

Southeastern University

FireScholars

Doctor of Education (Ed.D)

Fall 2022

EXPERIENCES OF EGYPTIAN YOUTH PARTICIPATING IN DISCIPLESHIP AND MENTORING GROUPS AFTER ATTENDING AN EVANGELICAL YOUTH CAMP IN EGYPT

Jo E. Hawkins

Southeastern University - Lakeland

Follow this and additional works at: <https://firescholars.seu.edu/coe>



Part of the [Christianity Commons](#), [Educational Psychology Commons](#), and the [Religious Education Commons](#)

Recommended Citation

Hawkins, Jo E., "EXPERIENCES OF EGYPTIAN YOUTH PARTICIPATING IN DISCIPLESHIP AND MENTORING GROUPS AFTER ATTENDING AN EVANGELICAL YOUTH CAMP IN EGYPT" (2022). *Doctor of Education (Ed.D)*. 135.

<https://firescholars.seu.edu/coe/135>

This Dissertation is brought to you for free and open access by FireScholars. It has been accepted for inclusion in Doctor of Education (Ed.D) by an authorized administrator of FireScholars. For more information, please contact firescholars@seu.edu.

EXPERIENCES OF EGYPTIAN YOUTH PARTICIPATING
IN DISCIPLESHIP AND MENTORING GROUPS AFTER ATTENDING
AN EVANGELICAL YOUTH CAMP IN EGYPT

By

JO ELLEN HAWKINS

A doctoral dissertation submitted to the
College of Education
in partial fulfillment of the requirements
for the degree Doctor of Education
in Organizational Leadership

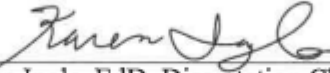
Southeastern University
November, 2022

EXPERIENCES OF EGYPTIAN YOUTH PARTICIPATING IN DISCIPLESHIP
AND MENTORING GROUPS AFTER ATTENDING
AN EVANGELICAL YOUTH CAMP IN EGYPT

by

JO ELLEN HAWKINS

Dissertation Approved:



Karen Ingle, EdD, Dissertation Chair

Janet Deck

Janet Deck, EdD, Committee Member



Lisa Coscia, EdD, Dean, Doctor of Education

DEDICATION

I dedicate this dissertation to my family, without whom this doctoral journey could not have been possible. To Sam, my best friend and encourager for over the last four decades, you are the wisest man I know, and I am so grateful for you.

Josh, Sam, and Zac, you are now and will always be my heroes in life. You are tremendous men, and I am proud to be your mom; and Missie, you are the daughter I always wanted, and I love you like my own. Wyatt, Joel, and Claire, you make my heart happy. Remember, if I can accomplish this at my age, do not underestimate what you can accomplish when you do your work as unto the Lord. “Perhaps this is the moment for which you have been created” (Esther 4:14). You have a purpose no one else can fulfill. It is your time to find it, live it, and enjoy it. It will be your greatest blessing.

ACKNOWLEDGMENTS

I would like to thank those who have had an important part in making this dissertation possible. There is no way a simple “thank you” can suffice, but I hope you all know how invaluable your help has been to me.

Dr. Sameh Sadik and Basant Hannah, the value of your hours working with me to accomplish what I was trying to learn cannot be measured. It is an understatement to say I could not have done this without you. Leslie and Scott Rowe, you were such a blessing. This would not have happened without your help and support. Simon and Rebecca Andersson, your welcoming attitude when I needed help with technology was so genuine and so appreciated. Alyss Hooper, I could always count on your encouragement when I was becoming weary. Dr. Lopez, your help throughout this process was educational and helpful.

Dr. Karen Ingle, you are a great teacher, supporter, and encourager. Thank you for the hours you committed to helping and caring about my successful completion of this dissertation. Dr. Janet Deck, you were a constant help who was always kind and always positive. I learned something every time we talked. For both of you, I have learned to be a better teacher and a better person. I have been so blessed by you.

Abstract

Spiritual development plays a vital role in young people's psychological health and wellness, and spiritual awareness is beneficial in developing morals and coping strategies when dealing with real-life situations (Lee et al., 2020). A lack of scholarly literature addressing the spiritual growth of Egyptian youth involved in evangelical camps and now living for Christ in a predominately Muslim society prompted this study. This qualitative narrative study was based on the theoretical framework of social constructivism pioneered by Vygotsky. The research participants were four Egyptian youth who had attended a Christian camp, made the life-changing decision to follow Christ, and were involved in a discipleship and mentorship program after camp. All interviews were conducted in English and Arabic using Zoom video conferencing and were recorded and transcribed using the Otter.ai transcription application in English. The four Egyptian youth shared detailed information about their lived experiences during and after camp to provide stories about the spiritual discipleship program with mentors after camp. Data was collected, verified for accuracy by the participants, then coded and analyzed to reveal four emergent themes. The themes were, Egyptian life, the participants' spiritual experience at camp, discipleship with mentors after camp, and recommendations for future camps. Findings from this study suggested spiritual discipleship and mentorship played a significant part in the participants' spiritual growth after camp.

Keywords: Egyptian youth, evangelical camps, spiritual discipleship, spiritual formation, mentorship, short-term missions

TABLE OF CONTENTS

Dedication	iii
Acknowledgments	iv
Abstract	v
Table of Contents	vi
List of Tables	ix
I. INTRODUCTION	1
Background of the Study	2
Societal Background	3
Research Background	3
Short-Term Missions	4
Background of Spiritual Discipleship and Mentorship	5
Problem Statement	10
Theoretical Framework	12
Significance of the Study	13
Purpose Statement	14
Overview of Methodology	14
Research Design	15
Research Question	15
Data Collection	15
Procedures	16
Limitations	17
Definition of Key Terms	17
Summary	18
II. REVIEW OF LITERATURE	19
Overview of Chapter	19

Historical and Cultural Background of the Study	20
Arab Spring	21
Youth in Egypt	22
Theoretical Framework	25
Spiritual Formation	27
Spiritual Formation and Leadership Development	31
Short-Term Missions	36
Conclusion	39
III. METHODOLOGY	40
Statement of Problem	41
Description of Research Design	42
Participants	42
Role of Researcher	42
Measures for Ethical Protection	43
Research Question	44
Data Collection	44
Instruments used in Data Collection	44
Validity	45
Reliability	46
Procedures	46
Methods to Address Assumptions of Generalizability	47
Data Analysis	47
Summary	48
IV. RESULTS	49
Methods of Data Collection	50
Findings by Research Question	53
Themes	54
Egyptian Life	54
Camp Experiences	55
Discipleship and Mentorship After Camp	56
Suggestions for Future Discipleship Programs	60

Evidence of Quality	62
Summary	63
V. DISCUSSION	64
Methods of Data Collection	64
Summary of Results	66
Discussion by Research Question	68
Research Question	68
Study Limitations	70
Implications for Future Practice	71
Recommendations for Future Research	71
Conclusion	72
References	74
Appendix A	83
Appendix B	85
Appendix C	90
Appendix D	94
Appendix E	100

LIST OF TABLES

Table	Page
Table 1: Codes Identified in First Reading of the Transcripts	52

I. INTRODUCTION

Spirituality plays a vital role in young peoples' psychological health and wellness. Spiritual awareness has been found to be beneficial in developing morals, resiliency, and coping strategies, and has contributed to improved health and well-being when dealing with real life situations (Lee et al., 2020). Youth in the United States enjoy the privilege of making life decisions at an early age and, if desired, altering the decisions as they pursue their dreams. Youth from other countries may not experience similar opportunities: in Egypt, high school students take a series of tests, and the resulting scores from the tests determine students' futures by dictating what track or profession they must pursue (Nagwa, 2008).

Until recently, youth in Egypt who were interested in training for evangelical leadership positions have not had a voice acknowledged by the Church and the Egyptian government. Historically, people from 15 to 29 years old are considered youth in Egypt and have been an under-acknowledged part of the Egyptian culture. However, the youth of Egypt represented one of the most outspoken groups during the uprisings of December 2010 to February 2011 (Backeberg & Tholen, 2018). Toward the culmination of the revolts, the Coptic Orthodox Church, recognized by the Egyptian government as the representative voice of Christians in Egypt, began to support the protests in response to the youth's outcries. One Coptic leader, Ehab al-Karrat referenced Martin Luther King, Jr. as he affirmed that "silence in the face of evil is itself an evil in itself and inaction is still an action" (Hernandez, 2020, p. 239), but the support occurred only after an uncharacteristically unified stand of the youth against the governing regime of Egypt (Hernandez, 2020).

Coptics make up approximately 10-15% of the Egyptian population and represent the largest minority of Christians in Egypt (Elsayed, 2020). Traditionally training for leadership in churches begins around the age of 30, so when youth revolted against the leadership of President Hosni Mubarak during the uprising now known as Arab Spring, Coptics and other Christians began to recognize the need to focus more on youth who were frustrated by their exclusion in the predominantly Muslim society (Ali & Macharia, 2013; Backeberg & Tholen, 2018).

This narrative qualitative study explored the influence of evangelical Christian camps in Egypt. The camps introduced Egyptian youth to living a Christian life and discipleship with mentors following the completion of camp. Participants who attended the camp made the decision to live a Christian life and expressed a desire to be trained for leadership in the Church were given the opportunity to be discipled and mentored.

Background of the Study

Egypt is a country rich in history and culture with a population of over 104 million people (World Population Review, 2022). A land of extremes, Egypt is divided by ages-old architectural monuments which stand beside modern five-star hotels. A small portion of the population enjoys wealth, while most families and youth live in poverty. The Egyptian government and culture recognize Islam as the national religion and Islamic vernacular and rules in their national constitution. Christians in Egypt account for about 10-15% of the population and have traditionally suffered under Muslim law and leaders. Of all contrasts which exist in Egypt, few have been as divisive as the differences in faith (Hernandez, 2020).

Societal Background

Egypt is a predominately Muslim country, with approximately 85% of the population professing the Islam faith. Coptics, or Copts, are the largest group of Christians in Egypt. Egyptian Christians number approximately 4.7 to 7.1 million (Elsayed, 2020). Although Copts are recognized as the largest Christian community in the Middle East and one of the oldest Christian groups in the world, other Christian denominations, such as Catholics, Baptists, Presbyterians, and Assemblies of God, are currently active in Egypt. When Egypt became a republic, the wording of the Egyptian constitution was written to clearly acknowledge Islam as the religion of the state with Islamic jurisprudence being the basic source of legislation (Culang, 2018). Copts consider themselves descendants of ancient Egypt, and they officially represent evangelicals, Catholics, and Orthodox beliefs to the government. However, acts of exclusion fueled a feeling of hostility between Christians and the government (Hernandez, 2020).

For centuries, issues pertaining to Christianity and Islam have prevailed (Hernandez, 2020). However, protests, such as the one in December of 2010 which led to the uprising known as Arab Spring, brought international attention to the lack of voice regarding sectarian issues, especially for women and youth, in both the Muslim and Christian populations (Backeberg & Tholen, 2018).

