual guidance and moral teaching. Many faith-based organizations have believed that spiritual mentorship can help prisoners reflect on their behaviour and develop better values. However, discipling inmates in prison has not been easy. Several

challenges have affected the effectiveness of these programs. These challenges have come from prison systems, social conditions, and the personal struggles faced by inmates.

Institutional restrictions have been one major challenge. Prisons operate under strict security rules that often limit the activities of outside groups. Churches usually need permission to enter prisons and organize discipleship programs. In many cases, such permission has been limited or irregular. Because of this controlled environment, it has sometimes been difficult for church workers to conduct consistent mentoring and teaching sessions (Clear & Sumter, 2002).

Limited resources and trained personnel have also been a challenge. Many prison ministries have depended on volunteers who may not have professional training in counselling or rehabilitation work. Inmates often struggle with issues such as addiction, trauma, and family problems. Without proper training, volunteers have sometimes found it difficult to address these complex needs. Scholars have noted that effective rehabilitation programs require skilled facilitators who understand both spiritual and social support (Johnson B. R., 2011).

Resistance from some inmates has also limited the success of discipleship programs. Some prisoners have not shown genuine interest in spiritual programs. Others have participated mainly to gain certain benefits within the prison environment. This situation has made it difficult for church workers to identify those who were truly committed to personal change.

Religious diversity within prisons has also created challenges. Prisons often contain people from different religious backgrounds or those who do not follow any religion. Because prisons must respect religious freedom, churches have sometimes been limited in how they conduct their programs. Scholars have explained that prison ministries must work carefully in such diverse environments (Beckford, 1998).

Frequent transfers and short sentences have also affected discipleship programs. Inmates are sometimes moved to other facilities or released before programs are completed. This has interrupted the mentoring relationships that are important for discipleship. Reintegration challenges after release have also reduced the long-term impact of prison discipleship. Former inmates often return to communities where they face poverty, unemployment, and rejection. Without continued support from

churches or community groups, it becomes difficult for them to maintain the positive changes they developed while in prison (Johnson B. R., 2003).

Social stigma toward prisoners has also been a barrier. Many people in society still have negative attitudes toward inmates and former prisoners. Because of this, some church members may hesitate to support or associate closely with them. This situation can reduce the support that is necessary for successful rehabilitation.

2.5 Discipleship Programs that prison chaplaincy can put in place to curb challenges faced by prison chaplaincy in rehabilitation of inmates.

Christian discipleship has been widely recognized as an important approach in the rehabilitation of inmates because it focuses on spiritual growth, moral transformation, and behavioural change. Different discipleship programs have been used by churches and prison ministries to guide inmates during imprisonment and after release. Scholars argue that these programs help prisoners develop positive values, responsibility, and hope for a better future.

One of the common discipleship programs used in prisons is Bible study and teaching programs. These programs involve regular lessons where inmates are taught biblical principles, Christian values, and moral teachings. Bible study programs help inmates understand the importance of repentance, forgiveness, discipline, and peaceful living. According to Bill Hull, discipleship through teaching helps believers grow spiritually and apply Christian teachings in daily life (Hull, 2006). In prisons, such programs encourage inmates to reflect on their behaviour and make positive life changes.

Structured group discipleship programs have also been used in many prisons. These programs normally involve small groups where inmates meet regularly for discussions, prayer, worship, and sharing experiences. Group discipleship creates a supportive environment where inmates encourage one another during the rehabilitation process. Scholars have observed that group interaction strengthens accountability, cooperation, and emotional support among inmates. Byron R. Johnson explains that faith-based group programs can influence moral development and reduce negative behaviour among prisoners (Johnson B. R., 2011).

Another important discipleship program is mentorship-based discipleship. In this approach, chaplains, pastors, or trained Christian mentors work closely with inmates through personal guidance

and counseling. Mentors help inmates deal with emotional struggles, spiritual questions, and challenges of prison life. Through mentorship, inmates receive encouragement and personal support that may strengthen their commitment to change. Todd R. Clear and Sumter (2002) note that personal religious support in prisons helps inmates adjust positively and improve their behaviour. Mentorship relationships also help inmates feel valued and accepted despite their past mistakes.

Prayer and worship programs are also important in discipling inmates. Churches and prison ministries organize worship services, prayer meetings, and spiritual fellowships within prisons. These activities help inmates develop faith, inner peace, and hope. Worship programs also encourage emotional healing and strengthen relationships among inmates. Scholars argue that spiritual practices such as prayer and worship help inmates cope with stress, guilt, fear, and loneliness during imprisonment (Johnson B. R., 2011).

Vocational and life-skills discipleship programs have also been promoted by churches in prisons. These programs combine spiritual teaching with practical skills such as carpentry, tailoring, farming, counseling, and leadership training. The aim is to prepare inmates for productive living after release. Researchers explain that combining spiritual growth with practical training increases the chances of successful reintegration into society because former inmates are better prepared for employment and responsible living (Clear, T. R., & Sumter, M. T, 2002).

Post-release discipleship and community support programs are another important approach used by churches. These programs continue guiding former inmates after imprisonment through counseling, church fellowship, mentoring, and community support groups. Former inmates are connected to church communities that provide encouragement, spiritual guidance, and emotional support. Byron R. Johnson and Larson (2003) explain that continued support after release helps reduce reoffending and supports successful reintegration into society. Through follow-up discipleship, former inmates are encouraged to maintain good behaviour and continue growing spiritually (Johnson B. R., 2011).

However, churches also face challenges while implementing discipleship programs in prisons. Limited resources, overcrowding, lack of trained personnel, and religious diversity sometimes affect the effectiveness of prison ministry programs. James A. Beckford and Gilliat (1998) explain that prison ministries must respect religious freedom because prisons contain people from different faith backgrounds. Despite these challenges, many scholars agree that Christian discipleship programs

remain important in promoting moral transformation, rehabilitation, and social reintegration among inmates (Beckford, 1998).

In conclusion, although Christian discipleship had shown potential in transforming the lives of inmates, there was still a gap in identifying the most effective and consistent discipleship models, especially during and after release. The existing approaches faced challenges such as limited resources, weak follow-up systems, and a lack of structured guidance. This study therefore sought to examine the best models of biblical discipleship, explore the challenges encountered, and propose practical remedies. It aimed to contribute to the development of more effective and sustainable discipleship approaches that could support genuine rehabilitation and successful reintegration of inmates into society.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0 Introduction

This chapter presents the methodology that is to be used in conducting the research. It describes how this study will be conducted. It includes the study design, the study setting, study population and the sample size. It also describes the sampling procedure definition of variables, research instruments, data analysis, ethical considerations and the proposed limitations of the study.

3.1 Research design

A qualitative research approach was used in this study. According to Creswell, qualitative research is a method of inquiry that seeks to understand people's experiences, opinions, behaviors, and social realities through non-numerical data such as interviews, observations, and discussions (Creswell, 2018). It enabled the researcher to gain a deeper understanding of human experiences and the meanings people attached to them within their natural settings. This approach was suitable for the study because it helped the researcher explore how biblical discipleship contributed to the rehabilitation of inmates and their transformation after release.

Therefore, this study was conducted using interviews and focus group discussions. The Head of Chaplaincy at Mbarara Central Main Prison and the prison wardens served as key informants in order to provide an in-depth understanding of the topic. Furthermore, prisoners participated in focus group discussions (FGDs) to provide clear insights into the role of Christian discipleship in the rehabilitation of inmates.

3.2 Study population and sample size

The study population therefore included the Head of Chaplaincy at Mbarara Central Prison, Officers in Charge, prison wardens, and prisoners who were involved in receiving Christian discipleship in Mbarara Prisons, totaling 34 inmates and 10 staff members. Therefore, the sample size consisted of 44 participants drawn from the population, including staff and prisoners who had participated in discipleship programs during the previous five years in Mbarara Prisons or had relevant information about the topic. The table below showed the determination of the sample size.

Table 1: Population and sample size

Category of Respondents	Population	sample	Sampling technique
The Officers	15	10	Purposive
Prisoners	40	34	Purposive
Total	55	44	

3.3 Sampling technique

This study employed a purposive sampling technique, which involved the deliberate selection of respondents based on their knowledge, experience, and relevance to the study objectives. According to Creswell and Poth, purposive sampling enabled the researcher to identify and select participants who were knowledgeable and experienced about the phenomenon under investigation (Creswell, 2018). The researcher therefore purposively selected prison officers and inmates who were actively involved in existing biblical discipleship programs at Mbarara Main Prison. This technique was appropriate because it helped the researcher obtain rich and relevant information concerning the role of biblical discipleship in the rehabilitation of prisoners

3.4 Sources of data

While carrying out this research study, both primary and secondary data were used by the researcher.

3.4.1 Primary source.

Primary data were important for all areas of research because they provided accurate information about the results of an experiment or observation. Primary data from the field were obtained through personal interviews with selected respondents in order to gather their opinions. Primary data helped the researcher collect information specifically related to the purpose of the study.

3.4.2 Secondary source

Secondary data referred to data that had been handled, collected, and in some cases processed by people other than the researcher. For the purposes of this historical research project, secondary

sources generally included scholarly books and journal articles. This source was used to collect data from already written literature such as e-books, journals, published articles, and periodicals. According to Mubazi (2008), documentary resources were classified in order to facilitate data collection and textual analysis.

3.5 Data collection methods and instruments

Data were collected from respondents using interviews and focus group discussions as the methods of data collection.

3.5.1 Interviews

According to Ram Ahuja, an interview is a conversation between two people initiated by the interviewer for the purpose of obtaining research information (Ahuja, 2009). This study used an interview guide consisting of structured questions to collect data from prison officers, chaplains, and wardens at Mbarara Main Prison. Face-to-face interviews were conducted in a quiet environment to ensure effective communication and confidentiality. The interview method was preferred because it allowed the researcher to control the direction of questioning and obtain detailed information within a short period of time.

3.5.2 Focus group discussion

According to Cohen, Manion, and Morrison (2018), focus groups are a form of group interview, though not in the sense of a back-and-forth exchange between the interviewer and the group. Under this instrument, data collection depended on the interaction within the group as participants discussed a topic provided by the researcher. The instrument comprised open-ended questions that sought to solicit information on the modes and challenges experienced in Christian discipleship in the rehabilitation of inmates. This enabled the researcher to generate and evaluate data from different subgroups within the population under study. It further allowed the gathering of data on attitudes, values, and opinions (Bailey, 1994; Robson, 2002).

Focus group discussions were conducted with prisoners who had received Christian discipleship during the previous five years in Mbarara Prisons. These groups consisted of seven members each.

Therefore, four focus group discussions, each comprising seven inmates from Mbarara Prisons, were used in the study.