Research Background

Protests are made up of networks of different groups of people who share beliefs (Sika, 2019). Through social media and other means, individuals become a part of a group which sets boundaries and informally engage in a relationship with one another through their agreed-upon issues. A newly formed protest group of women and youth, both who had been denied social, economic, and political rights, attempted to influence the Egyptian political system (Sika, 2019).

During Arab Spring, women and youth of Christian and Muslim faiths stood together against President Mubarak's regime and injustices (Hernandez, 2020). Arab Spring was a defining moment for the younger generation (Ali & MaCharia, 2013). One result of Arab Spring was the resignation of President Mubarak. For the first time in Egypt's history, youth were empowered to have a voice.

Acknowledging participation in the revolt and subsequent change within youth, the evangelical community began to question the Church's actions regarding the spiritual future of the country's population. Christians in Egypt recognized the need for evangelical training of youth in their country (Hernandez, 2020). A group of evangelicals, believing the time was right to initiate training of youth after Arab Spring, established Christian camps. Some United States youth leaders began to go to Egypt for short-term mission trips to hold summer camps for interested Egyptian youth from Christian and Coptic churches.

The Coptics claim to be the original Egyptians in Africa, but the Muslims claim the land, which is why the conflict continued. Once the revolts died down in Egypt and Christian Church leaders were open to help with training their youth, churches from the United States began to send short-term mission teams. Missionary teams from other countries have traveled throughout Africa for hundreds of years, but short-term evangelical missionary trips were not prevalent in Egypt, which is the reason scholarly literature regarding Egypt is scarce.

Short-Term Missions

Short-term mission trips have been taking place since the 1940s (Roldan, 2018), but have become increasingly popular especially since the 1970s. Some reasons for increased popularity of short-term missions are a better financial and logistical investment in missions for most, and short-term missions (STMs) provide opportunities for all church members to serve communities.

STMs also raise awareness about underserved areas and people groups and impact the lives of participants from both the United States and the country being served (Roldan, 2018).

Evangelical camps provide a community where youth can express views about Christianity with others and be free to make decisions about their lives within a social environment (Sorek, 2020). This study examined the influence of the evangelical camps and subsequent discipleship and mentorship of participants.

Background of Spiritual Discipleship and Mentorship

Spiritual development is characterized in current scholarship in three ways: the dimension of the spiritual experience referring to beliefs and rituals; human qualities such as insight, understanding, an experience of awe, the connection between God and man, generosity, and gratitude; and “cognitive, social, emotional, and moral” development (Brandes, 2018, p. 193). The spiritual experience and human qualities, along with cognitive, social, emotional, and moral development, together contribute to the whole man, equipping a person with effective tools for establishing meaning in lives. Spiritual development helps people find their identity and purpose and aids in forming a sense of belonging and a sense of worth. Spiritual formation fosters the ability to care about others and provides information learned through discipleship and spiritual growth to help when dealing with others. Discipleship allows a person to reflect upon life with critical thinking and creativity and encourages the ability to share one’s faith with others (Brandes, 2018). Since evangelical youth in Egypt are not traditionally trained to serve in churches until they reach adulthood, the youth’s voices were not heard, which contributed to the feeling of disconnection, frustration, and exclusion by the church (Backeberg & Tholen, 2018).

According to Nel and Shoeman (2019), salvation into the Christian faith is not about decision-making but disciple-making. Nel and Shoeman (2019) stated that, unless converts to

Christianity receive personal attention, their specific needs for growth are not addressed. A call to serve as a Christian is a call to die to self and live daily to serve Christ, which is better learned through relationships with more mature Christians who can teach through discipleship. The mentors are ones who meet with interested new believers and disciple the new believers on their journey. The Christian life is lived through relationships, both with Jesus and other people. Committing to be a Christian is a costly commitment which must be taken seriously (Nel & Shoeman, 2019).

In a post-intervention dissertation studying the effect of seven years of Discipleship Camp, Brewer (2021) found that experiential and relational learning in Discipleship Camp involved social, cognitive, and behavior learning theories. Brewer referred to Albert Bandura's understanding that learning occurs by observing and copying others who display their desired behavior. Through a mixed methods approach, qualitative inquiries measured lived experiences focusing on the impact and influence Discipleship Camp training had upon participants' spiritual disciplines and relationship with Christ (Brewer, 2021). Quantitative measurements were based on five core values of Discipleship Camp. Data collection instruments were researcher designed using demographic questions and a post-camp Likert scale test. Three qualitative questions accompanied the test, basing the results on one year-long Discipleship Camp. A survey was sent via email using Survey Monkey to all who attended Discipleship Camp. Forty people were drawn from two pools of names divided evenly between lay people and clergy. Also, an online focus group chosen from those who had not received the questionnaire was conducted by a moderator without a researcher present. Video conferences were done using Zoom technology, and transcription was accomplished by Rev.com. Data analysis was completed by the researcher and the assistant and was assessed through both "descriptive and inferential observations"

(Brewer, 2021, p. 14). Information was broken down into codes. The use of several instruments allowed for triangulation of data. Findings indicated intentional discipleship has a positive impact through encouraging participants in their life as a Christian. Intentional discipleship also provided participants with tools and the confidence to disciple others (Brewer, 2021).

In a non-experimental, quantitative examination of discipleship strategies, discipleship was said to not only refer to the call to follow Jesus, but also to make other disciples (Alvarado, 2022). The study sought to determine if discipleship strategies were effective in Western Pennsylvania churches by utilizing survey research. Non-probability sampling, both convenience and purposive, was used. Pastors or administrators from 144 churches were invited to report on current discipleship strategies and with the requirement their church attenders would participate in a second stage of the study. Participants were at least 18 years old and had attended their church for at least one year and were willing to disclose their spiritual growth honestly (Alvarado, 2022).

The three research questions addressed to what degree participants perceived they grew in their faith in Christ through the discipleship in their respective churches, which element of growth in faith in Christ was the greatest perception of growth in the participants' experience, and which dimensions of growth provided the greatest degree of predictive effect for the participants' perception of growth (Alvarado, 2022). Results from the study exhibited two statistically significant components participants reported about their church discipleship effectiveness: their desire increased for spiritual growth and their increase in personal Christ-like behavior. A church's clear strategy for discipleship were found to contribute to the growth and increased desire to live more like Christ in a loving, accountable atmosphere by participants and indicated the discipleship was effective (Alvarado, 2022).

A quantitative study by Carter (2021) examined the effectiveness of mentoring on the spiritual formation of adolescents. Sampling was taken from emerging adults ages 18 through 25 who were asked to reflect on their spiritual development as freshmen in high school through 2021. A group of emerging adults who were mentored for spiritual formation was compared to a group who was not mentored. Two hundred seventy-eight students, many associated with the Baptist Student Ministry (BSM) in Texas, participated. Two instruments were used: the Mentor-Youth Alliance Scale (MYAS) examined the strength of the mentoring relationship, and the Christian Spiritual Participation Profile (CSPP) assessed involvement in spiritual development intensity that led to spiritual change (Clay, 2021).

The research question of Carter's (2021) doctoral dissertation was, Does Christian mentoring during adolescence have a statistically significant impact on spiritual formation? Carter's (2021) study will be addressed in Chapter 2, but research regarding four hypotheses indicated a significant difference existed in spiritual development practices for those who were mentored compared to those who were not. Findings of the study indicated that mentoring during adolescence has a significant impact on spiritual growth (Carter, 2021).

How are leaders able to develop mentors? A qualitative phenomenological study was done to answer what the factors are that produce high-capacity leaders within the church. Eight pastors who were leading large Alliance of Reformed Churches (ARC) provided the sample. Information gathered from interviews with the pastors was compared to the factors Jesus used to develop the 12 disciples. The goal was to identify and articulate a framework through which a high-capacity leader can be developed. To do so, Carter (2021) sought to discover common factors which facilitated the eight leaders being studied. Once identified, Floyd (2020) used the competencies (which are skills, talents, abilities, and education, along with participants' character

traits and spiritual maturity) to find answers to two questions: 1) What character traits are required for leadership? and 2) How was spiritual maturity developed in the life of the leader (Floyd, 2020)?

Carter's (2021) study is discussed more fully in chapter 2, but findings did not reflect the researcher's expectations; however, four themes developed from the interviews to become a high impact leader: a clear call of God on one's life, a value of spiritual disciplines, a commitment to growth and development, and the ability to endure hardships. One commonality through the interviews with leaders was the commitment to the Great Commission (Carter, 2021). The Great Commission is best defined as the responsibility of all believers to advance the gospel to all people and to grow others as shown through Jesus's teachings with his disciples. He taught, mentored, and sent out His disciples to do the same as He did (Floyd, 2020).

Another perspective to consider regarding discipleship and mentoring is that of the mentee. A quantitative, nonexperimental, survey research was conducted by Crowley (2020) to provide the perspective and will be further examined in Chapter 2. A convenience, purposive cluster sample of mentees from a Central Florida agency which provides mentoring programs for youth was used. Seven Central Florida counties, which represented most Central Florida youth mentoring programs, were used with a sample size of more than 400 participants. Youth who matched with an adult mentor in this agency ranged from the age of six to 18 years old. Preliminary data analysis was conducted regarding the extent and randomness of missing data, reliability of responses of the participants, and essential demographics (Crowley, 2020).

Crowley's (2020) research questions were as follows: What is the overall level of agreement with regards to mentee response to the Youth Strength of Relationships survey instrument? Is there a statistically significant effect for participant gender and ethnicity in the

overall satisfaction with the program's mentor match? Does the duration of mentor/mentee match represent a robust, statistically significant predictor of mentee overall satisfaction with the match? (Crowley, 2020, p. 20)

In Crowley's research, data were analyzed using IBM SPSS (Version 25). The overall score of mentee response was 4.84, which reflects a very high level of satisfaction of mentees with the mentor/mentee relationship. Satisfaction was strong for ethnicity, also, and there was no statistically significant preference for a specific participant gender or ethnicity.

Problem Statement

Spiritual development plays a vital role in young peoples' psychological health and wellness. Spiritual awareness is beneficial in developing morals, resiliency, and coping strategies when dealing with real-life situations (Lee et al., 2020). According to Cabrera (2019), a young person who is searching for a sincere relationship with Christ wants something which is personal, foundational, and realistic. Spiritual development is an ongoing development of making meaning out of the newfound commitment which involves life-long learning (Brandes, 2018).

Egyptian youth's lack of voice in the culture led to frustration and indignation (Hernandez, 2020), and for the first time in Egyptian history, the Christian church began to acknowledge the need to listen to the voices of the youth and to train them in the churches. One way of training youth was through evangelical summer camps. Youth leaders from the United States traveled to Egypt to lead these camps. In the United States, faith-based camps have had long-term, positive impacts on participants up to five years later (Warner et al., 2020). Many types of camps have occurred in Africa, especially those related to sports, arts, and political camps (Glund & Sundberg 2008; Lee et al., 2020; Rapholo, 2020), but scholarly literature

regarding evangelical camps where participants experience a life dedicated in response to Christ in Egypt is lacking.

When going to another country, STM teams must learn cultural humility to appropriately teach spiritual formation (Worthington & Worthington, 2019). Spiritual formation contributes to both spiritual and leadership development (Noghiu, 2020) through discipleship and mentorship (Gibson, 2016; Nolan-Aranaz, 2020). Spiritual development also teaches character and moral development (Benson & Roehlkepartain, 2008). Once a participant makes the decision to live for Christ, further discipleship and mentorship is needed to learn, grow, and teach others what they have learned. Extant literature addresses camps and evangelical groups in Africa, but this narrative study provides a picture constructed from the experiences of Egyptian youth who decided to follow Christ and the discipleship through mentoring that occurred after camp was completed.

Scholarly literature emphasizes the study of camps throughout Africa and some political and sports camps specifically in Egypt; however, research is needed so individual stories can be told to add to the current scholarly literature to learn more about the spiritual formation of Egyptian youth. This study adds to current literature and provides a deeper understanding of the effectiveness of camps and subsequent discipleship and mentorship, specifically the influence of evangelical Christian youth camps.

Considering the lack of studies regarding spiritual development in youth in Egypt, information collected from this study contributed to what is presently known by providing vital data regarding evangelical camps and benefited students who are interested in participating in camps both from Egypt and the United States. This research could help those who lead the camps by telling lived stories which give insight to how the camps have influenced lives during and

after camps. The individual stories need to be told to construct a realistic picture from participants who have attended the camps and experienced a difference in their spiritual lives and spiritual growth resulting from summer youth camps and subsequent mentorship.

Theoretical Framework

The theoretical framework for the study regarding Egyptian participants stems from the theory of Lev Vygotsky, considered a pioneer in the development of the social constructivist approach to research. Vygotsky (1929; 1978) expanded on Dewey's (1902) findings by adding socialization to the constructivist theory of Dewey, positing that natural learning occurs by constructing meaning from natural methods of culture and others around a learner. Vygotsky stated that as the natural and cultural merge through social interaction, learning occurs unique to that person and culture. The merging together of social interaction and cognition contributes to the formation of a person's reality (Vygotsky, 1978).

Research further explored Vygotsky's sociocultural theory of the more knowledgeable other (MKO) and seeks to discover the effectiveness of participants being mentored in spiritual formation or development by a more experienced, educated Christian after camps have concluded (Basford, 2021; Vygotsky, 1978). This learning occurs in what Vygotsky terms the zone of proximal development (ZPD), which is the time and space between an individual's concept of a situation and the potential of development when collaborating with a more knowledgeable person, like a mentor or teacher (McLeod, 2014).

Maria Montessori expanded upon the social constructivist theory of Dewey and Vygotsky as she focused on both the educational and spiritual development of children (Bennetts & Bone, 2019). Montessori (1959, 2007) referred to spiritual gems within a learner as "the creative nebulae" (2007, p. 219) in a book about the absorbent mind of a child. She stated leaders, or

mentors, have an obligation to prepare the environment for learning. The prepared environment provides the opportunity for learners to be involved in a reciprocal relationship with leaders and is supportive of Montessori's holistic development of a learner through social interaction (Montessori, 1959).

Bennetts and Bone's (2019) study was performed with Montessori leaders with at least five years of experience who had received a Montessori diploma from a certified training center. The group included three males and 11 females between the ages of 30 and 70; the 70-year old had over 40 years of experience as head of a Montessori school. Schools in which participants taught varied between large and small and were in both cities and rural areas. Interviews were performed with open-ended questions used as prompts, and the participants' input was analyzed and discussed to reveal the leadership's responsibility in the learners' spiritual development.

Findings of the study revealed the need for the spiritual preparation of teachers in the classroom to prepare the environment for learners to thrive and learn. Preparation is founded on service and joy which enable teachers to guide students as they "follow the child and promote the concentration that sparks the child's spiritual ascent" (Bennetts & Bone, 2019, p. 7). Montessori sought to develop the whole child, while encouraging individual learning as students work with a community of learners in a prepared environment (Bennetts & Bone, 2019).

Significance of the Study

In an article by Hannes Knoetze (2018), an associate professor of missiological perspectives at North West University in South Africa, Knoetze discussed that the millennial generation, which at the time of his study involved participants 18-35 years old, are agents of transformational development in Africa. He stated literature shows that although millennials make up the largest population in Africa, they are not involved in the transformation in churches

or any other agent of development (Knoetze, 2018). The significance of this study was to explore the influence summer camps and subsequent discipleship and mentorship had on four Egyptian youth. The deficiency of studies on this subject matter indicates a need for more discovery. Empirical evidence is lacking for the subject of evangelical camps in Egypt, so this study contributed to present scholarly literature that has been done concerning other parts of Africa by providing literature to help evangelicals in Egypt determine the effectiveness concerning evangelical camps followed by discipleship and mentorship with Egyptian youth.

Purpose Statement

The purpose of this qualitative narrative study was to explore the experiences of Egyptian youth who participated in a spiritual discipleship and mentorship program in Egypt. The Egyptian youth, who live in a Muslim society, attended a Christian camp and made a life-changing commitment to follow Christ.

In this research, camps are defined as four to six days in Egypt with college students from the US and youth from Egypt. Discipleship and mentorship after camps refers to Biblical training by a mentor who discipled participants in daily living the Christian life and training for Christian leadership. Spiritual formation is experiencing, encountering, and engaging in a relationship with God that produces life-changing discoveries and establishes a foundation for spiritual growth.

Overview of Methodology

A qualitative narrative approach was used to explore how evangelical camps, along with discipleship and mentorship have influenced the lives of Egyptian youth. Narrative research is a study of participants' stories. In this study, participants described their spiritual formation during and after attendance at camp along with discipleship and mentorship after camp. The narrative approach is best for this study because it addressed the experiences of participants as they

expressed their individual stories. The narrative approach validates each individual's story as they explored the cultural and social spoken account of the phenomenon of their experience at camp and afterward (Creswell & Poth, 2018).

Research Design

The narrative approach originates from humanities and social sciences. The purpose of this study was to analyze participants' lived experiences through the telling of their stories (Creswell & Poth, 2018). The study relied on the rapport that was established between the researcher and the participants as well as the trust that contributed to collaboration. Participants should feel comfortable openly relating their personal stories. Because of attention toward each participant's story, narration limits the number of individuals interviewed. Participants were selected by convenience sampling chosen from Egyptian youth who attended camps in 2018 and/or 2019, chose to live their lives for Christ, and were involved in discipleship and mentorship after the camp ended (Creswell & Poth, 2018). A more complete explanation of methodology will be fully addressed in Chapter 3.

Research Question

How has the participation in a spiritual camp and discipleship program contributed to the spiritual formation of Egyptian youth?

Data Collection

A sample of four Egyptian youth was selected based on the criteria of participants who attended an evangelical camp in 2018 and/or 2019. The Egyptian youth live in a Muslim society, attended a Christian camp, and made a life-changing commitment to follow Christ. When participants chose to live their lives as Christians, they were invited to become involved in discipleship with mentors after the camp ended. Participants were interviewed through Zoom and

interviews were saved utilizing Zoom's recording and cloud services. A translator fluent in Arabic and English was used. An interview guide including open-ended questions was sent to each participant at least five days before the interview; however, in narrative studies, responses led to questions other than those which were initially given to participants. This method was used to identify themes. The narrative told the story of individual experiences to discover the influence of camps and subsequent discipleship and mentorship from each participant's interview. Information from interviews was used to validate participants' experiences and explore the social and cultural narratives expressed (Creswell & Poth, 2018).

Procedures

Approval for Southeastern University's Institutional Review Board was sought. Upon approval, participants for this study were selected by purposeful, convenience sampling chosen from Egyptian youth who had attended a camp in 2018 and/or 2019, decided to live for Christ, and were involved in discipleship and mentorship after the camp ended. Once selected, participants in the study were informed of their rights (including the right to refuse to answer any questions or opt out at any time), risks that may exist, and benefits of the study. Once four Egyptian youth were identified and secured, a copy of the open-ended questions was emailed to them and to the interpreter at least five days before scheduled interviews. Zoom was used to perform and record the interviews, and recordings were transcribed through Otter.ai, a recording and transcription application. Transcriptions were converted to Microsoft Word documents and emailed to participants and the translator for verification.

Once verification was received, transcriptions were analyzed using a lean coding method, which consists of analyzing collected data to reveal codes or categories in participants' stories. In narrative studies, analysis takes place mostly in the researcher's mind as they read and assess the

data and identify emergent ideas and themes to draw conclusions. Once accomplished, data and findings were reviewed multiple times to confirm findings (Creswell & Poth, 2018). According to Creswell and Poth (2018), the process steps of collecting data, analyzing data, and reporting on the data are not distinct steps but rather occur simultaneously.

Steps were taken to provide ethical handling of data. The researchers organized data into digital files. Any identifying information was omitted from transcriptions and analyzed data and records were kept on a password-protected computer in a locked office with only the researcher and the dissertation committee having access to them. All data will be destroyed within five years of the interviews (Creswell & Poth, 2018).

Limitations

Research was limited to Egyptian participants in summer camps who made the decision to live the Christian life during the camp and subsequently participated in a discipleship and mentorship program following camp. Data were collected from participants of summer camps in 2018 and/or 2019, as camps in 2020 and 2021 were cancelled due to the COVID pandemic. Interviews were accomplished through Zoom calls instead of face-to-face due to travel restrictions. Due to the size of the study, the data cannot be generalized as it would have been if taken from a larger sample (Mills & Gay, 2019).

Definition of Key Terms

The following words and phrases are key terms for the purpose of this study.

- **evangelicals:** Evangelicals are people whose beliefs and lives are carefully conformed to the Bible (New King James).
- **life-changing commitment:** A life-changing commitment is an experience a person can refer to when a decision is made that radically changed the course of their life.

- **short-term missions:** Short-term missions are mission trips lasting ten days to three weeks with a team developed to reach specific people groups by meeting a need or needs reaching people for Christ and building their lives in Christ.
- **spiritual discipleship:** Disciples in the spiritual sense are obedient followers of Christ who teach what they have learned as Jesus commanded in Matthew 28:18-20.
- **spiritual formation:** Experiencing, encountering, and engaging in a relationship with God that produces life-changing discoveries and establishes a foundation for spiritual growth.
- **spiritual mentorship:** Mentors are known for their kindness, concern and wisdom and are willing to devote time and significance to willing disciples. They are generally highly regarded in their spiritual community.