3.6 Procedure of data collection.

The researcher obtained a recommendation and an introductory letter from the Faculty of Theology, after which permission was sought from the different respondents at Mbarara Central Main Prison to allow the institution to be used as a case study. The researcher then approached various respondents and conducted face-to-face interviews and focus group discussions (FGDs).

3.7 Analysis of qualitative data

This involved the use of narrative analysis. This method was used to analyze content from various sources such as participant interviews, field observations, and survey responses. It focused on using the stories and experiences shared by participants to answer the research questions. Thus, qualitative data were edited and reorganized into meaningful phrases. In other words, a thematic approach was used to analyze qualitative data, whereby themes, categories, and patterns were identified. Thematic analysis was undertaken, and the recurrent themes that emerged in relation to each guiding question from the interviews were presented in the results. Selected direct quotations from participants were also provided as illustrations.

3.8 Ethical considerations

The researcher will seek an introductory letter from Uganda Christian University – school of Divinity and Theology. However, administrative approval will be obtained from the management of Mbarara Prisons. Informed consent will be obtained from participants after adequately explaining the aim, procedures and anticipated benefits of the study. It will also be explained to the study participants that their participation will be voluntary with no payment involved and that they will be free to withdraw consent at any time during the study. Finally, confidentiality will be maintained whereby the information obtained from the field will only be used for academic purposes.

3.9 Limitations of the study

Conducting research on spiritual sustenance in Mbarara Main Prison while coming from a humble family background presented several significant challenges.

1. Financial constraints made it difficult to meet essential costs such as transport, printing, and binding. This slowed down the progress of the study and limited its scope.
2. Bureaucratic hurdles in obtaining access and permission from prison authorities often delayed fieldwork, as clearance procedures were lengthy and at times restrictive.
3. Respondent reluctance was another major challenge, since both prison officers and inmates feared possible repercussions or mistrusted the researcher. As a result, some information provided was incomplete or biased.
4. Limited availability of reliable records on prison activities and discipleship programs hampered the ability to triangulate findings, forcing the researcher to rely on fragmented information from different sources.
5. Finally, emotional and social pressures arising from personal financial difficulties and the demanding nature of academic work affected concentration and resilience. This made it difficult to balance personal challenges with the requirements of scholarly research. Together, these issues highlighted the complexity of conducting meaningful prison-based research under constrained circumstances.

3.10 Delimitations of this Study

1. The researcher minimized financial constraints by budgeting carefully, seeking affordable means of transport, and using available institutional resources such as library and internet facilities.

CHAPTER FOUR

PRESENTATION AND ANALYSIS OF RESULTS

4.0 Introduction

This chapter presents and discusses the results of analysis that has been done to look at the specific objectives of the study and in relation to the reviewed literature. The study was carried out using interviews with the heads of each section in Mbarara central main Prisons, and their assistants, welfare officers, assistant officers in-charge, prison wardens, plus focus group discussions with inmates in Mbarara central main Prisons that have part in participating in Christian discipleship programs totalling to 44. The findings are presented with the help of tables for purposes of clarity and interpretation.

4.1 Response rate

A total of 44 participants were sampled, and were all interviewed as shown in Table 2 below in relation to the different categories.

Table 2: Response rate

Response Rate	Frequency	Percentage
Response	44	100%
Non-Response	00	00%
Total	44	100%

Source: *Primary data*

According to Table 2 above a total of 44 (100%) participants who are the heads of each section of Mbarara central main Prisons. These included the Chaplaincy, Welfare Officers, Assistant Officers in-charge in all sections, Prison Wardens and inmates. A total of 44 respondent were expected to be interviewed, and all the participants accepted to be interviewed giving a response rate of 100%. The reason for the high response rate was due to the fact that the participants felt the need for the study to be under-taken as it helps address a need for rehabilitation by the inmates through Christian discipleship.

4.2 Demographic characteristics of participants

This section presents the general background information about the participants in relation

to their gender, age, marital status, highest level of education and period spent in Mbarara central main Prisons as an inmate as shown in the table below;

Table 3: Bio data of the inmates.

Item	Description	Frequency	Percentage (%)
Gender	Male	24	66.7
	Female	12	33.3
	Total	36	100.0
Age	20-29 years	4	11.1
	30-39 years	17	47.2
	40-49 years	6	16.7
	50 & above years	9	25.0
	Total	36	100.0
Marital status	Single	12	33.3
	Married	21	58.3
	Divorced	1	2.8
	Others specify	2	5.3
	Total	36	100.0
Highest level of education	Diploma	10	27.8
	Bachelor's	8	22.2
	Master's	4	11.1
	Others specify	14	38.9
	Total	36	100.0
Period spent as an inmate in Mbarara central main Prison	Less than 1 year	4	11.1
	1-5 years	14	38.9
	6-10 years	8	22.2
	More than 10 years	10	27.8
	Total	36	100.0

Source: *Primary data*

Findings in table 3 above shows that the majority of the participants involved in the interviews were male inmates represented by 66.7% and the rest were female inmates from all sections of Mbarara central main Prisons represented by 33.3% and therefore, there were more male participants than female participants in this survey. The inclusion of both male and female in the survey was to get different views from the participants about the topic under study.

The table above also shows that majority of participants represented by 47.2% are 30-39 years, followed by those with 50 and above years represented by 25%, followed by those with 40-49 years represented by 16.7%, where those with 20-29 years were the minority represented by 11.1%. This implies that there was no discrimination in age while seeking for information from the inmates since inmates of different age groups were involved in the study to get a variety of

views on the topic under study.

Furthermore, the table above shows that majority of the participants are married represented by 58.3%, followed by those who are single represented by 33.3%, followed by others who are widowed or engaged represented by 5.3%, whereas those who are divorced were represented by 2.8%. This shows that there was no discrimination in marital status while seeking for information from the inmates since inmates who are married, single, divorced or widowed were involved in the study.

More so, the table above illustrates that majority of the participants represented by 38.9% have either attained other educational qualifications or have no education background, followed by those who have at least attained a diploma represented by 27.8%, followed by those who have at least attained a bachelor's degree represented by 22.2%, whereas those who have at least attained

a master's degree represented the minority 11.1%. This implies that the participants were qualified enough to read, understand comprehend and interpret the questions with ease.

Finally, the table above shows majority of participants represented by 38.9% have spent 1-5 years as inmates in Mbarara central main Prisons, followed by 27.8% who have spent more than 10 years as inmates in Mbarara central main Prisons, followed by 22.2% who have spent 6-10 years as inmates in Mbarara central main Prisons, whereas 11.1% of the participants have spent less than 1 year as inmates in Mbarara central main Prisons. This implies that most of the inmates involved in the study have spent a relatively long time as inmates in Mbarara central main Prisons which was instrumental in getting valid and reliable data.

Table 4: Bio data for the selected staff in Mbarara central main Prison

Item	Description	Frequency	Percentage (%)
Gender	Male	6	75.0
	Female	2	25.0
	Total	8	100.0
Age	20-29 years	5	62.5
	30-39 years	3	37.5
	Total	8	100.0
Marital status	Single	3	37.5
	Married	5	62.5
	Total	8	100.0
Highest level of education	Diploma	1	12.5
	Bachelors	4	50.0
	Others specify	3	37.5
	Total	8	100.0

Position held in Mbarara central main Prison	Assistant Officer In-charge	2	25.0
	Rehabilitation & Reintegration Officer	1	12.5
	Welfare Officer In-charge of Phone Calls	1	12.5
	Station Assistant Orderly	1	12.5
	Prison Warden/Wardress	3	37.5
	Total	8	100.0
Period spent in this position	Less than 1 year	2	25.0
	1-5 years	5	62.5
	More than 10 years	1	12.5
	Total	8	100.0

Source: *Primary data*

Findings in table 4 above show that majority of the participants were male represented by 75%, whereas the female participants who are staff in Mbarara central main Prison were represented by 25%. The inclusion of both male and female in the survey was to get different views from the participants about the topic under study.

The table above also shows that majority of participants represented by 62.5% are 20-29 years, where those with 30-39 years were represented by 37.5%. This implies that there was no discrimination in age while seeking for information from the inmates since inmates of different age groups were involved in the study to get a variety of views on the topic under study.

Furthermore, the table above shows that majority of the participants are married represented by 62.5%, whereas those who are single were represented by 37.5%. This shows that there was no discrimination in marital status while seeking for information from the inmates since inmates who are both married and single were involved in the study.

More so, the table above illustrates that majority of the participants represented by 50% have at least attained a bachelor's degree, followed by those who have at least attained other qualifications represented by 37.5%, whereas those who have at least attained a diploma represented the minority 12.5%. This implies that the participants were qualified enough to read, understand, comprehend and interpret the questions with ease.

Last but not least, the majority of the participants represented by 37.5% noted that they are Prison Warden/Wardress in Mbarara central main Prisons, followed by 25% who are Assistant Officers In-charge, whereas those who are Rehabilitation and Reintegration Officers, Welfare

Officer In-charge of Phone Calls and Station Assistant Orderly were each represented by 12.5%. This helped the researcher in getting a variety of valid and reliable information from the participants.

Finally, the table above shows majority of participants represented by 62.5% have spent 1-5 years in their current positions in Mbarara central main Prisons, followed by 25% who have spent less than 1 year in their current positions in Mbarara central main Prisons, whereas 12.5% of the participants have spent more than 10 years in their current positions in Mbarara central main Prisons. This implies that most of the staff involved in the study have spent a relatively long time working with Mbarara central main Prisons which was instrumental in getting valid and reliable data.

4.2 Modes That Have Been in Place to Conduct Christian Discipleship Among Inmates.

Structured Group Discipleship Model.

The Structured Group Discipleship Model was one of the main approaches used by the Chaplaincy of Mbarara Central Main Prison to promote spiritual growth among inmates. The chaplaincy organized Bible study classes, Sunday worship services, discipleship classes, baptism and confirmation classes, and fellowship meetings, where inmates gathered regularly to study the Word of God, pray, and learn together. These group activities gave inmates an opportunity to share their experiences, encourage one another, and grow in their Christian faith. They also helped inmates build healthy relationships, develop self-discipline, and become accountable to one another during the rehabilitation process. This finding agreed with Johnson (2011), who observed that structured group discipleship created accountability and provided a supportive environment that encouraged positive behaviour among prisoners.

Mentorship-Based Discipleship Model.