Summary

This study explored the life experiences of participants of evangelical summer camps then subsequent discipleship and mentoring for spiritual development. Findings provided information which will help leaders of the camps learn from the study and provide a more effective camp experience. With a lack of availability of empirical studies regarding the spiritual development of youth in Egypt through STMs and subsequent discipleship and mentorship, this study is significant as it contributed to existing knowledge of evangelical missions in Africa and extended knowledge specifically regarding short-term missions to youth in Egypt (Pinckney et al., 2020).

II. REVIEW OF LITERATURE

The purpose of this narrative study was to explore the experiences of Egyptian youth who participated in a spiritual discipleship and mentorship program in Egypt. These Egyptian youth, who live in a Muslim society, attended a Christian camp and made a life-changing commitment to follow Christ.

Overview of Chapter

The review of literature focused upon the life experiences of the Egyptian participants of summer camp once they decided to live for Christ in the Muslim culture of Egypt. For clarity, current literature addressing a brief history of events in Egypt which resulted in the initiation of mission trips is provided and examined, along with the effects of recent historical events upon Egypt's evangelical youth. In addition, a definition of discipleship and mentorship is provided to give context to the subject matter.

Discipleship requires sacrifice and putting God first above everything else, including one's own life, on a daily basis. Jesus said, "Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me" in Luke 9:23 of the Bible (*New International Version*, 1973/2011, Luke 9:23). It also means discipling others by becoming mentors. Mentorship is an effective way to build knowledge and leadership skills and is generally done by a person who has more experience and is well respected in their places of daily service (Nolan-Aranaz, 2020).

After summer camps, mentors met with evangelical youth who were interested in spiritual growth and development. This type of mentorship helps develop youth's self-awareness and spiritual growth (Nolan-Aranaz, 2020).

Historical and Cultural Background of the Study

Egypt is a country rich in history and culture with a population of over 105 million people (World Population Review, 2022). The Egyptian government and culture have adopted the language of Islam, the national religion, into their national constitution. In contrast, Christian evangelical sects have had little voice in any governmental legislation. Of all contrasts which exist in Egypt, few have been as divisive as the differences in faith. Even language spoken in public is under the government regulation protecting the state-recognized religion, Islam (Culang, 2018).

As a predominately Muslim country, approximately 85%-90% of the population of Egypt is of the Islam faith (Office of International Religious Freedom, 2020). Although Copts are recognized as the largest Christian community in the Middle East and one of the oldest groups in the world, there are other denominations actively serving Christ in Egypt. Feelings of hostility have existed historically between Copts and the government, and since 1952, discontentment between the two has been growing. When Egypt became a republic, the wording of the Egyptian constitution was written to clearly acknowledge Islam as the religion of the state and Islamic jurisprudence the basic source of legislation. Copts consider themselves to be descendants of ancient Egypt and officially represent evangelical, Catholic, and Orthodox beliefs to the government, so acts of exclusion toward the Copts fueled a feeling of hostility between Christians and the government (Elsayed, 2020).

The Muslim government promised rights to Copts to maintain the relationship between the government and Christians; however, most of the promises were never delivered. One power the Copts maintain is the ability to influence the relationship between the Pope of the Coptic Orthodox Church and the government, but that ability fluctuates depending on the leadership. During Hosni Mubarak's 30-year rule, an alliance was built between Mubarak and the Coptic priest. Mubarak made gestures, such as releasing Coptic figures who had been put under arrest under the previous leader, Anwar Sadat. To gain evangelical support, Mubarak also recognized the Coptic Church and Protestant evangelicals by giving them a voice. Because of Mubarak's actions, the Copts supported him in his reelection. Recognition of the Copts caused ill feelings with the Muslim population, who felt Mubarak contributed to further divisiveness between Christians and Muslims. Mubarak used his relationship with the Copts to make the claim he suppressed Islamic extremism; however, the security agents and police under Mubarak's regime failed to provide promised protection for the Copts. More Copts were martyred under his leadership than any other acts of violence between the two religions in modern Egyptian history (Elsayed, 2020).

For centuries, the taboo regarding issues pertaining to Christianity and Islam has prevailed throughout Egypt (Hernandez, 2020, p. 247). However, protests such as one in December of 2010, which led to the uprising known as Arab Spring, brought international attention to the lack of voice regarding sectarian issues, especially for women and youth, in both the Muslim and Christian populations (Backeberg & Tholen, 2018).

Arab Spring

Protests are made up of networks of different groups of organizations and people who share beliefs. Through social media and other means, individuals become a group that sets the

boundaries and informally engages in a relationship with one another concerning their-agreed upon issues. This newly formed group then attempts to influence the political system (Sika, 2019). Such was the case during Arab Spring in December 2010 when women and youth of both Christian and Muslim faiths stood together against injustices.

Keep in mind that both women and youth have been denied social, economic, and political rights in Egypt. Using social media, youth began networking to plan with others both locally and globally, resulting in Arab Spring – a defining moment for the younger generation (Ali & MaCharia, 2013). One result stemming from Arab Spring was the resignation of President Mubarak; for the first time in Egypt’s history, youth were empowered to have a voice in social, economic, and political arenas (Hernandez, 2020, p. 247).

Acknowledging participation in the revolt and subsequent change within youth, the evangelical community began to question what was being done to build the spiritual future of the country’s society (Hernandez, 2020). The attention of many church leaders began to focus on the evangelical training of the youth. One contribution leaders made to evangelical training was the support of short-term mission trips in which evangelical youth leaders traveled from the United States to Egypt to participate in summer camps for Egyptian youth.

Youth in Egypt

People ages 15 to 29 years old are considered youth in Egypt (Backeberg & Tholen, 2018). Traditionally, youth were not considered for training in evangelical churches. In fact, after high school, the future of youth is determined by tests which indicate a track to determine their training for future employment. In December of 2010, an uprising against the leadership of Egypt at the time brought international attention to the lack of voice of women and youth in Egypt. The revolt known as Arab Spring became a defining moment for Egyptian youth.

In a report on the exclusion of youth in Arab Mediterranean societies, 40.7% of youth in Egypt were listed as not employed, not being educated, and not in training (NEET). Of the men 24 to 28 years old, 43.8 % hold a university degree, but their education is not adequate for employment opportunities (World Bank, 2017). Findings indicated Egypt seemed to suffer the most from economic disadvantages of the four countries studied, i.e., Algeria, Lebanon, Tunisia, and Egypt (Backeberg & Tholen, 2018).

Backeberg and Tholen (2018) reported on the Saudi al-Sahwa al-Islamiyya (the Islamic Awakening; SAHWAs) ethnographic EU project (2014-2017). Fifteen partners from Europe and Arab countries gathered to research education, employment, social inclusion, political involvement, culture, and values of youth from five Arab Mediterranean countries. Backeberg and Tholen's 2018 report eliminated Morocco from their study due to inconsistencies in data, but data from a total of 10,000 Arab youth between 15 and 29 years old from Algeria, Lebanon, Tunisia, and Egypt were analyzed. Utilizing a mixed methods study, qualitative data were collected through ethnographic fieldwork using a youth survey and covering life stories, as well as focus groups, interviews, and life stories videos. The research was based on the idea that social exclusion results from three areas of life: economic, social, and political. A social exclusion index was constructed that goes beyond material deprivation.

Findings showed unemployment for youth was 42% in Egypt, higher than Lebanon and Algeria (20%) and Tunisia (32%). Overall, labor market participation rates had dropped, indicating unemployment establishes trajectories of employment for youth. Findings also indicated youth seeking employment in Egypt had a high school or university degree and were looking for their first job (Backeberg & Tholen, 2018).

About 30% to 40% of unemployed individuals in Egypt and Tunisia hold a university diploma, which indicated educational quality was poor, and labor and supply inequalities also exist. In Egypt, access to higher education is free but unequal, because the free public schools do not provide the knowledge needed at universities, so those who are relatively wealthy and have attended private schools are more often able to be accepted to the more respected universities (Backeberg & Tholen, 2018).

The educational inequality inhibited participation in the third focus of the study-political involvement-as generally youth in universities are involved in social networking and civic participation (Backeberg & Tholen, 2018). Based on the data from the SAHWA Youth Survey from the 663 youth in Egypt, 42.1% of respondents indicated they are socially excluded in the following categories: employment status, educational qualification, economic dimension, social services, political life, and social life. The findings suggested youth are frustrated because of exclusion in all areas, but the greatest areas of perceived exclusion were social and political life (Backeberg & Tholen, 2018).

During Arab Spring, women and youth from both the Muslim and Christian populations voiced their complaints against the Muslim regime. The revolt resulted in the resignation of President Mubarak, and youth were empowered to have a voice because of the Arab Spring uprising (Hernandez, 2020).

Recognizing the participation in the revolt and subsequent change within youth, the evangelical community began to question who they were and what they were doing regarding the spiritual future of the country's society (Hernandez, 2020). As alluded to earlier, the attention of leaders began to focus on evangelical training of the youth, which included short-term mission trips in which evangelical youth travel from the US to Egypt to participate in a summer camp

with Egyptian youth. The problem to be addressed in this study was the need to discover how effective summer camps have been in helping with the evangelical training of youth in Egypt. How have the camps affected the spiritual formation of Egyptian youth? The findings will help determine plans for future trips to facilitate ways to better contribute to the emerging need of training of the youth in evangelical churches in Egypt.

Theoretical Framework

The theoretical framework for the study regarding Egyptian participants stems from the theory of the social constructivist approach research developed by Lev Vygotsky (1929). Vygotsky expanded on the work of Dewey (1902), who proposed that individuals learn through personal connections, personal experiences, and activities. Vygotsky (1929) added more socialization to the constructivist theory of Dewey, positing that natural learning occurs when meaning is constructed from a person's culture and other learners. Vygotsky (1929) also stated that as the natural and cultural merge, learning occurs that is unique to a person and that this merging together contributes to the formation of a person's reality.

Utilizing tools of social constructivism to observe how participants' environments can influence true learning processes and how social learning contributes to knowledge construction (Lui, 2010), participants were observed in the environment of the camps in Egypt. When several participants shared their views, data were analyzed to determine a few categories of meaning which emerged.

In social constructivism, interview questions begin as broad and general inquiries, so meaning will be established by each participant. As often occurs in interviewing, other questions and subjects will emerge following answers to broad questions offered by participants (Creswell

& Poth, 2018). The context of the summer camp and the culture of the environment promote a spiritual community where youth can feel comfortable discovering what they believe.

Maria Montessori built on the theory of Vygotsky and others by infusing spirituality into learning, which she believed held significance for learner development. Montessori's work as a physician and scientist addresses the adult leadership's responsibility for preparing the environment that contributes to youth learning. The prepared environment provides the opportunity for learner involvement to have a reciprocal relationship with leaders. The reciprocal relationship supports Montessori's holistic development of a learner through social interaction. (Bennetts & Bone, 2019).

Bennetts and Bone's (2019) study was performed with Montessori leaders with at least 5 years of experience and had received a Montessori diploma from a certified training center. The group included three males and 11 females between the ages of 30 and 70; the 70 year old had over 40 years of experience as head of a school. Schools in which participants taught varied between large and small and were in both cities and rural areas. Interviews were performed with questions which served more as prompts and guides than questions, and the participants' input was analyzed and discussed to reveal the leadership's responsibilities in the learners' spiritual development. Montessori demonstrated the need for social constructivism in all learning and taught that leaders should help develop the whole person. Findings from the study suggested leadership was responsible for establishing the environment for learning. Montessori believed that preparation of self as a unique person is a spiritual activity which contributes to teaching the whole person. A student is more than numbers on test scores. She considered spiritual formation had the potential to either help or hinder the overall development of a learner (Bennetts & Bone, 2018).

Spiritual Formation

For the purposes of this study, spirituality is defined as the interaction between the spirit of man and the spirit of God (de Kock, 2020). It is lived faith experiencing, encountering, and engaging in a relationship with God, which produces life-changing discoveries such as a sense of purpose. In order to help youth develop faith during the time of open-mindedness, joining with other like-minded youth so learning can be accomplished through the observation of others and self-awareness is important. During learning, youth are taught that each person is a unique individual with a specific purpose in life. The relationships developed at camps and other small group meetings help nourish curiosities of the youth and establish a foundation for spiritual growth (de Kock, 2020; Nolan-Aranez, 2020).

Spiritual development or formation has been a subject of concern among researchers, especially since the pandemic of COVID-19 (de Kock, 2020). Empirical evidence has added that spirituality plays an important role in the psychological health and wellness of young people. In addition, spiritual awareness was found to be beneficial in developing morals, resiliency, and coping strategies, and contributed to improved health and well-being when dealing with real life situations. As young people grow, their desire to pursue spiritual development diminishes significantly as they enter young adulthood, after the age of 12 (Lee, Jirasek, et al, 2019).

Large church services were reportedly lacking in the necessary relational aspect desired by youth. In a study of youth camps in the Adirondacks of New York, Brandes (2018) found youth loved the community, relationships, the setting, the time away from everyday life, and especially the freedom they felt to discover who they are and what they believe. Emery-Wright and Mackenzie (2017) suggested Christianity is a social religion which depends on communal

gatherings that establish bonds relationally, and the more substantial the network of youth who hold the same beliefs in Christ, the more the faith in Christ will grow (Milne, 2021).

A more relational approach to learning is accomplished through camps, which can lead to spiritual growth in young people. Since organized church attendance declines among youth as they mature, camps offer a place where youth can find a supportive environment for spiritual development. Getting away from normal daily life, youth develop relationships and interact with like-minded people who also desire to recognize who they are and truly discover what they believe. Spirituality is nurtured, and outside influences are left behind. The camp community helps youth give a voice to their faith while with others who believe the same way (Brandes, 2018).

Three ways spiritual development is currently approached in scholarship according to *The Handbook of Spiritual Development in Childhood Adolescence* (Roehlkepartain et al., 2006) are a part of religious experience rather than systems or rituals, human qualities rather than a search for the transcendent, and “cognitive, social, emotional, and moral” streams of development (p. 193). All three are reported to be interrelated and cannot be described as human need or desire (Brandes, 2018). Small groups after camp focus on the experience of living life as a Christian. Training is focused on developing human qualities which reflect the commitment to the Christian lifestyle and learning to honor God in every aspect of life. The goal is to become Christ-like and grow into the best possible disciple in all aspects— cognitively, socially, emotionally, and morally—to honor the commitment to the Christian life. Jos de Kock (2020) addressed the life of a Protestant Christian and the ability to connect daily life situations to the practice of their faith. Discipleship group marks a moment in time where youth can get and give answers to their Christian stance (de Kock, 2020).

In a non-experimental quantitative study to determine if discipleship strategies were effective in helping church members connect with God and grow spiritually, Alvarado (2022) collected data from 27 people who attended church in Western Pennsylvania. The non-probability sampling approach was used, along with convenience and purposive sampling. To provide sample accuracy, stratification procedures were used in the initial sample selection of congregants at least 18 years old who had attended a Christian and Missionary Alliance (C&MA) church for at least one year and were willing to discuss their spiritual growth truthfully. The instrument used was researcher created, and the study was carried out in two distinct stages with statistical power analysis conducted using G*Power software (Alvarado, 2022).

Results showed the number of participants in the study who perceived they grew in their faith in Christ through discipleship opportunities provided by their church was statistically significant demonstrating a large response effect. The elements of growth were an increase in the desire for growth spiritually and an increase in Christ-like behavior. The dimensions of growth of statistical significance showed a variance in perceptions of faith in Christ in spiritual posture and spiritual confidence (Alvarado, 2022). Discipleship provides a time while disciples are participating in collaborative learning and developing spiritually; through the time of discipleship, many emerge into leaders.

To be trained in the Scriptures, participants are taught that discipleship is not simply a program or a study; it is a life lived in relationship with one another according to God's Word. Four things necessary for one to accomplish the relationship of community are experiential learning that involves learning socially, cognitively, and behaviorally; biblical foundation that involves personal study of the Scriptures; Spirit-led discipleship that involves working with a mentor beyond times at camp; and discipleship that involves learning from a mentor and

reproducing the experience of the decision to live the Christian life by teaching others (Brewer, 2021).

Brewer (2021) developed a qualitative post-intervention dissertation project to evaluate the effectiveness of seven years of Discipleship Camp upon personal discipleship and making disciples. Seventy-four adults and one teenager participated, all former attendees of camps from 2011-2017 and connected to the Church of the Nazarene.. Three months before camp, each participant was partnered with a discipleship coach and had meetings once a month to talk about discipleship and read articles that served as conversation starters. Next was a four-day intensive training camp to learn the five core values. The values were relational community, experiential learning, biblical foundation, Spirit-led discipleship, and perpetual replication. Before leaving camp, goals were set by participants that they believed God wanted them to fulfill regarding personal discipleship and making disciples (Brewer, 2021).

In a mixed method study, Brewer (2021) gathered qualitative data through surveys and questionnaires and a focus group of six, including three lay people and three clergy. A researcher-designed Likert scale survey of 74 former participants, a questionnaire of 40 former participants, and an online focus group of six people who were not part of the 40-person questionnaire were utilized. Quantitative data were gathered assessing whether participants gained knowledge of the five core values of Discipleship Camp with demographic questions and a post-camp Likert scale test with three qualitative questions that addressed the year-long Discipleship Camp's impact upon personal discipleship and making disciples. Participants were also asked to make recommendations for change. Data were analyzed by the researcher and an assistant (Brewer, 2021).

The quantitative research data gathered by Brewer (2021) were analyzed by determining the overall mean from the Likert Scale and examining Discipleship Camp on the effect, knowledge, and behavior of participants. Qualitative analysis was conducted through observations looking for themes, patterns, categories, and especially disagreements and omissions. Information was coded and assessed and multiple instruments were used for triangulating data. Findings revealed the years of relational investment of Discipleship Camp helped participants to be Christ-followers and commit to being disciple makers (Brewer, 2021).

Spiritual Formation and Leadership Development

Although the goal of camps was to introduce life as a Christian and promote spiritual development, leadership qualities emerge in many youths as the participants began to work with one another. Spiritual development has potential to help participants understand themselves and overcome problems. Integrated leadership and spiritual training provide more opportunities for leadership and spiritual growth to become stronger and more effective in real-life situations. When working toward the benefit of the whole person, relational leadership models have included help overcoming problems and challenges and are more easily solved collaboratively (Sligh, 2020).

When working to develop spiritual growth, it is important to know about the spiritual intelligence of the youth. Spiritual intelligence is defined by Cabrera (2019) as a person's capacity to identify the correct alternative to a problem and can combine both cognitive and emotional elements with their new-found faith. For someone to grow daily in Christian life, it is important to have someone who is a "person of experience" (Cabrera, 2019, p. 89) and can help guide them throughout the journey; a mentor can be that person. Because faith is personal, a mentor is not to tell someone answers; they are to encourage mentees toward discovering

answers for themselves. Youth can be helped through difficulties and limitations, then celebrated when overcoming problems. A mentor does not control another person but is objective and guides. A mentor is to be a voice of reason and, while remaining available, to be less involved as the person grows and begins to mentor others. A mentor directs dependency ultimately on Christ, not on himself. According to Cabrera (2019), the goal is for those who have been mentored to eventually become mentors.

Spiritual training not only helps improve participants' personal faith, but also motivates emerging leaders and influences them in areas of integrity, character, and morals. Spiritual training is not based independently from other life issues (Ubani, 2018). The training provides participants a sense of direction and purpose, which can affect a disciple's views of equality and social responsibility. Spiritual training helps empower participants to offer their unique point of view to a problem. This training affects change in the culture of communities and organizations, which in this study is the Church (Noghiu, 2020). An article by Brandes (2018) dealing with spiritual growth through youth camps states, points out that when spirituality is nurtured and developed positively, negative detrimental effects of the larger culture can be countered.

Many of the qualities of spiritual formation mirror the qualities of a good leader, such as honoring others, giving and expecting the best efforts in all things, having integrity, hungering for wisdom, and taking responsibility. The intersection of spiritual and leadership developments is inevitable (Nolan-Aranez, 2020). Spiritual development and leadership development have strong connections and can be accomplished simultaneously. Personal reflection, which occurs during spiritual development, combined with leadership development helps participants realize their own values and conveys to a person how one's inner life connects to their outer life (Nolan-Aranez, 2020).

The goal of developing disciples who will become disciple makers begins with a personal commitment to Christ, submission to mentorship, discipleship, training programs, and a willingness to serve. According to Davis (2019), even participants who do not naturally have abilities for leadership can be taught and develop into innovative leaders. An innovative leader is focused on building relationships, which is also stressed in spiritual formation.

In a dissertation examining the relationship between spiritual formation and mentoring, Carter (2021) sought to discover if mentoring has a significant impact on the spiritual development of adolescents. Two-hundred-seventy-eight Christian emerging adults were surveyed using two instruments, the Mentor-Youth Alliance Scale (MYAS) to measure the mentoring relationship, and the Christian Spiritual Participation Profile (CSPP) to predict spiritual growth.

Four hypotheses were developed. The first was the four modes of the CSPP would be significantly higher for emerging adults who were mentored in comparison to those who were not mentored. ANOVA was used to determine significant differences in the relationships of the dependent variable, the CSPP average score, and the independent variable, which was a spiritual mentor in life. Research supported the first hypothesis. The second hypothesis was the four modes of CSPP would be significantly higher for emerging adults who were mentored in comparison to those who were not mentored. Research did not support the second hypothesis. The third stated that for emerging adults who were mentored, the mode of concrete experience (CE) of the CSPP would be the mode which was most associated with strong mentoring relationships. Using Pearson correlation analysis, the data showed a moderately positive correlation between the strong mentor relationships with the four modes of CSPP that predict spiritual growth, with CE being most associated with a strong mentor relationship. The fourth

hypothesis stated the strength of the mentoring relationship would be positively correlated with the average score on the CSPP in students who have been mentored using MYAS. Pearson correlation analysis test was used, and the research supported the hypothesis (Clay, 2021).