The Mentorship-Based Discipleship Model was another approach that was used by the Chaplaincy of Mbarara Central Main Prison in the rehabilitation of inmates. Through counselling and guidance, one-to-one pastoral care, personal prayer, and spiritual direction, chaplains worked closely with individual inmates and provided spiritual support according to their personal needs. The chaplains listened to inmates, prayed with them, taught biblical principles, and encouraged them to reflect on their lives and make positive changes. This personal relationship enabled the chaplains to understand the challenges faced by individual inmates and provide appropriate guidance throughout their rehabilitation journey. This finding was consistent with Clear and Sumter (2002), who noted that

personal mentoring strengthened rehabilitation because inmates felt accepted, supported, and encouraged to rebuild their lives.

Post-Release Discipleship and Community Support Model

The Post-Release Discipleship and Community Support Model was also reflected in the ministry of the Chaplaincy of Mbarara Central Main Prison through efforts that prepared inmates for life after imprisonment. The chaplaincy encouraged inmates to remain connected with local churches, Christian fellowship groups, counselling services, and other faith-based support networks after their release. These efforts were intended to help former inmates continue growing in their faith, maintain the positive values they had learned in prison, and adjust well to life in the community. Continued spiritual guidance and community support were expected to reduce the chances of reoffending and strengthen successful reintegration into society. This finding was in line with Johnson and Larson (2003), who observed that faith-based programmes with continued support after release contributed to lower rates of reoffending and better social reintegration.

4.3 Challenges Encountered by Prison Chaplaincy in Implementing Christian Discipleship Programmes at Mbarara Central Main Prison.

From the interviews conducted with the heads of each section, their assistants, and the prison wardens, they were asked to give the challenges faced by the leaders involved in implementing Christian discipleship programmes upon inmates and the responses are discussed as follows;

Prison chaplaincy has increasingly been involved in prison ministry with the aim of helping inmates change their lives through discipleship, spiritual guidance and moral teaching. Many faith-based organizations have believed that spiritual mentorship can help prisoners reflect on their behaviour and develop better values. However, discipling inmates in Mbarara central main prison has not been easy. Several challenges have affected the effectiveness of these programs. These challenges have come from prison systems, social conditions and the personal struggles faced by inmates.

Institutional restrictions have been one major challenge. Prisons operate under strict security rules that often limit the activities of outside groups. Chaplaincy leaders usually need permission to enter prisons and organize discipleship programs. In many cases, such permission has been limited or irregular. Because of this controlled environment, it has sometimes been difficult for chaplaincy leaders to conduct consistent mentoring and teaching sessions (Clear & Sumter, 2002).

Limited trained personnel have also been a challenge. Prison chaplains have mostly depended on volunteers who may not have professional training in counselling or rehabilitation work. Inmates often struggle with issues such as addiction, trauma and family problems. Without proper training, have sometimes found it difficult to address these complex needs. Scholars have noted that effective rehabilitation programs require skilled facilitators who understand both spiritual and social support (Johnson, 2011).

Resistance from some inmates has also limited the success of discipleship programs. Some prisoners have not shown genuine interest in discipleship programs. Others have participated mainly to gain certain benefits within the prison environment. This situation has made it difficult for chaplaincy leaders to identify those who were truly committed to personal change.

Religious diversity within prisons has also created challenges. Prisons often contain people from different religious backgrounds or those who do not follow any religion. Because prisons must respect religious freedom, chaplaincy has sometimes been limited in how they conduct their programs. Scholars have explained that prison ministries must work carefully in such diverse environments (Beckford & Gilliat, 1998).

Frequent transfers and short sentences have also affected discipleship programs. Inmates are sometimes moved to other facilities or released before programs are completed. This has interrupted the mentoring relationships that are important for discipleship. Reintegration challenges after release have also reduced the long-term impact of prison discipleship. Former inmates often return to communities where they face poverty, unemployment, and rejection. Without continued support from churches or community groups, it becomes difficult for them to maintain the positive changes they developed while in prison (Johnson & Larson, 2003).

Social stigma toward prisoners has also been a barrier. Many people in society still have negative attitudes toward inmates and former prisoners. Because of this, some church members may hesitate to support or associate closely with them. This situation can reduce the support that is necessary for successful rehabilitation.

As I conclude, Although Christian discipleship has shown potential in transforming the lives of inmates, there is still a gap in identifying the most effective and consistent discipleship models, especially during and after release for the existing approaches face challenges such as limited

resources, weak follow-up systems and lack of structured guidance. This study therefore seeks to examine the best models of biblical discipleship, explore the challenges faced and propose practical remedies. It aims to develop more effective and sustainable discipleship approaches that can support true rehabilitation and successful reintegration of inmates into society.

4.4 Proposed Christian Discipleship Models for the Rehabilitation of Inmates by Researcher.

Based on the findings of this study, the following Christian discipleship models are proposed to strengthen the rehabilitation of inmates through intentional Christian relationships during imprisonment and in preparation for reintegration into society.

1. Inmate-Inmate Discipleship Model

This model means that inmates who have grown spiritually help new believers to grow in their Christian faith. Spiritually mature inmates disciple others through Bible study, prayer, sharing testimonies, encouragement, and living as good Christian examples. Since inmates live together every day, they are able to encourage one another continuously and hold each other accountable for Christian living. This model promotes repentance, spiritual growth, character transformation, and positive behaviour. It also creates a supportive Christian community within the prison where inmates strengthen one another in their walk with Christ.

2. Chaplain-Inmate Face-to-Face Discipleship Model.

This model involves direct personal interaction between the prison chaplain and inmates through one-on-one meetings. The chaplain discipless inmates by teaching God's Word, offering prayer, counselling, confession, pastoral care, and spiritual guidance. These face-to-face engagements help the chaplain understand each inmate's spiritual, emotional, and personal needs. Through regular discipleship, inmates are encouraged to repent, develop Christ-like character, restore hope, and make positive life choices. This model supports holistic rehabilitation by addressing both the spiritual and personal challenges that contribute to criminal behaviour.

3. Officer-Inmate Discipleship Model

This model recognises that prison officers can also contribute to inmate rehabilitation through their daily interactions with inmates. Officers who demonstrate Christian values such as honesty, fairness,

respect, patience, compassion, and forgiveness become positive role models. Through daily conversations, guidance, encouragement, and fair correction, they reinforce the biblical teachings given by chaplains. Their positive example helps inmates develop self-discipline, responsibility, respect for authority, and moral character. In this way, correction and Christian discipleship work together to promote lasting behavioural change.

4. Family Reconciliation and Reintegration model.

This model encourages prison chaplains to engage directly with the families of inmates before their release from prison. Through face-to-face counselling, prayer, Bible teaching, and reconciliation meetings, chaplains help restore broken family relationships and encourage forgiveness and acceptance. Families are prepared to support their loved ones spiritually, emotionally, and socially as they return to the community. Strong family relationships provide a stable environment that encourages former inmates to continue living according to Christian values, successfully reintegrate into society, and reduce the likelihood of returning to criminal activities.

In conclusion, these four discipleship models complement one another in promoting holistic rehabilitation. The Inmate-to-Inmate Discipleship Model provides daily peer support and accountability, the Chaplain-to-Inmate Face-to-Face Discipleship Model offers personal spiritual care and guidance, the Officer-to-Inmate Discipleship Model reinforces Christian values through everyday interactions, and the Chaplain-to-Family Face-to-Face Discipleship Model prepares families to support successful reintegration after release. Together, these models address the spiritual, emotional, social, and moral needs of inmates, making Christian discipleship a comprehensive approach to rehabilitation and reducing the likelihood of reoffending.

4.5. 1 People involved in the Christian discipleship of inmates at Mbarara central main prison.

Table 5: People involved in the discipling of inmates.

People involved	Frequency	Percentage
Religious leaders from both inside and outside	13	29.5
Inmates	2	4.5
Chaplains	15	34.1
Staff e.g. prison wardens	8	18.2
Organizations like Vision for Africa and Fill the Gap	6	13.6

Total	44	100.0
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Source: Primary data

From the interviews and focus group discussions conducted, the heads of each section, their assistants, the prison wardens and the inmates in Mbarara central main Prisons, they were asked to identify the people involved in the discipleship programmes of the inmates and the responses are discussed as follows;

From the study findings, it was noted that the chaplains have the responsibility of ensuring that Christian discipleship of inmates is conducted. In here, it was noted that the chaplains are tasked with the responsibility of planning and organizing this whole process and also looking for the people to assist him in discipleship programmes. One of the religious leaders had this to say;

“the chaplains have the responsibility of ensuring that Christian discipleship of inmates is conducted. In here, it was noted that the chaplains are tasked with the responsibility of planning and organizing this whole process and also looking for the people to assist him in discipleship programmes.” (Sekitoleko, OI, 30/5/2026)

Furthermore, 29.5% of the participants noted that the religious leaders from both inside and outside are the people involved in the Christian discipleship of the inmates. Here, it was revealed that the religious leaders are from different religious denominations since the inmates are from different religions. This means that religious leaders like reverends, pastors are invited to offer Christian discipleships to these inmates.

More so, 18.2% of the participants pointed out that the Mbarara central main Prison staff for example the prison wardens are the people involved in the Christian discipleship of the inmates. It was noted that given that these are the people that interact with these inmates on a daily basis, the inmates are more comfortable interacting with them and opening up to them than any other person. Therefore, this makes them also get involved in the process of spiritual discipleship of the prisoners.

Lastly but not least, 13.6% of the participants revealed that organizations like Vision for Africa and Fill the Gap have also come in to offer Christian discipleship of the inmates. These organizations are usually religious based and they usually send religious leaders to go and preach the word of God and offer hope to these inmates but also give out materials to inmates that they can use in process of discipleship for example, the Bible and other reading materials like novels.

Finally, 4.5% of the participants noted that the inmates are the other people involved in the Christian discipleship of the inmates. It was noted that in the prison, there are some inmates who

have attained spiritual discipleship and they usually act as examples and role models for the other inmates. Therefore, they are usually invited to give testimonies and also offer a hand to the religious leaders since they are closer to their fellow inmates and can easily open up to them.

In summary, the findings show that the people involved in these programmes of Christian discipleship of prisoners are majorly the chaplains and religious leaders from both inside and outside. The other category of people involved in the Christian discipleship of prisoners are prison wardens, organizations like Vision for Africa and Fill the Gap plus the inmates.