Implications of the study indicated having a spiritual mentor significantly impacted spiritual formation as measured by CSPP. It also showed the significance of modeling and accountability from mentoring in spiritual formation. All four modes of CSPP had a significant positive correlation with having a strong mentoring relationship (Carter, 2021).

In discussions regarding what is called the emerging Church, there has been a shift in what traditionally has been thought of as Christian religion. Youth today are more interested in experience-based religion, preferring a significance of community and an emphasis on values, attitudes, and practices (Todjeras, 2019). The attitude toward traditional religiosity is not rebellious, but attention tends to be more directed toward reaching communities and translating the Gospel without compromise. The focus is a new view of evangelism besides what is done within the churches on weekends. The goal is to make the gospel relevant and indigenous to each culture. In the emerging Church, members are an ongoing group who communicate with a community of friends for the purpose of facing challenges of the relevance of the Christian faith. The emerging church is a move to detach boundaries of current churches and develop into a sensibility of growth-oriented small groups or house churches; it is a desire to align with values and attitudes of the Scripture promoting authenticity that comes with self-reflection and involvement around the world. Not only is evangelism a discussion about missions in the United States and throughout the globe, but evangelism is also about becoming involved in the communities where one lives and the world (Todjeras, 2019). The mindset is in part a practical

method of participating in the scriptural directive of Matthew 28:18-20, better known as the Great Commission of Christ to all believers (*New Living Translation*, 1996).

Viewing church in this manner has translated into a desire to see others from all parts of the globe hear the Gospel or Good News as reported by the Bible in Acts 1:7-8 and to respond to the invitation to be a part of the Christian faith (*New Living Translation*, 1996). A method to train how values are put into action in daily lives must be done through clearly established norms and expectations (Painter, 2019). Communicating what is considered spirituality or spiritual formation, including the desire for indigenous people to lead small groups or house churches in their own culture, contributes to clarity when training ensues (Noghiu, 2020). Training should include mentoring and support from missionaries, but emerging leaders should be indigenous to their country (Todjeras, 2019). The short-term goal is that participants will do well, but the extended goal is that participants will develop into leaders (Davis, 2019).

Discipleship and mentorship can be much like team building. When researching teams that thrive, Hartwig and Bird (2015) identified five disciplines that contribute to teams which communicate effectively and grow together. The first is to focus on the team's purpose. The purpose, or vision, is termed the invisible team leader and must be communicated clearly from the beginning. The second discipline is leveraging differences in team members. Great teams are compiled of members with diverse ages, backgrounds, and perspectives. Each member contributes a skill unique to them, and the contribution of all team members complements one another. Awareness of team members', or family members' (Burke, 2018), strengths and weaknesses help build a better and more efficient collaboration, which results in reaching goals more effectively. Instead of differences being a point of controversy, the differences become unique contributions to solutions.

“Relying on inspiration more than control to lead” (Hartwig & Bird, 2005, p. 86) is the third point listed as an attribute of a thriving team. Leaders who choose to focus on building trust and developing positive work relationships are more likely to have a team that thrives. The leaders who have successful teams are concerned about the growth of each member and the relationships collaborations foster. Discipline number four discusses structuring decision making of the team intentionally and discipline five states the need for building a culture of collaboration (Hartwig & Bird, 2005).

The disciplines are reflective of the four points Burke (2018) mentioned as purposes of team building: setting priorities and goals; analyzing the work and assigning it according to team member strengths; continuing to examine the relationships of the team; analyzing the processes and communications; and inspecting personal relationships of team members. Team building is an integral part of preparation for a group going to Egypt on a short-term mission trip, collaboration during the camp, and follow-up and mentoring after the trip is over. It is also necessary for team members to teach those with whom they are working in camp what it means to be part of a group, or a team, or a family (Burke, 2018).

Short-Term Missions

Short-term missions (STM) initially became popular in the late 1940s to provide help to full-time missionaries. The hope of mission agencies at that time was that the exposure of missions to those sent on short-term missions would contribute to the interest in and help with the cost of supporting missionaries in other lands. Opinions as to the effect short-term mission trips have on participants are varied, but investment in the lives of young people ages 18-25 has been found to inspire, challenge, and affect those who are interested in missions and may be

considering long-term missions as a vocation. Participation in short-term missions has helped others make the decision about pursuing missions as a calling (Roldan, 2018).

Short-term mission trips cannot offer the time necessary to train emerging leaders in a limited amount of time, so organizations collaborate with indigenous organizations and churches that can provide mentors for participants. Since spiritual growth in emerging leaders must be established through the life of someone who is also going through a process of learning to live the Christian life within a culture, a system must be instituted. Worthington and Worthington (2019) suggested participants must first establish a cultural, relational, and educational humility, so trainers or mentors are able to learn about the perspectives of those with whom they will train. When teaching with the “mind of Christ” (Worthington & Worthington, 2019, p. 116) the ability to impart spiritual knowledge requires a formation of virtue, which is an empathy within trainers or mentors and those who desire to be trained. Relational training helps youth who are new to Christian life begin to spiritually change their “habits of the heart” (Worthington & Worthington, 2019, p.116) and build new habits according to scripture (Worthington & Worthington, 2019). Training is often done through teams who together can help reach the goal of mentoring youth.

Worthington and Worthington (2019) expressed the necessity of having participants who go to different countries on short-term mission trips be trained and rooted in the country’s culture, social networks, ministry contexts, and relationships, as well as be culturally sensitive to governmental or religious situations. The training produces cultural humility. The goal is to identify emerging leaders and use the time available to establish relationships between leaders and mentors who will be working with the participants once the team returns home. Once relationships are established, relational learning can be implemented to help form virtues by

addressing habits of hearts and building of the mind of Christ in participants. Throughout time, the relationship of short-term missionaries with those with whom relationships have been formed can be maintained through media. Relational growth can also continue with indigenous mentors. Some things trainees need to be armed with when going to a country to evangelize are an understanding of the content of the Bible; the ability to basically interpret Bible passages; a grasp of fundamental theological categories; the ability to clearly and relevantly communicate Bible passages; and basic training skills to impart these things to others (Worthington & Worthington, 2019).

Ultimately, short-term mission groups are a team, which requires all the necessary training and collaboration of any work team. Adequate training is imperative for a short-term mission trip to be successful. Training varies depending on the purpose for the trip; however, cultural respect, setting of goals, team development, and collaboration are vital contributions to every type of preparation (Worthington & Worthington, 2019).

Short-term missions can have several different focuses such as medical help for communities, construction of buildings or wells needed for communities, teaching children in vacation Bible schools, evangelism, spiritual development for adolescents in camps, and encouraging indigenous pastors and churches by whatever needs to be done in a church. Though each trip may have a specific purpose, participants are going to help, and participants who are helped can establish relationships which last lifetimes. Teams prepared for the culture in which they serve can make a difference in many lives and have an experience which can change their own lives as well.

Conclusion

Short-term evangelical missions to other countries can focus on various purposes such as medical help, doing construction or digging wells for communities, teaching children in vacation Bible schools, evangelism, spiritual development for adolescents in camps, and encouraging indigenous pastors and churches by assisting with their needs. Although each trip may have a specific purpose, teams that are accurately prepared and financed for the target culture and people group in which they go to serve can become a creative instrument for positive change and growth in the lives they serve. The individual team members can experience life-changing moments and significant personal growth as well.

However effective camp may be, training must be a continual process to foster change and spiritual growth in participants' lives. Spiritual formation through discipleship and mentorship can have a positive, lasting effect. Although there is literature addressing the idea of spiritual growth, discipleship, and mentorship, literature addressing these concepts with the youth of Egypt is sparse. This study's significance added information to existing research and helped fill the gaps that exist which limited the ability to construct an accurate picture of the effectiveness of evangelical training of youth in Egypt.

III. METHODOLOGY

The purpose of this narrative study was to explore the experiences of Egyptian youth living in a Muslim society who participated in a Christian spiritual discipleship and mentorship program in and made a life-changing commitment to follow Christ.

The narrative approach used in this work originated from humanities and social sciences, such as literature, education, history, anthropology, and sociolinguistics, and was used for this study because the purpose was to analyze participants' lived experiences through the telling of their stories. The success of qualitative studies relies on the rapport and trust that is established between the researcher and the participants, as stories are heard and a picture is constructed by the researcher (Creswell & Poth, 2018).

As a method, the narrative approach was used because telling of the participants' life as they relate stories discussing the influence mentorship had upon their spiritual formation and development helps to develop meaning. The narrative approach is a fluid inquiry, as initial inquiries used in this approach may involve using interviews to hear the experiences of Egyptian youth involved in the mentorship program as their lived stories are told. The researcher takes an active role in the study and participants should feel comfortable openly relating their personal story (Creswell & Poth, 2018). Furthermore, the narrative approach does not have set agendas to follow. Instead of beginning with a theory, the procedures of a qualitative study are inductive, referring to the logic used by the researcher, to build or construct meaning by listening to the perspectives of participants. Since research questions can change and ideas can emerge as the study progresses, the strategy for data collection may differ and be shaped by the researcher's

experiences as data are collected. As data are analyzed, the researcher follows a path determined by increasingly detailed knowledge acquired as the study progresses (Creswell & Poth, 2018).

The framework process used in this study is known as interpretivism, or social constructivism (Creswell & Poth, 2018). The narrative approach is applicable to this study because several perspectives were collected through interviews as four Egyptian youth shared their personal experiences. The collection of each participant's story contributed to the resulting data. Through shared stories, participants told the influence their decisions to live a Christian life in a Muslim society and subsequent mentorship for spiritual development after camp had on their lives.

Statement of Problem

Spiritual development plays an important role in the psychological health and wellness of young people. Spiritual awareness is beneficial in developing morals, resiliency, and coping strategies when dealing with real-life situations (Lee et al., 2020). According to Cabrera (2019), a young person who is searching for a sincere relationship with Christ wants something that is personal, foundational, and realistic. Spiritual development is an ongoing process of making meaning out of a newfound commitment to Christ and involves life-long learning (Brandes, 2018).

Gaps in scholarly literature exist regarding the spiritual development of Egyptian youth. At least one group from the United States began sending youth leaders on short-term mission trips (STM) to host summer camps. A number of youth camps are offered in Egypt about which studies have been done; however, due to the lack of scholarly literature regarding the influence of camps that focus on youth who decide to live a Christian life in a Muslim society and participate in discipleship with mentors after camp, studies need to be done for further discovery.

Description of Research Design

This study was qualitative and non-experimental by design. Interviews were used to address the purpose and the research question. Utilizing tools of social constructivism to observe how discipleship with mentors influenced participants' true learning processes and how social learning contributes to knowledge construction, this study focused on participants who decided to live the Christian life while attending camps in Egypt. After camps ended, participants who made the decision to live a Christian life were invited to be discipled in a small group with mentors who would help to further their spiritual formation and development.