4.5.2 Challenges faced by the People involved in discipling of inmates.

From the interviews conducted with the heads of each section, their assistants, and the prison wardens, they were asked to give the challenges faced by the people involve in implementing Christian discipleship programmes and the responses are discussed as follows;

Transfers and releases (work transfers). In here the participants pointed out that in most cases, the leaders of the Christian discipleship programmes especially the Chaplains are usually given transfers from one area to another. This usually hinders the process of Christian discipleship they had started since they are the ones with the whole concept and idea of how the process is to be done effectively. This transfer and release of such influential people in the process greatly returds discipleship process. One of the inmates had this to say;

“....in most cases, the Chaplains are usually given transfers by the Church leadership. This means that most of the times they do not finish the programmes they had started like discipleship programmes meaning that when a new Chaplain comes in, the inmates have to adjust to the new person who usually come with their own ways of conducting other discipleship sessions that the inmates were not accustomed to....” (Katabazi, FGD,29/5/2026)

Lack of enough time especially on Sundays. The participants also pointed out that on Sundays, there is always limited time for carrying out Christian discipleship since the Chaplain has a lot of activities to conduct in a day. More to that, the inmates also have work to do which sometimes collides with the only time the chaplain is available to conduct discipleship making the whole process ineffective. One of the inmates had this to say; *“.... on Sunday like any other day, we usually have work to do as inmates for example in the farms and cleaning the prison premises. This means that we cannot be given enough time by the prison wardens to spend with the chaplain getting disciplined since we have to go and work....”* (Mudoti, FGD, 29/5/2026)

Serious restriction when entering the Prison. It should be noted that all prisons have strict rules and regulations that have to be followed by the visitors before accessing any inmate and conducting activities with them. Therefore, the religious leaders especially those who come from outside or who are sent by different organizations on invite usually find it hard to access the prison premises as they spend a lot of time trying to follow the protocol which is in most cases stressing and time consuming. One of the religious leaders had this to say; “.... *the religious leaders especially those who come from outside or who are sent by different organizations on invite usually find it hard to access the prison premises due to the restrictions when entering the Prison premises as they spend a lot of time trying to follow the protocol which is in most cases stressing and time consuming....*” (Calvin, O2, 30/6/2026).

Language barrier. It should be noted that in prisons like Mbarara central main Prison, the inmates come from different parts of Uganda and even from different countries. These inmates usually speak different languages while others have never attained education and can only speak and understand their mother tongue. This makes it difficult for the discipleship leaders when they are trying to communicate with these inmates while conducting while implementing programmes which distorts the whole process. One of the inmates said, “.....*it is important to note that all prisoners come from different parts of Uganda and they speak different languages. More so, some of the inmates do not understand English since they have never gone to school. This makes it very difficult for the religious leaders, chaplain and counselors among others to communicate in a language that all the inmates can hear.....*” (Baguma, FGD, 29/5/2026)

Misinterpretation of the Bible. One of the challenges that was pointed out is that some of the people involved in leading discipleship programmes are not trained on how to interpret the Bible. This means that sometimes the Bible is interpreted wrongly by the leaders which further makes the whole process of Christian discipleship difficult.

Negative attitude towards rehabilitation as some inmates have lost hope. The participants also pointed out that some of the inmates have a negative attitude towards the whole process of rehabilitations especially those that are sentenced to life imprisonment or many years in prison. This makes them lose hope and find the whole process of rehabilitation and Christian discipleship a waste of time.

Finally, the other challenges pointed out that are faced by the discipleship leaders involved in Christian discipleship are that not all religions are recognized and that there is limited space

for the exercise due to the big number of inmates.

In summary, the findings illustrated that there are several challenges faced by the leaders involved in Christian discipleship of inmates and these include; transfers and releases, lack of enough time especially on Sundays, serious restriction when entering the prison, language barrier, Misinterpretation of the Bible, negative attitude towards rehabilitation as some inmates have lost hope and limited space for the exercise due to the big number of inmates.

The findings are in line with the literature by Clammer (2013) who argues that prison staff experience a process of prisonization which shapes them into custodians and keepers of prisoners. The process corrupts their impulse to do good and discredit their effort towards rehabilitating prisoners. Further, prisoners “adapt to prison culture and life with no inclination to God. Hence, they surrender their self-esteem and value becoming dependency upon a system that distorts their purpose in prison.

4.5.3 Challenges faced by inmates involved in Christian discipleship of inmates.

From the focus group discussions conducted with the inmates in Mbarara central main Prisons, they were asked to give the challenges faced by inmates involved in Christian discipleship and the responses are discussed as follows;

Lack of incentives and materials like Bibles, pens, notebooks and hymnbooks. The inmates pointed out that they do not have materials like Bibles, hymnbooks, pens and notebooks where to write and read from while discipleship leaders are conducting Christian discipleship or when there is Bible study. This greatly hinders them from putting in effort to read the Bible since they do not have Bibles to continue reading from even after some of these programmes are done.

Transferring eligible persons who started the programme before it ends. In here the participants pointed out that in most cases, the leaders of the Christian discipleship process especially the Chaplains are usually given transfers from one area to another. This usually hinders the process of discipleship programmes they had started since they are the ones with the whole concept and idea of how the process is to be done effectively. Therefore, transferring and releasing such influential people in the process greatly retards Christian discipleship programmes.

Lack of trust from the administration. The inmates also noted that the administration of the prison

does not really trust them and the process of Christian discipleship they are going through. They tend not to believe that some of the inmates have changed or are changing and such lack of trust has made some of these inmates to lose hope since they are seen as bad people that cannot change. Limited time. The participants also pointed out that on Sundays, there is always limited time for carrying out Christian discipleship since the Chaplain has a lot of activities to conduct in a day. More to that the inmates also have work to do which sometimes collides with the only time the chaplain is available to conduct discipleship programmes making the whole process ineffective. In line with this, the inmates noted that they are usually interrupted by the prison abrupt programmes/ interruptions by prison programmes. This usually means that they have to leave discipleship programmes and attend to the prison activities they are usually supposed to perform. Sometimes inmates are not allowed to gather on Sundays. The inmates also revealed that they are sometimes not allowed to gather on Sundays for Church service since they have activities to do and these activities have to be accomplished in time. This means that these inmates miss a lot in the process they have embarked on of Christian discipleship.

Time management. The participants revealed that time management by both the religious leaders supposed to offer Christian discipleship and the inmates has been very poor. This is because the chaplaincy leaders have a lot of things to do and in the same way, the inmates also have a lot of things to do especially the activities allocated to them by the prison staff. This therefore greatly affects the Christian discipleship programmes process in the long run.

Poor nurturing of inmates. The inmates also revealed that some inmates are poorly nurtured right away from their family backgrounds. More so, the religious leaders who are supposed to nurture these inmates have also not done their job effectively which hinders the whole process of Christian discipleship.

Loss of hope among inmates serving long sentences. The participants also pointed out that some of the inmates have a negative attitude towards the whole process of rehabilitations especially those that are sentenced to life imprisonment or many years in prison. This makes them lose hope and find the whole process of rehabilitation and Christian discipleship a waste of time.

Language barrier. It should be noted that in Mbarara central main Prisons, the inmates come from different parts of Uganda and even from different countries. These inmates usually speak different languages while others have never attained education and can only speak and understand their mother tongue. This makes it difficult for the leaders when they are trying to communicate with these

inmates while conducting Christian discipleship which distorts the whole process.

The Chaplaincy being shared by different religious denominations and Churches. The participants also revealed that due to the lack of enough space in the prison, it becomes difficult for the different religious denominations to find the time and space to conduct Christian discipleship. It was further noted that all the religious denominations like the Anglicans, Catholics and born-again churches use one same place for Christian discipleship which has hindered the whole process.

Unfacilitated ministry especially in charitable needs. The participants also revealed that for the process of Christian discipleship to be successful, resources in terms of money have to be available. However, it was noted that in most cases, the ministry is unfacilitated meaning that sometimes Christian discipleship programmes take place once in a while which greatly affects its effectiveness. Finally, the other challenges pointed out by the inmates were that sometimes the inmates who are attaining Christian discipleship are transferred, that some inmates want the gospel with tangible results, that some inmates fear to share their experiences with their fellow inmates and the leaders while other inmates tend to backslide after discipleship syllabus.

In summary, the findings revealed that there are several challenges faced by inmates involved in Christian discipleship programmes and these include; the lack of incentives and materials like Bibles, transferring eligible persons who started the programme before it ends, lack of trust from the administration, limited time, poor nurturing of inmates, loss of hope among inmates serving long sentences, language barrier, unfacilitated ministry especially in charitable needs, fear of the inmates to share their experiences with their fellow inmates and backslide after attaining Christian discipleship.

The findings relate with the literature by Fox (2017) who notes that some prisons are imprisoned far from the community and family hence, remaining alienated throughout enclosed. Such vastly dissimilar environment puts the life of prisoners into jeopardy. Saga (2008) also notes that women prisoners with their children in prison are the most affected psychologically. Not only are they denied freedom, but their impediments are extended to their children and husband. As a result, they end up getting into the criminality web, and the consequences have been devastating. This is an area that chaplaincy ought to address because as families disintegrating the crime rate escalate.

4.6 Programmes put in place and how they are implemented

4.6.1 Activities put in place to address these challenges

From the interviews and focus group discussions conducted with the heads of each section, their assistants, the prison wardens, and the inmates in Mbarara Central Main Prison, participants were asked to identify the activities that have been put in place to address these problems. The responses are discussed as follows:

First and foremost, the religious leaders noted that one of the key activities implemented is allowing released prisoners to return and continue preaching to inmates. This is done because they serve as reliable examples to current inmates, who can learn from their experiences and imitate their positive transformation, thereby attaining Christian discipleship. The religious leaders also explained that they have introduced scheduled programmes that run not only on Sundays but also during weekdays, giving both leaders and inmates more time to engage in Christian discipleship. One of the religious leaders stated that *“.... since we know that inmates tend to listen more to their colleagues or those that have once passed through what they are passing through, we therefore always invite the former prisoners that have been released to come and talk to the inmates and preach to them on their transformation and rehabilitation. This has greatly inspired the inmates to seek Christian discipleship hence attaining rehabilitation in the long run....”* (Kangave, OI, 30/5/2026).

The findings also revealed that another activity put in place is the routine sensitization of religious leaders on the rules and regulations to be followed when entering the prison. This ensures that especially those coming from outside are well informed and able to operate within the prison guidelines.

Other activities highlighted by participants include providing interpreters for inmates who do not understand English or the language used during sessions, introducing a system of praying in shifts to address space limitations, and bringing in new religious leaders with the necessary knowledge and experience in conducting Christian discipleship.

Participants further revealed that continuous counseling is an important activity implemented to address these challenges. In addition, peace-making programmes have been introduced, and inmates are encouraged to engage in regular prayer, Bible study sessions, and seminars as part of strengthening Christian discipleship.

Finally, participants noted that leadership development courses such as peace-making courses, the Alpha course, and trauma healing programmes have been introduced. They also reported the provision of materials like Bibles and hymn books to inmates. Physical activities such as yoga have also been encouraged, as they help refresh the mind and prepare inmates for participation in Christian discipleship programmes.

In summary, the findings indicate that several activities have been implemented to address the identified challenges. These include allowing released prisoners to return and preach, conducting routine sensitization of religious leaders, providing interpreters, organizing prayer in shifts to manage space, and involving experienced religious leaders in conducting Christian discipleship. Additional activities include continuous counseling, leadership training courses such as peace-making, Alpha and trauma healing, provision of religious materials like Bibles and hymn books, and encouraging physical exercises such as yoga.

These findings are consistent with the literature by Kaweesa (2011), who noted that games and sports, including music, dance, and drama, are common programmes conducted by prison wardens and chaplaincy departments to support inmate rehabilitation. Such activities help build relationships among inmates and promote mutual respect for different beliefs. Similarly, the Uganda Prisons Service (2012) emphasizes that rehabilitative sports, games, music, dance, and drama enable inmates to release energy, develop talents, and improve social skills through better physical health and emotional management.

4.6.2 Policies put in place to address the challenges

From the interviews and focus group discussions conducted with the heads of each section, their assistants, the prison wardens, and the inmates in Mbarara Central Main Prison, participants were asked to identify the policies put in place to address the challenges and the responses are discussed as follows.

Open door policy. First and foremost, participants noted that the leaders have adopted an open-door policy to make Christian discipleship free and more interactive. The purpose of this policy is to encourage open communication, feedback and discussion on any matter of importance to inmates. Under this arrangement, inmates are free to approach any leader or staff member at any time to discuss issues related to Christian discipleship.

Peace and reconciliation between inmates and prison staff. Secondly, participants observed that the relationship between inmates and prison staff has at times been strained, making it difficult for inmates to open up on matters related to Christian discipleship. To address this, leaders have implemented a peace and reconciliation policy aimed at strengthening trust and cooperation between inmates and staff, which is essential for the smooth implementation of Christian discipleship programmes.

Peace and conflict resolution courses. Participants further pointed out that religious leaders and other stakeholders involved in Christian discipleship have introduced peace and conflict resolution courses attended by both inmates and prison staff. These courses equip participants with skills to manage conflict constructively and resolve disagreements without causing harm.

Bible study lessons. The findings also revealed that Bible study lessons have been strengthened and expanded within the prison. More time has been allocated for these sessions and inmates involved in Christian discipleship are supported by prison staff to attend regularly.

Continuous Christian counseling. Participants also indicated that continuous Christian counseling is another policy implemented to address these challenges. Counseling helps inmates gradually open up about their personal struggles. In addition, trained and experienced counselors are often invited by religious leaders to support this process within the framework of Christian discipleship.

Leadership training. Finally, participants noted that leadership training has been introduced as a policy to help inmates develop positive leadership skills. This prepares them to become responsible and constructive members of society even while still in Mbarara Central Main Prison and after release

In summary, the findings revealed that the policies put in place to address these challenges include the open-door policy, peace and reconciliation between inmates and prison staff, peace and conflict resolution courses, strengthened Bible study lessons, continuous Christian counseling, and leadership training. These policies collectively support the effective implementation of Christian discipleship within Mbarara Central Main Prison.

4.7 People that have particularly tried to address these challenges

Table 6: Who has particularly tried to address these challenges?

People that have tried to address these challenges	Frequency	Percentage
Chaplaincy leaders	4	50.0
Uganda Prison's staff	1	12.5
Church ministries	1	12.5
Welfare officers	1	12.5
Inmates	1	12.5
Total	8	100.0

Source: *Primary data*

From the interviews conducted with heads of each section, their assistants, and the prison wardens in Mbarara Central Main Prison, participants were asked to identify the people who have particularly tried to address these challenges. The majority of participants represented by 50%, noted that chaplaincy leaders are the main individuals actively involved in addressing these challenges related to Christian discipleship. In addition, other contributors identified include Uganda Prisons staff, church ministries, welfare officers and inmates themselves, each represented by 12.5%. These findings suggest that a range of stakeholders have worked together to respond to the challenges encountered in the process of Christian discipleship, highlighting the importance of collaboration in supporting inmate rehabilitation within Mbarara Central Main Prison.

4.8 Number of times Christian discipleship programmes run.

Table 7: Number of times Christian discipleship programmes run.

Number of times discipleship programmes are run	Frequency	Percentage
Daily basis	07	87.5
Weekly basis	01	12.5
Total	08	100.0

Source: *Primary data*

From the interviews conducted with heads of each section, their assistants and the prison wardens, they were asked the number of times Christian discipleship programmes run. Majority of the participants represented by 87.5% noted that Christian discipleship of inmates in Mbarara central main Prisons is conducted on a daily basis, whereas 12.5% of the participants noted that Christian discipleship of inmates in Mbarara central main Prisons is conducted on a weekly basis.

The findings relate with the literature by Remcharan (2013) who argued that rehabilitation process begin with involvement of Christian discipleship by chaplains in prisons admission boards, journeying with prisoners during their period of sentence, planning in advance for their pre-release, release, reintegration and follow-up programs. These systematic processes of rehabilitating prisoners seem lacking in the current chaplaincy establishment an area that study will seek to streamline.

4.9 Support prison chaplaincy gets from Uganda Prisons Service Commission

Table 8: Whether chaplaincy gets support from UPSC

Whether chaplaincy gets support from UPSC	Frequency	Percentage
Yes	07	87.5
Not sure	01	12.5
Total	08	100.0

Source: *Primary data*

From the interviews conducted with the heads of each section, their assistants and the prison wardens, they were asked whether the chaplaincy gets support from Uganda Prisons Service Commission. Majority of the participants represented by 87.5% agreed that the chaplaincy gets support from Uganda Prisons Service Commission, whereas 12.5% of the participants were not sure whether the chaplaincy gets support from Uganda Prisons Service Commission. This implies that Uganda Prisons Service Commission has played a great role in the process of implementing Christian discipleship programmes of inmates in Mbarara central main Prisons.

The findings are in line with the literature put across by Okullu (2014) who argued that regarding rehabilitating prisoners, the Uganda Prisons Service believes that much should still be done by prison chaplaincy in collaboration with stakeholders in Christian discipleship of inmates. The policy advocated reforming prisoners humanely and with respect and dignity. The chaplaincy was predominantly opened to the outside community and nations. Its core value being to work with the GoU, community, prison administration, churches and stakeholders from varied disciplines of

expertise in order to meet built strong players that could change the prison environment and meet the departmental rehabilitation objectives and so benefiting the UPS and strengthening Christian discipleship.

CHAPTER FIVE

SUMMARY AND THEOLOGICAL REFLECTION

5.0 Introduction

Under this topic, the researcher connects his research work with what the Bible teaches on life issue: "The effectiveness of Christian discipleship in the rehabilitation of inmates; a case study of Mbarara central main Prisons". The topic was discussed following the already seen objectives as they related both in the Bibles' Old and New Testaments with the work of other theologians.

Christian discipleship has become one of the important approaches used in the rehabilitation of inmates because it focuses on transforming the inner life of a person. Many inmates enter prison while emotionally broken, spiritually empty, angry, hopeless, and disconnected from society. While imprisonment punishes wrongdoing, Christian discipleship seeks to restore the individual spiritually, morally, and socially through the teachings of Jesus Christ. The Bible shows that God is concerned with the restoration of sinners and not their destruction. In Ezekiel 18:32, God says, "For I take no pleasure in the death of anyone... Repent and live!" This shows that God's intention is to bring people back to the right path.

The rehabilitation process therefore becomes more meaningful when inmates are disciplined through Christian teachings because discipleship addresses the heart, mind, hands and behaviour of the offender. Jesus Himself demonstrated concern for prisoners and the rejected in society. In Matthew 25:36, He says, "I was in prison and you came to visit me."

5.1.0 Summary

5.1.1 Biblical Teachings Informing Rehabilitating Prisoners

Based on the study findings, conclusions are made that Biblical teachings from the Old and New testaments as taught by chaplaincy in rehabilitating prisoners provide a rich tradition that demonstrates God's

justice, mercy, unconditional love and salvation. Prisoners are human beings who live and grow through relationships with others. Therefore, chaplaincy has an important role in speaking for prisoners and caring for their needs. They deserve pastoral care, respect, and dignity because they were created in the image of God (Genesis 1:27).

The study further concluded that Biblical teachings play a major role in changing prisoners' behaviour. Chaplaincy is well placed to help prisoners develop positive habits such as prayer, Bible reading, and healthy relationships with other people. These teachings also help prisoners cope with the emotional, political, moral, cultural, environmental, religious, and economic challenges that often come with imprisonment. Although there are few direct Biblical teachings specifically about prisoner rehabilitation, this is partly due to difficulties in interpreting some passages. Nevertheless, the message of the Bible remains one of redemption and hope for every situation. Proper explanation and application of Scripture are essential for teaching and learning the Christian faith effectively.

5.1.2 Modes That Have Been in Place to Conduct Christian Discipleship Among Inmates.

Structured Group Discipleship Model.

The Structured Group Discipleship Model was one of the main approaches used by the Chaplaincy of Mbarara Central Main Prison to promote spiritual growth among inmates. The chaplaincy organized Bible study classes, Sunday worship services, discipleship classes, baptism and confirmation classes, and fellowship meetings, where inmates gathered regularly to study the Word of God, pray, and learn together. These group activities gave inmates an opportunity to share their experiences, encourage one another, and grow in their Christian faith. They also helped inmates build healthy relationships, develop self-discipline, and become accountable to one another during the rehabilitation process. This finding agreed with Johnson (2011), who observed that structured group discipleship created accountability and provided a supportive environment that encouraged positive behaviour among prisoners.

Mentorship-Based Discipleship Model.

The Mentorship-Based Discipleship Model was another approach that was used by the Chaplaincy of Mbarara Central Main Prison in the rehabilitation of inmates. Through counselling and guidance, one-to-one pastoral care, personal prayer, and spiritual direction, chaplains worked closely with individual inmates and provided spiritual support according to their personal needs. The chaplains listened to inmates, prayed with them, taught biblical principles, and encouraged them to reflect on

their lives and make positive changes. This personal relationship enabled the chaplains to understand the challenges faced by individual inmates and provide appropriate guidance throughout their rehabilitation journey. This finding was consistent with Clear and Sumter (2002), who noted that personal mentoring strengthened rehabilitation because inmates felt accepted, supported, and encouraged to rebuild their lives.

Post-Release Discipleship and Community Support Model

The Post-Release Discipleship and Community Support Model was also reflected in the ministry of the Chaplaincy of Mbarara Central Main Prison through efforts that prepared inmates for life after imprisonment. The chaplaincy encouraged inmates to remain connected with local churches, Christian fellowship groups, counselling services, and other faith-based support networks after their release. These efforts were intended to help former inmates continue growing in their faith, maintain the positive values they had learned in prison, and adjust well to life in the community. Continued spiritual guidance and community support were expected to reduce the chances of reoffending and strengthen successful reintegration into society. This finding was in line with Johnson and Larson (2003), who observed that faith-based programmes with continued support after release contributed to lower rates of reoffending and better social reintegration.