Participants

Due to the amount of attention focused on each participant's story, the narrative approach limited the number of individuals interviewed (Creswell & Poth, 2018). Participants for this study were intentionally selected by purposeful, convenience sampling from a group of Egyptian youth who could best respond to the study because they live in a Muslim society, attended camps in 2018 and/or 2019, decided to live their lives for Christ, and were involved in discipleship and mentorship after the camp ended.

Role of Researcher

As a Global Missions pastor, the role of the researcher in this narrative qualitative study was to explore the experiences of Egyptian youth who participated in a spiritual discipleship and mentorship program in Egypt. The researcher served in the project development since its inception in July of 2012, planning for summer camps in Egypt after meeting with 220 Christian leaders at a pastors' conference. The researcher's responsibilities were to train the team from the United States in Egyptian culture and evangelical work on short-term missions for the year before each trip which included speaking at meetings. The focus of this researcher was

introducing student youth spiritual leaders from churches in the United States to Egyptian youth to foster building relationships with the Egyptian people. The student leaders from the United States and many youth from Egypt have formed long-lasting relationships, as the trip was not only a cultural exchange but also a spiritual experience. The researcher desired to discover how the Egyptian youth were influenced by discipleship groups with mentorship, so that improvements could be made to the program.

Although the youth who have been involved in camps are considered Christians at birth, many did not personally know or serve Christ. The researcher believed that these stories of the transformations of Egyptian youth because of a decision to follow Christ as well as the involvement in discipleship and mentorship after camp would add to current scholarly literature regarding Egyptian youth. The participants were identified by letters, not names, to protect against bias. The role of this researcher was to provide a safe, comfortable place for the participants to share the lived experiences as the influence of spiritual discipleship with mentors was researched.

Measures for Ethical Protection

Prior to beginning the study, approval of the subject for the study was received by the committee chair. The researcher completed the requirement of Southeastern University (SEU) to participate in and be certified by the CITI program regarding research, ethics, and compliance. Approval from the Institutional Review Board (IRB) committee at Southeastern University was received to begin the study. The IRB committee seeks to assure the plan for processes is respectful to participants, shows concern for their welfare by providing adequate protection of participants, and exemplifies justice assuring participants are treated fairly and equitably (Creswell & Poth, 2018).

Each potential participant received an IRB-approved recruiting email in Arabic, the official language of Egypt, inviting them to be a part of the study and received an IRB-approved informed consent informing them of their rights, along with the potential risks and benefits for participating in this study (documents referred to are in Appendices). Participants also received the questions to be asked in the interview in both English and Arabic five to seven days before the interview. Oral consent at the time of the interview was provided by all participants. Participants were aware all consents and interviews would be video recorded and transcribed in both English and Arabic. Participants were identified by the letters A, B, C, and D with all identifying markers redacted. Participants were also aware all data associated with this research study would be permanently deleted within five years of the study date, and only the dissertation chair, methodologist, and the researcher had data access. Data were stored on a password-protected MacBook Pro which was stored in a locked office.

Research Question

The study addressed the following research question:

1. How has the participation in a spiritual camp and discipleship program contributed to the spiritual formation of Egyptian youth?

Data Collection

Instruments used in Data Collection

Recruitment was done through email to possible participants who met the criteria for being a part of the research sample. Participants had to be an Egyptian youth at least 18 years old who had attended camp 2018 and/or 2019, made a decision to live their life for Christ, and participated in discipleship with a mentor after camp. All communication was sent in Arabic, the

participants' language, by a translator, and identifying markers of each participant were redacted. The researcher only knew the participants only as Participants A, B, C, and D.

Once participants agreed to be part of the study, an IRB-approved informed consent form was sent to each one in Arabic. Participants were informed of any rights, potential risks, and benefits of participating in the study. Five to seven days before each scheduled interview, participants received interview questions and protocols by email. Although questions were open-ended, the narrative process provides an opportunity for participants to share in-depth stories about their experiences regarding the study topic, so sometimes additional questions were asked by the researcher to seek more information. Data were collected by one-on-one interviews. Oral consent was received and the interviews were conducted and recorded to the cloud using Zoom. Otter.ai transcriptions were developed and returned to the translator, who verified the transcriptions were accurate then forwarded the transcribed interviews to the participants to check for accuracy. After receiving verification from participants, the lean coding method was used to analyze the data.

Validity

Several strategies were used to ensure validation of the data. Prior to interviews, participants were provided with an interview protocol and a copy of the interview questions. Participants were encouraged to read over the information and questions, then respond with any comments, concerns, or questions about the interview. The protocol was followed during the interviews, guiding the beginning of the interview through the researcher introduction and oral consent (See Appendix D). All interviews were conducted using Zoom video conferencing and transcribed into English using the Otter.ai transcription application. A translator was employed, and interviews were transcribed in Arabic to allow participants to read and verify transcriptions.

Participants' edits helped clarify and validate their thoughts and meanings (Creswell & Poth, 2018).

Reliability

The reliability of the study was achieved by employing two types of recording devices, both Zoom and Otter.ai, to achieve accuracy in interview transcriptions. Pauses and lapses during the interviews were also noted. Coding was carefully done to interpret findings, conferencing with the translator regarding cultural differences in both English and Arabic. A preliminary code list was established and was applied to all transcripts. The code list was revised as more codes were identified, and the updated code list was applied to all interviews (Creswell & Poth, 2018). To evaluate reliability, the researcher confirmed the research questions drove the data collection and analysis, and the study had value in informing and protecting confidentiality, truth as told by participants, and privacy in an ethical manner (Creswell & Poth, 2018).

Procedures

Eight interview questions were developed, and with the committee chair's approval, the IRB application was submitted and approved. Potential participants were recruited by email in Arabic. Once participants were identified, a copy of the informed consent in Arabic was sent via email for participants to read and reply with any questions about the interview. Participants were informed of any rights, potential risks, and benefits of the study. Five to seven days before the interview, interview questions and protocols in Arabic were emailed to the participants. Interviews were recorded through the virtual cloud, Zoom, and transcribed through Otter, with oral consent confirmed in English and Arabic and recorded before the interview began. Transcriptions translated into Arabic were emailed to participants to verify accuracy, inviting participants to note any changes. After receiving verification from participants, study

data were analyzed using the lean coding method. Conclusions were compiled from the result of using transcriptions coded into themes.

Methods to Address Assumptions of Generalizability

The objective of the narrative approach to a study is to discover different perspectives by examining the lived stories of participants to develop an in-depth understanding of an inquiry (Creswell & Poth, 2018). This approach is not meant to address assumptions of generalizability to the general population. The focus of this study was on the experiences of four Egyptian youth who attended a summer camp, accepted Christ, and attended a discipleship group with a mentor after camp, which cannot be applied to the general population. However, data achieved from the participants can lead to future studies for generalizability.

Data Analysis

The process of analyzing in a narrative study involves six steps: data organization, an initial reading of the data-base coding to themes, organizing themes, representing and assessing the data, and then interpreting the data (Creswell & Poth, 2018). Data collection was done by initially reading participants' interviews to get a sense of each participant's thoughts and words. After rereading all interviews to get a sense of the total database, notes from memoing helped establish meaning from the data, and led to initial codes. A Google Documents Sheet was used to document the 18 codes from which themes were developed. The initial 18 codes originated from the quotes, opinions, and experiences of the four participants interviewed. Ethical data management required interviews and documents to be organized in text units as pdf files for long term storage. Representing the development and assessing the data was accomplished through relating categories or themes to the context of the research question: How has the participation in a spiritual camp and discipleship program contributed to the spiritual

formation of Egyptian youth? Patterns were noted through memoing, and the patterns noted contributed to explanations and conclusions drawn from the data (Creswell & Poth, 2018).

Finally, interpreting the data in a narrative study is the retelling of individual's stories to interpret the larger meaning of the study. As in all narrative studies, when interpreting data, "the real analytical work takes place in your head" (Creswell & Poth, 2018, p. 181). The thematic approach to interpreting data was used to analyze the interviews. Interpreting the data at the final stage of data analysis involved a collaborative approach, which was especially evident in this study as the interpreter played a part in the interpretation of the data collected (Creswell & Poth).

Summary

A narrative study was used to answer the question, "How has the participation in a spiritual camp and discipleship program contributed to the spiritual formation of Egyptian youth?" Four Egyptian youth who attended a spiritual camp in 2018 and/or 2019 were interviewed to learn about their lived experiences at a spiritual camp and their spiritual growth after camp. All ethical practices were followed to protect the participants. The interviews were conducted, recorded, and transcribed in both English and Arabic. Data were analyzed using a lean coding method, and themes were developed from transcriptions of the interviews. A detailed analysis and results from the data will be reported in Chapter 4.

IV. RESULTS

The purpose of this qualitative narrative study was to explore the experiences of Egyptian youth who participated in a spiritual discipleship and mentorship program in Egypt. The Egyptian youth, who live in a Muslim society, attended a Christian camp and made a life-changing commitment to follow Christ.

Participants in this study were four Egyptian youth from different areas of Egypt who made the decision to live for Christ in a Muslim society (Office of International Religious Freedom, 2020). The participants are from the 15% of the population in Egypt who are considered Christian because they are born into a family which is Christian. Although they have a Christian name, at least 75% of those who attend the camp are Christian in name only and are not living a life for Christ.

Permission to proceed with the research was gained from the IRB committee of SEU, and participants were contacted by a recruitment email in both Arabic and English. Appointments for interviews were scheduled by email, and a translator was used to assure participants could understand the questions in both Arabic and English.

Data collection and analysis consisted of examining four interview transcripts individually and collectively. Although axial coding was considered, ultimately a lean coding method was used to categorize the data in each individual transcript. In lean coding, three initial codes were identified that expanded to 18 categories as transcripts were viewed and reviewed (Creswell & Poth, 2018). Quotes and ideas from the transcripts were organized on a Google spreadsheet, and the 18 categories were reported in Table 1. By further analyzing the transcripts

and working to combine the 18 categories, four themes emerged that were used to write a narrative that addresses the research question (Creswell & Poth, 2018).

Scholarly literature explores camps throughout Africa, including political and sports camps specifically in Egypt; however, literature regarding evangelical camps is lacking. Further research is needed, so individual stories can be told to add to the current body of scholarly literature to learn about the spiritual formation of Egyptian youth who attended evangelical camps. Stories help construct a realistic picture from participants who have attended the camps and experienced a life-changing difference in their spiritual lives and spiritual growth resulting from summer youth camps and subsequent mentorship.