5.1.3 Challenges Encountered by Prison Chaplaincy in Implementing Christian Discipleship Programmes at Mbarara Central Main Prison.

From the interviews conducted with the heads of each section, their assistants, and the prison wardens, they were asked to give the challenges faced by the leaders involved in implementing Christian discipleship programmes upon inmates and the responses are discussed as follows;

Prison chaplaincy has increasingly been involved in prison ministry with the aim of helping inmates change their lives through discipleship, spiritual guidance and moral teaching. Many faith-based organizations have believed that spiritual mentorship can help prisoners reflect on their behaviour and develop better values. However, discipling inmates in Mbarara central main prison has not been easy. Several challenges have affected the effectiveness of these programs. These challenges have come from prison systems, social conditions and the personal struggles faced by inmates.

Institutional restrictions have been one major challenge. Prisons operate under strict security rules that often limit the activities of outside groups. Chaplaincy leaders usually need permission to enter prisons and organize discipleship programs. In many cases, such permission has been limited or

irregular. Because of this controlled environment, it has sometimes been difficult for chaplaincy leaders to conduct consistent mentoring and teaching sessions (Clear & Sumter, 2002).

Limited trained personnel have also been a challenge. Prison chaplains have mostly depended on volunteers who may not have professional training in counselling or rehabilitation work. Inmates often struggle with issues such as addiction, trauma and family problems. Without proper training, have sometimes found it difficult to address these complex needs. Scholars have noted that effective rehabilitation programs require skilled facilitators who understand both spiritual and social support (Johnson, 2011).

Resistance from some inmates has also limited the success of discipleship programs. Some prisoners have not shown genuine interest in discipleship programs. Others have participated mainly to gain certain benefits within the prison environment. This situation has made it difficult for chaplaincy leaders to identify those who were truly committed to personal change.

Religious diversity within prisons has also created challenges. Prisons often contain people from different religious backgrounds or those who do not follow any religion. Because prisons must respect religious freedom, chaplaincy has sometimes been limited in how they conduct their programs. Scholars have explained that prison ministries must work carefully in such diverse environments (Beckford & Gilliat, 1998).

Frequent transfers and short sentences have also affected discipleship programs. Inmates are sometimes moved to other facilities or released before programs are completed. This has interrupted the mentoring relationships that are important for discipleship. Reintegration challenges after release have also reduced the long-term impact of prison discipleship. Former inmates often return to communities where they face poverty, unemployment, and rejection. Without continued support from churches or community groups, it becomes difficult for them to maintain the positive changes they developed while in prison (Johnson & Larson, 2003).

Social stigma toward prisoners has also been a barrier. Many people in society still have negative attitudes toward inmates and former prisoners. Because of this, some church members may hesitate to support or associate closely with them. This situation can reduce the support that is necessary for successful rehabilitation.

5.1.4 Proposed Christian Discipleship Models for the Rehabilitation of Inmates

Based on the findings of this study, the following Christian discipleship models are proposed to strengthen the rehabilitation of inmates through intentional Christian relationships during imprisonment and in preparation for reintegration into society.

Inmate to Inmate Discipleship Model. This model means that inmates who have grown spiritually help new believers to grow in their Christian faith. Spiritually mature inmates disciple others through Bible study, prayer, sharing testimonies, encouragement, and living as good Christian examples. Since inmates live together every day, they are able to encourage one another continuously and hold each other accountable for Christian living. This model promotes repentance, spiritual growth, character transformation, and positive behaviour. It also creates a supportive Christian community within the prison where inmates strengthen one another in their walk with Christ.

Chaplain to Inmate Face to Face Discipleship Model. This model involves direct personal interaction between the prison chaplain and inmates through one-on-one meetings. The chaplain discipless inmates by teaching God's Word, offering prayer, counselling, confession, pastoral care, and spiritual guidance. These face-to-face engagements help the chaplain understand each inmate's spiritual, emotional, and personal needs. Through regular discipleship, inmates are encouraged to repent, develop Christ-like character, restore hope, and make positive life choices. This model supports holistic rehabilitation by addressing both the spiritual and personal challenges that contribute to criminal behaviour.

3. Officer to Inmate Discipleship Model. This model recognises that prison officers can also contribute to inmate rehabilitation through their daily interactions with inmates. Officers who demonstrate Christian values such as honesty, fairness, respect, patience, compassion, and forgiveness become positive role models. Through daily conversations, guidance, encouragement, and fair correction, they reinforce the biblical teachings given by chaplains. Their positive example helps inmates develop self-discipline, responsibility, respect for authority, and moral character. In this way, correction and Christian discipleship work together to promote lasting behavioural change.

4. Family Reconciliation and Reintegration model. This model encourages prison chaplains to engage directly with the families of inmates before their release from prison. Through face-to-face counselling, prayer, Bible teaching, and reconciliation meetings, chaplains help restore broken family

relationships and encourage forgiveness and acceptance. Families are prepared to support their loved ones spiritually, emotionally, and socially as they return to the community. Strong family relationships provide a stable environment that encourages former inmates to continue living according to Christian values, successfully reintegrate into society, and reduce the likelihood of returning to criminal activities.

5.2.0 Theological reflection.

5.2.1 Theological reflection on the effective modes of Christian discipleship used in the rehabilitation of inmates and how each method contributes to transformation and positive behavior change.

Old Testament Perspective on Christian Discipleship in Prison Ministry

Bible Study. Bible study helps inmates understand God's will and reflect on their actions. Through Scripture, inmates learn about repentance, forgiveness, and responsible living. The Old Testament emphasizes the transforming power of God's Word. Psalm 119:105 declares, *"Your word is a lamp to my feet and a light to my path,"* showing that Scripture guides believers in righteous living. Regular Bible study encourages spiritual growth and helps inmates develop positive attitudes and behaviour.

Prayer. Prayer provides emotional and spiritual support to inmates. Many prisoners struggle with guilt, fear, and loneliness, but prayer helps them find peace and hope in God. Throughout the Old Testament, God's people were encouraged to call upon Him in times of trouble. Psalm 50:15 says, *"Call on me in the day of trouble; I will deliver you, and you will honor me."* Prayer therefore strengthens inmates by reminding them that God hears and responds to those who seek Him.

Guidance and Counseling. Guidance and counseling help inmates deal with personal struggles and emotional wounds. Many offenders come from difficult backgrounds that contributed to their criminal behavior. Through counseling, chaplains provide support, encouragement, and biblical direction. This process helps inmates make better decisions and rebuild their lives. Proverbs 11:14 teaches, *"Where there is no guidance, a people falls, but in an abundance of counselors there is safety."* This highlights the importance of wise counsel in bringing healing and restoration.

Fellowship. Fellowship encourages inmates to support one another in their spiritual journey. Through group discussions, worship, and sharing experiences, inmates build positive relationships.

Ecclesiastes 4:9–10 emphasizes the importance of mutual support: *"Two are better than one... If either of them falls down, one can help the other up."* Fellowship reduces loneliness and promotes accountability among inmates.

New Testament Perspective on Christian Discipleship in Prison Ministry.

The New Testament builds upon these Old Testament foundations by revealing their fulfillment in the life and ministry of Jesus Christ and the early Church.

Bible Study. The New Testament affirms that God's Word continues to transform lives. Hebrews 4:12 teaches that *"The word of God is alive and active, sharper than any double-edged sword."* Through Bible study, inmates are led to repentance, forgiveness, and responsible living as God's Word changes their hearts and minds.

Prayer. Prayer remains central to Christian discipleship in the New Testament. Philippians 4:6–7 encourages believers: *"Do not be anxious about anything, but in every situation, by prayer and petition, with thanksgiving, present your requests to God."* As inmates pray, they receive God's peace, develop patience and self-control, and grow in confidence that God cares for them.

Worship and Gospel Music. Worship strengthens the spiritual lives of inmates. Singing and praising God help prisoners express hope, gratitude, and repentance while reminding them of God's love and forgiveness. The example of Paul and Silas demonstrates the power of worship even in prison. Acts 16:25 records, *"About midnight Paul and Silas were praying and singing hymns to God, and the other prisoners were listening to them."*

Preaching. Preaching helps inmates understand God's message of salvation and transformation. Through sermons, inmates are challenged to repent and begin a new life in Christ. Romans 10:17 teaches that *"Faith comes from hearing the message, and the message is heard through the word about Christ."* Gospel preaching therefore gives inmates hope and motivates them to change their behaviour.

Conclusion. Christian discipleship contributes significantly to inmate rehabilitation because it addresses spiritual, emotional, and moral needs. The Old Testament establishes the importance of God's Word, prayer, wise counsel, and fellowship in guiding people toward righteous living. The New Testament builds on this foundation by emphasizing the transforming power of Scripture,

prayer, worship, and gospel preaching through Jesus Christ and the early Church. Through these discipleship approaches, prisoners are encouraged to renew their faith, transform their lives, and become responsible members of society. 2 Corinthians 5:17 summarizes this transformation: *"Therefore, if anyone is in Christ, the new creation has come: The old has gone, the new is here!"*

5.2.2 Theological Reflection on the Challenges Faced by Prison Chaplaincy in Discipling Inmates.

Old Testament teaching on the Challenges of Prison Chaplaincy.

Institutional Restrictions. Institutional restrictions are one of the major challenges facing prison chaplaincy. Prison regulations often limit the movement of chaplains and reduce the time available for spiritual activities such as Bible study, counseling, and fellowship. Although security is important, these restrictions can affect the effectiveness of discipleship programs. The experience of Jeremiah, who suffered imprisonment while serving God, shows that ministry has often been carried out under difficult conditions. This reminds chaplains to remain faithful despite the challenges they face. Jeremiah 20:2 records that the prophet Jeremiah was imprisoned because of his ministry. This teaches that serving God may involve working within challenging conditions while remaining faithful to the mission.

Limited Trained Personnel. The shortage of trained chaplains is another challenge in prison ministry. In many prisons, a small number of chaplains are expected to care for a large population of inmates. As a result, many prisoners do not receive enough spiritual guidance and personal attention. The story of Moses in Exodus 18 illustrates the burden of leadership when responsibilities are carried by too few people. This highlights the need for churches and Christian organizations to support and train more workers for prison ministry.

Resistance from Inmates. Some inmates resist discipleship programs and spiritual guidance. This resistance may be caused by anger, trauma, hopelessness, or negative experiences from the past. Others participate in religious activities without a genuine desire for change. The example of Pharaoh's hardened heart in Exodus 7:13 demonstrates that transformation cannot be forced on anyone. Chaplains must therefore exercise patience, prayer, and wisdom as they encourage inmates toward personal and spiritual growth.

Religious Diversity. Religious diversity within prisons can also create challenges for chaplaincy work. Inmates come from different faith backgrounds, and this may sometimes lead to misunderstandings or concerns about fairness. Chaplains are expected to respect all inmates while remaining faithful to Christian teachings. Joshua 24:15 declares, *"Choose for yourselves this day whom you will serve... But as for me and my household, we will serve the Lord."* This passage emphasizes commitment to God while living among people with different beliefs.

Frequent Transfers and Short Sentences. Frequent transfers and short prison terms often interrupt the discipleship process. Some inmates are moved to other facilities before completing rehabilitation programs, while others leave prison before receiving long-term spiritual support. Effective discipleship usually requires time, consistency, and follow-up. Proverbs 22:6 emphasizes the value of continuous instruction: *"Train up a child in the way he should go, and when he is old he will not depart from it."* This principle shows that lasting transformation requires continuous guidance.

Social Stigma and Rejection. Social stigma remains a serious challenge for many inmates and former prisoners. Some experience rejection from their families, communities, and even churches because of their past mistakes. Such treatment can discourage them from believing that change is possible. However, Scripture presents God as a God of mercy and restoration. Joel 2:25 reminds believers that God is able to restore what has been lost: *"I will restore to you the years that the locusts have eaten."* Psalm 147:3 also declares, *"He heals the brokenhearted and binds up their wounds."*

New Testament on Prison Ministry

The New Testament strengthens the foundation of prison chaplaincy through the teachings and ministry of Jesus Christ. In Luke 4:18, Jesus declared His mission to bring freedom, healing, and hope to those who were oppressed: *"The Spirit of the Lord is on me... He has sent me to proclaim freedom for the prisoners."* His concern for broken and marginalized people provides a model for prison ministry today. Chaplains continue this mission by helping inmates experience spiritual renewal and personal transformation. Matthew 25:36 further teaches, *"I was in prison and you came to visit me."*

The New Testament also recognizes the difficulties that accompany Christian ministry. The apostles faced opposition and restrictions, yet they continued serving faithfully. Jesus further acknowledged that there are often too few workers for the task at hand. Matthew 9:37–38 reminds believers, *"The*

harvest is plentiful but the workers are few." Likewise, Acts 5:41–42 shows that the apostles continued preaching faithfully despite persecution. Galatians 6:9 also encourages believers not to grow weary in doing good.

In addition, the New Testament teaches patience when dealing with people who resist change. Jesus explained that some individuals harden their hearts against the truth, making transformation a gradual process. Mark 4:3–20, through the Parable of the Sower, illustrates that people respond differently to God's Word. Chaplains are therefore called to continue ministering with love and perseverance while trusting God to work in the lives of inmates. James 5:7–8 further encourages believers to be patient and stand firm. 2 Timothy 2:24–25 also instructs the Lord's servants to gently teach those who resist the truth.

The New Testament also promotes peaceful relationships among people from different backgrounds. Romans 12:18 encourages believers to *"live at peace with everyone"* whenever possible. This principle helps chaplains minister effectively in prisons where inmates come from diverse religious and cultural backgrounds. Ephesians 4:2–3 further teaches believers to be humble, gentle, patient, and to make every effort to maintain the unity of the Spirit.

Finally, the New Testament emphasizes forgiveness and restoration. Jesus forgave sinners while also calling them to live transformed lives. John 8:11 records Jesus saying, *"Neither do I condemn you... Go now and leave your life of sin."* 2 Corinthians 5:17 reminds believers that *"If anyone is in Christ, the new creation has come."* Colossians 2:6–7 further encourages believers to continue growing by being rooted and built up in Christ.

Conclusion. Prison chaplaincy faces several challenges, including institutional restrictions, a shortage of trained personnel, inmate resistance, religious diversity, frequent transfers, short prison sentences, and social stigma. The Old Testament demonstrates that God's servants often ministered under difficult circumstances while trusting in His guidance, restoration, and faithfulness. The New Testament builds on this foundation by emphasizing perseverance, compassion, forgiveness, unity, and spiritual transformation through Jesus Christ. Together, both Testaments reveal God's desire to restore broken lives and offer hope to those in prison. Prison ministry therefore remains an important tool for helping inmates find hope, spiritual direction, and a renewed purpose in life. Romans 12:2 teaches believers to be transformed through the renewing of their minds, while Philippians 1:6 assures

them that *"He who began a good work in you will carry it on to completion until the day of Christ Jesus."*

5.2.3 Theological Reflection on the Effectiveness of Christian Discipleship Programs in the Rehabilitation of Inmates

Old Testament Perspective on Christian Discipleship in Inmate Rehabilitation

Christian discipleship plays an important role in the rehabilitation of inmates. Through programs such as Sunday services, Bible study, counseling, baptism, fellowship, trauma healing, and crusades, prisoners are given opportunities to encounter God and rebuild their lives. These activities help inmates grow spiritually, develop positive values, and prepare for life after prison. Psalm 34:18 reminds believers that *"The Lord is close to the brokenhearted and saves those who are crushed in spirit."* This Old Testament promise reveals God's compassion for those who suffer and lays the foundation for prison ministry.

Sunday Services. Sunday services help inmates strengthen their relationship with God. During worship, prisoners are reminded that God loves them despite their past mistakes and offers forgiveness to those who repent. Worship gives hope and encourages spiritual growth. Psalm 95:6 calls believers to worship the Lord: *"Come, let us bow down in worship, let us kneel before the Lord our Maker."* This demonstrates that worship has always been central to God's people.

Bible Study. Bible study provides spiritual direction and moral guidance for inmates. Through Scripture, prisoners learn about repentance, forgiveness, and responsible living. Many begin to reflect on their past actions and seek positive change. Psalm 119:105 teaches that *"Your word is a lamp for my feet, a light on my path,"* showing that God's Word guides people toward righteous living.

Counseling and Guidance. Counseling and guidance help inmates deal with emotional pain, guilt, addiction, and family problems. Chaplains listen to inmates, offer encouragement, and provide biblical advice. This support helps prisoners regain hope and emotional stability. Isaiah 41:10 reminds God's people: *"Do not fear, for I am with you... I will strengthen you and help you."* Proverbs 11:14 also teaches that *"where there is no guidance, a people falls, but in an abundance of counselors there is safety,"* highlighting the value of wise counsel.

Baptism and Confirmation. Baptism and confirmation encourage inmates to commit themselves to a new life in Christ. These practices symbolize repentance, spiritual cleansing, and dedication to Christian living. Many inmates see baptism as the beginning of a fresh start. The Old Testament points forward to this spiritual cleansing through Ezekiel 36:25, where God promises, *"I will sprinkle clean water on you, and you will be clean."*

Daily Fellowship. Daily fellowship creates opportunities for inmates to pray, study Scripture, and encourage one another. These gatherings help reduce loneliness and build supportive relationships among prisoners. Fellowship also promotes accountability and spiritual growth. Psalm 133:1 declares, *"How good and pleasant it is when God's people live together in unity!"*

Trauma Healing Programs. Trauma healing programs help inmates address painful experiences such as abuse, violence, rejection, and family breakdown. These programs encourage emotional recovery and forgiveness. As inmates process their experiences, many gain peace and a healthier outlook on life. Jeremiah 30:17 records God's promise: *"I will restore you to health and heal your wounds."* Psalm 147:3 also says, *"He heals the brokenhearted and binds up their wounds."*

Prison Crusades. Crusades provide inmates with opportunities to hear the gospel and respond to God's call. Through preaching, testimonies, and worship, prisoners are encouraged to repent and renew their commitment to God. These events often inspire significant personal reflection. Joel 2:13 calls people to return to the Lord: *"Return to the Lord your God, for he is gracious and compassionate."* This call to repentance forms the foundation of Christian evangelism.

New Testament Perspective on Christian Discipleship in Inmate Rehabilitation

The New Testament strongly supports prison discipleship by revealing the ministry of Jesus Christ and the mission of the Church. Jesus showed compassion to sinners, the poor, and the rejected. In Luke 4:18, He declared His mission to bring freedom and hope to those who were oppressed: *"He has sent me to proclaim freedom for the prisoners."* This teaching forms the foundation of prison ministry and encourages chaplains to continue helping inmates find spiritual transformation. Matthew 25:36 further emphasizes this ministry when Jesus says, *"I was in prison and you came to visit me."* 2 Corinthians 5:17 also teaches that *"If anyone is in Christ, the new creation has come,"* showing that God transforms those who turn to Him.

Fellowship and Worship. Fellowship and worship are emphasized throughout the New Testament. Acts 2:42 shows that the early believers devoted themselves to the apostles' teaching, fellowship, breaking of bread, and prayer. This supports the importance of Sunday services, Bible study, and group worship within prisons. Colossians 3:16 also encourages believers to teach and encourage one another through psalms, hymns, and spiritual songs, while Hebrews 10:24–25 reminds Christians not to neglect meeting together.

Bible Study in the New Testament. The New Testament further emphasizes the importance of God's Word in shaping Christian lives. 2 Timothy 3:16–17 teaches that *"All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness."* This reinforces the role of Bible study in helping inmates develop godly character and live transformed lives.

Counseling and Guidance in the Ministry of Jesus. Counseling and guidance reflect the ministry of Jesus, who cared deeply for those carrying emotional burdens. Matthew 11:28 records Jesus' invitation: *"Come to me, all you who are weary and burdened, and I will give you rest."* This verse supports the role of chaplains in providing comfort and encouragement to inmates. 2 Corinthians 1:3–4 also teaches that God comforts us so that we may comfort others.

Baptism in the New Testament. Baptism is another important aspect of discipleship. Acts 2:38 calls believers to repent and be baptized as a sign of their faith. Through baptism, inmates publicly express their decision to follow Christ and begin a transformed life. Romans 6:4 teaches that believers are buried with Christ through baptism and raised to walk in newness of life, while Mark 16:16 declares, *"Whoever believes and is baptized will be saved."*

Healing and Restoration. The ministry of Jesus demonstrates the importance of healing and restoration. In John 8:11, Jesus forgave a woman caught in sin and told her, *"Go now and leave your life of sin."* This shows that Christian discipleship combines forgiveness with personal transformation.

Supporting One Another. Finally, believers are called to support one another. Galatians 6:2 encourages Christians to *"Carry each other's burdens, and in this way you will fulfill the law of Christ."* This teaching challenges churches and communities to support inmates both during imprisonment and after their release. Hebrews 13:3 also reminds believers to *"Continue to remember those in prison as if you were together with them in prison."*

Conclusion. Christian discipleship programs contribute greatly to the rehabilitation of inmates. Through worship, Bible study, counseling, baptism, fellowship, trauma healing, and evangelism, prisoners receive spiritual guidance, emotional support, and opportunities for personal growth. The Old Testament reveals God's heart for healing, restoration, worship, wisdom, and repentance, while the New Testament fulfills these themes through the life and ministry of Jesus Christ and the teaching of the apostles. Together, both Testaments demonstrate God's desire to restore broken lives. Although transformation takes time, these discipleship programs continue to help inmates develop hope, rebuild their character, and reconnect with God and society. Philippians 1:6 assures believers that *"He who began a good work in you will carry it on to completion until the day of Christ Jesus,"* while Romans 12:2 teaches that true transformation comes through the renewing of the mind.

CHAPTER SIX

CONCLUSIONS AND RECOMMENDATIONS

6.1 Introduction

This chapter presents conclusion, recommendations and suggestions for further research.

6.2 Conclusion

On objective one the study concludes that, Christian discipleship among inmates has been effectively carried out through structured group programs, one-on-one mentorship, and post-release community support. Group discipleship fosters shared learning and accountability, while mentorship offers personalized guidance and encouragement. Continued support after release helps maintain positive changes and reduce reoffending. These combined modes create a strong foundation for inmates' spiritual growth and successful reintegration into society

On objective two of the study, the study concluded that leaders involved in implementing Christian discipleship programmes in Mbarara Central Main Prison faced numerous challenges that limited the effectiveness of their ministry. These challenges included strict prison regulations, inadequate trained personnel, resistance from some inmates, religious diversity, frequent inmate transfers, and social stigma against prisoners. Such obstacles affected the consistency of discipleship activities and reduced the long-term impact of rehabilitation efforts. Therefore, addressing these challenges is essential for strengthening discipleship programmes and improving inmate transformation.

On objective three of the study, the study concluded that Christian discipleship programmes contribute significantly to the rehabilitation of inmates by helping them develop positive attitudes, strengthen their faith and gain hope for the future. Through Bible study, counselling, prayer, and other spiritual activities, inmates are encouraged to reflect on their actions and make meaningful life changes. The programmes also support emotional healing and character development, which are important for successful rehabilitation. As a result, many inmates become better prepared to live responsible lives after their release from prison.

6.3 Recommendations

Based on the findings of the study, the following recommendations are made;

1. The study notes that the chaplaincy's use of the Biblical model can help transform and renew the minds and hearts of prisoners (Romans 12:2). Chaplains who are given this responsibility should ensure that inmates grow in their faith and increase their knowledge and understanding of God.
2. The Ministry should adopt a combined rehabilitation model that includes restitution, mediation, and reintegration to help offenders rebuild their lives. The Government of Uganda (GoU) should also provide financial support to the chaplaincy reintegration programme so that released prisoners can successfully return and adjust to life in their communities
3. Chaplains should continue teaching and guiding inmates through the Biblical Gospel and its message of salvation. The truth of the Gospel can inspire prisoners to develop a good conscience, remain focused on God, and change their way of thinking. This helps them turn away from harmful thoughts and begin rebuilding their lives in a positive way
4. The chaplaincy should strengthen the rehabilitation of prisoners by showing them love, kindness, care, and friendship. This will help create a supportive environment that encourages positive behaviour and reduces the chances of inmates returning to crime. Such an environment can soften their hearts, make them more willing to accept guidance and discipline, and lead to lasting life transformation.
5. A holistic chaplaincy approach should be promoted and strengthened in all prisons. Chaplaincy should work closely with social welfare officers, prison staff, volunteer preachers, counsellors, lawyers, and NGOs so that each group can contribute its unique role in supporting the rehabilitation and well-being of prisoners.
6. It is recommended that chaplaincy encourage prisoners to take moral responsibility for their actions by promoting forgiveness, mediation, restitution, and friendly relationships with others. These efforts should be guided by genuine Christian love, helping inmates seek reconciliation with those they have wronged and build better relationships.
7. The prison administration should promote and protect the dignity, value, and worth of all prisoners. Inmates should be respected, protected, and treated as human beings created in the

image and likeness of God (Genesis 1:26)

8. The chaplaincy in liaison with Government of Uganda and the community should articulate ways in which their role could serve as an integral part of compassionate socio-responsibility for the purpose of a holistic rehabilitation work.
9. The Government of Uganda should direct more public resources toward effective chaplaincy programmes that focus on crime prevention, rehabilitation, education, skills training, treatment, reintegration, and employment opportunities, rather than spending large amounts of money on building more prisons.
10. The Ministry of Ethics and Integrity should review the current training development and mentorship for new and experienced chaplains and officers. Their training and competency should be made more intentional and focused.
11. There is need for regional counseling resource centers that chaplains and prison officers can access in order to make the entire rehabilitation system sustainable, diverse and vibrant. On the side of prisoners, a systematic counseling by the chaplains would provide guidance and informed choices and decisions.

6.4 Areas of further research

This study focused on chaplaincy in prison rehabilitation, but future research should also examine its role after prisoners are released into society. More studies are needed to explore the influence of family background, community support, and different religious traditions on prisoner rehabilitation. Research should also investigate modern chaplaincy training and prison management approaches to address the growing complexity of crime. In addition, understanding why some prisoners show little regret despite repeated imprisonment could help improve rehabilitation programs and reduce reoffending.

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APPENDIX 1: INTERVIEW GUIDE

With the Staff and the Chaplaincy of Mbarara central main prison.

Dear respondent,

Good morning/ Good afternoon?

I am Emmanuel Ndyamuhaki a student pursuing a Master of Divinity at Uganda Christian University. As a requirement for the award of Masters of Divinity, I am required to conduct research. My topic of study is the “Effectiveness of Christian Discipleship in the Rehabilitation of inmates” a case study of Mbarara central main prison-Mbarara. Upon that background you have been selected as important respondent for this study which is purposely for academic purpose. I therefore kindly request you to truth.

Section A: Bio data

1. Gender

a) Male ☐ b) Female ☐

2. Age

a) 20-29 years ☐ b) 30-39 years ☐

c) 40-49 years ☐ e) 50 & above years ☐

3. Marital status

a) Single ☐ b) Married ☐

c) Divorced ☐ d) Others specify.....

4. Highest level of education

- a) Diploma b) Bachelor's
c) Master's d) Any other, specify.....

5. What position do you hold in your current position?

.....

6. How long have you been in this position?

- a) Less than 1 year b) 1-5 years
c) 6-10 years d) More than 10 years

SECTION B: Modes of discipleships that are being used in the rehabilitation of inmates of Mbarara central main Prison.

- 7 Identify programmes that are put in place for Christian discipleship of the inmates (provide the schedule of the activities)
8 What are the people involved (specify what they do)?

SECTION C. Challenges prison chaplaincy has met in discipling inmates of Mbarara central main Prison.

- 9 What are the challenges faced by various people involved in spiritual discipleship of the inmates in Mbarara central main prison?
10 What are the activities that have been put in place to address these problems (specify the people involved in addressing these problems and how)?

SECTION D: Discipleship programmes put in place and how they are implemented

- 11 What programmes are put in place to address these challenges mentioned in section B above?
12 Who are the people that carry out these spiritual discipleship programmes?

- 13 How often are this spiritual discipleship programmes run?
- 14 Does the Chaplaincy get support from the Uganda Prisons service commission, and if so, how often?
- 15 What are the intervention programmes done by staff of Mbarara central main Prison for the success of discipleship programmes?

We have come to the conclusion of this interview, if there are any questions or suggestions concerning what we have discussed, please you can tell me. Thank you for your time and for sharing your ideas.

Thank you for your cooperation

APPENDIX 2: FOCUS GROUP

FOCUS GROUP DISCUSSION GUIDE WITH SELECTED INMATES FROM MBARARA CENTRAL MAIN PRISON.

Dear Sir/madam

Good morning / afternoon.

I'm Ndyamuhaki Emmanuel a student pursuing a Master of Divinity at Uganda Christian University. As a requirement for the award of Masters of Divinity, this interview is to investigate "The Effectiveness of Christian Discipleship in the Rehabilitation of Inmates with a Case Study of Mbarara Central Main Prison" The information given will be used only for academic purposes and will be treated with the highest level of confidentiality.

I will ask you a series of questions. There are no right or wrong answers. I only want to learn what you think. If I ask a question that you would prefer not to discuss, you do not need to discuss that topic. If you find the discussion topic uncomfortable, you are welcome to withdraw from the discussion at any time. I will be recording this discussion so that we can be sure to have your opinion in your own words when I analyze the information later. ok, let us get started.

SECTION A: Bio data

Section A: Bio data

1. Gender

a) Male

☐

b) Female

☐

2. Age

a) 20-29 years

☐

b) 30-39 years

☐

c) 40-49 years

☐

e) 50 & above years

☐

3. Marital status

a) Single

☐

b) Married

☐

c) Divorced d) Others specify.....

4. Highest level of education

a) Diploma b) Bachelor's

c) Master's d) Any other, specify.....

5. How long have you been an inmate in Mbarara central main Prison?

a) Less than 1 year b) 1-5 years

c) 6-10 years d) More than 10 years

SECTION B: Modes of discipleships that are being used in the rehabilitation of inmates of Mbarara central main Prison.

1. Are there Christian discipleship programs in this chaplaincy?

.....
.....

2. Identify programs that are put in place for Christian discipleship in the rehabilitation of the inmates (provide the schedule of the activities)

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

3. Who are the people involved in conducting discipleship among inmates? (specify what they do)?

.....
.....

4. What are the challenges faced by chaplaincy in discipling inmates?

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

SECTION C: Programs to overcome put in place and how they are implemented

5. What are the activities that have been put in place to address these problems (specify the

people involved in addressing these problems and how)?

.....

.....

.....

Thank you for your cooperation.

Emmanuel Ndyamuhaki emmanuel

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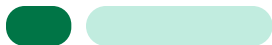
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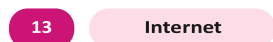
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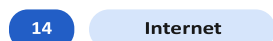
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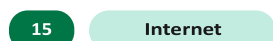
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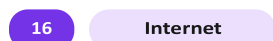
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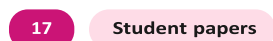
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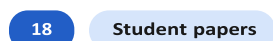
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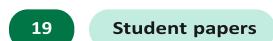
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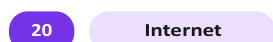
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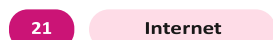
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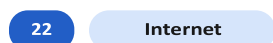
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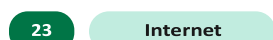
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