Methods of Data Collection

In the narrative approach, participants relate their experiences, and the researcher constructs meaning from their stories. Collaboration between the researcher and the participants is embedded within the narrative process (Creswell & Poth, 2018). The sample of participants in this study was limited to four individuals because narrative research, data collection, and data analysis require the researcher to acquire each participant's set of experiences, classify the information by themes, interpret the larger meaning, and then report findings. The comprehensive nature of the narrative approach requires more time than other forms of analyzation (Creswell & Poth, 2018).

Participants were four Egyptian youth who attended an evangelical Christian camp in 2018 and/or 2019, made a life-changing decision to live their lives as Christians in a Muslim society, and were involved in Christian discipleship with mentors after camp. An IRB-approved recruiting email was sent to potential participants in both English and Arabic (Appendix A). An IRB-approved consent form was provided to participants in Arabic and English (Appendix B),

and any questions pertaining to the interviews were asked and answered through email with the help of the translator in both Arabic and English. An interview guide in English and Arabic was sent to participants upon agreement to be interviewed (Appendix C). Once questions from participants about the interviews were answered, the researcher went over the consent form agreement to participate orally in English and the translator repeated the consent form in Arabic (Appendix D). Participants were identified as Participants A, B, C, and D, and any other identifying information was redacted to protect the participants. Interviews in both English and Arabic were recorded by Zoom and transcribed by Otter.ai, a recording transcription application.

After interviews were completed, Zoom recordings were viewed while Otter.ai transcriptions were read to assure accuracy by reviewing and comparing the recordings to the transcriptions and making edits. Minor changes were made by the translator to ensure accuracy. Participants and the translator verified the accuracy of the interview transcriptions, with minor recommendations for clarity and intent of information. All recordings and transcriptions were stored on a password-protected computer in a locked office. Only the researcher, translator, and dissertation committee had access to any information. Five years from the conclusion of this study, all files will be permanently deleted.

A lean coding method was used to identify themes. Direct quotes and comments from each participant were copied onto a Google Sheets spreadsheet according to the codes identified by reading, viewing, and reviewing the transcriptions of the interviews. The first coding cycle was categorized by the participants' answers to the interview questions, although discussions of some questions overlapped with discussions regarding other questions, and new questions were added throughout the interviews (Creswell & Poth, 2018). During the first coding cycle, 18 codes were identified as reported in Table 1.

Table 1*Codes Identified in First Reading of the Transcripts*

Code	Description
1	Egyptian Life
2	Youth Church Programs
3	Cultural Changes in Arab Spring
4	Camp Experience
5	Life Changing Moments
6	Teachings from Camp
7	Relationships
8	Distance/Travel
9	Discipleship Pastor
10	COVID Pandemic
11	Family
12	Discipleship Program
13	Mentors
14	Mentor Help
15	Struggles
16	Suggestions
17	Spiritual Growth
18	Advice for Future Camps and Discipleship Groups

When all transcriptions were coded, a cross-case analysis was used to compare overlapping words, phrases, and ideas across the four participants' interviews. The eighteen categories were condensed into four themes based on responses of the participants. The four themes were categorized as Egyptian life, the spiritual experience at camp, discipleship with mentors after camp, and recommendations for future camps.

Findings by Research Question

The research question driving this study was, How has the participation in a spiritual camp and discipleship program contributed to the spiritual formation of Egyptian youth?

The purpose of this narrative study was to explore the experiences of Egyptian youth who participated in a spiritual discipleship and mentorship program in Egypt. The Egyptian youth, who live in a Muslim society, attended a Christian camp, and made a life-changing commitment to follow Christ. Four Egyptian youth who attended the 2018 and/or 2019 spiritual camp in Egypt were interviewed for this study.

The Egyptian cultural norm is to greet one another and have a friendly conversation before business, so oral consent was obtained after discussions with participants about their camp experiences and before the first question was presented to participants. Information about the participants' experiences at camp was included in the interview recording and transcriptions.

Participant A attended both camps and is currently working in a church as a worship leader. Participant B is currently in the work force and is still living for Christ in their personal life. Participant C is a student who has continued involvement in discipleship in their church and youth groups. Participant D attended both camps and is presently a medical student who is living for Christ. Since their studies take an extensive amount of time, much of their spiritual development is being done online through church and Bible studies, especially since the COVID-19 pandemic.

Themes

After data analysis in which codes were collapsed into patterns, four themes emerged. The four themes were identified as Egyptian life, the experiences at camp, discipleship and mentorship after camp, and suggestions for future discipleship programs.

Egyptian Life

Although interview questions began with inquiring about spiritual discipleship, cultural norms in Egypt dictated polite conversation should preclude the interviews. In qualitative narrative studies, it is not uncommon for interviews to include other questions and conversations that contribute to the bank of knowledge acquired through inquiry (Creswell & Poth, 2018). Conversations began with greetings, and then participants talked about their camp experiences.

Throughout the interviews, participants commented on what they learned during their camp experiences and how those lessons were different from the Muslim culture in which they live.

Participant A felt like a relationship with God was established for the first time and chose to be baptized. In Egypt, babies are baptized, but this time Participant A felt baptism by immersion in water was a step to take to mark their new relationship with Christ. Participant A also learned about making a time each day to spend with God and “to distinguish between the sound of God’s voice and their voice and the sound of Satan’s voice”. Being able to hear God speak was not taught in Egyptian culture.

Another example was Participant B who stated that camp changed their perspective toward God. They were taught God was strict, and Participant B would have to follow God by “taking steps one, two, three and doing everything right to avoid punishment from God.” Participant B did not know people could have a relationship with God through Jesus, and learned at camp their relationship could be like a father to a son, which was new to Participant B.

Participant C added things learned at camp that were different from Egyptian culture by stating,

I wanted to have this relationship with God that I want to listen to Him, and I want to hear from Him... It's not me always talking, but also giving, like [giving] the time to Him to speak to me, and that's not a very familiar teaching here in Egypt. Yes, like, our culture says that God cannot hear, God cannot see, you know, God cannot talk. So, like it is like the Islamic culture had influence on even the Christians.

Participant C also expressed their surprise at how much the Muslim culture has affected even the basic beliefs of the Christian evangelicals.

Camp Experiences

Many of the participants had never attended a gathering of youth the size of the groups at camps. Egyptian youth from areas throughout Egypt apply to attend camps, but only 200 to 225 are selected to attend camp. One of the reasons Egyptian youth had not attended such a large gathering of youth lies in the difficulty finding places that can accommodate larger groups within the cities. Another reason is the cost of taking care of large groups is prohibitive. For so many youth to gather for one purpose was unique to most participants.

While attending camps, each of the four participants made life-changing decisions. Participants A and C chose to be baptized in water by immersion at camp; Egyptian youth are baptized at birth, but the baptism at camp was the first time they made the decision to be baptized by immersion, which signified a new commitment to Christ. Participant A felt baptism was a step they needed to take to continue with the new relationship they had established with Jesus at camp. Participant C indicated they were baptized in water at camp and filled with God's Spirit. They felt they learned things they had not been familiar with, and through the biblical teachings that were new to them, they felt more supported and appreciated by the people who

prayed for them and their life. Participant C made friends from people who attended camp from other areas of Egypt at camp and still maintains the friendships.

Participant B said camp helped them change their perspective of God from a god who has a strict set of rules they must follow to a relationship with God like a father and a son. They acknowledged God as a friend and the One who has everything Participant B needs. Participant B said, “God is someone [they] can go to, not like going to men but as [their] God”. Participant D said camp made a “huge difference in [their] spiritual life”. At camp, they learned that they should read the Bible, so from the first camp Participant D attended to the next camp they attended, Participant D read the entire Bible. All four participants indicated they can look back at their experiences at camp as a time when their relationship with Christ began or was strengthened and continues to grow.

Discipleship and Mentorship After Camp

Research questions one through five addressed discipleship and mentorship that occurred after camp. A part-time Egyptian pastor was employed by the partnering church in the United States to help disciple camp participants who were interested in discipleship with mentors; however, due to the COVID-19 pandemic, discipleship groups meeting together was not possible. The pastor contacted participants who were interested in being in a discipleship group after camp by phone and utilized social media such as Facebook to set up meetings for discipleship. Although initial plans for mentorship and discipleship in person were thwarted by the pandemic, the campers who were determined to be discipled were able to participate in discipleship groups with mentors as explained in the following paragraphs.

Participant A was contacted by the pastor who was to lead the disciple group, and they became friends on Facebook. Two other people from the Egyptian partnering organization’s

office contacted him and followed up on them; however, Participant A's main spiritual development came from their father, a pastor, who became their mentor. As their father observed the change that occurred in their child's life, Participant A's father helped them take the next steps for spiritual growth. Once their father realized Participant A's continued commitment had truly been life-changing, they began to train their child not only to sing on the worship team of their father's church, but also to accompany their father when Participant A's father was preaching and working in other churches in Egypt. Participant A's father influenced their child's spiritual growth mostly by encouraging them to "never quit serving God no matter how difficult circumstances in life got" and by praying with Participant A throughout any struggles they may encounter while living their life as a Christian.

Throughout the times after camp, some people in the church would compliment Participant A and some people would criticize them. Participant A struggled with emotions, as they were influenced by praise or criticism from others. Participant A's father and mentor taught them how to pray through struggles and not to focus on anyone's opinion but God's. Their father taught them to listen "to the voices of God instead of men". They learned that whether someone's words are positive or negative, what truly matters is what God says about them.

Participant B was surrounded by people who served God the way they wanted to serve God after camp, but Participant B was not involved in a formal discipleship program. They live a great distance from others who were at camp (500 miles), so Participant B was unable to meet in person with a mentor from camp. Participant B had a relationship at home with three people who follow Christ and were the ones who mentored and discipled them after camp. One was their uncle, and the other two mentors were older and were always willing to help him. If Participant B had questions, one of the two other men, who they consider brothers, would "pray to God with

[them], and God would send the answer to the problem”. God sometimes sent the answers through reminding the men of a scripture for them to read or by impressing the mentors to tell Participant B a way to work through their problem. The three men influenced Participant B’s spiritual growth by helping them to never feel alone. When asked about any major struggles Participant B faced before the decision to commit to a relationship with Christ, Participant B said the struggles were with finances and loneliness. Since they made the decision at camp to accept that God loves them just as they are, they have been able to grow with the help of their spiritual mentors. Although at times Participant B did not have extra money or items they desired that were not necessities previous to camp, after their new relationship with God, they found they had everything that they needed to be happy and did not desire anything else.

Participant C looks back at camp as a moment when they began to see their relationship with God and others in a different way. Although before attending camp Participant C was involved with a youth group from their church, they felt their relationship with God deepened since camp. Participant C also believed the relationships with others that they met at camp have been beneficial to their spiritual growth. Participant C has stayed in contact with other youth they met at camp who “also want to be faithful to God and learn more about their relationship with Christ.” Participant C travels to other cities in Egypt to see their new friends and can meet together to share their spiritual growth experiences. The relationships have had a “very big impact” on their life by providing encouragement and by each person learning from their shared experiences. Participant C also stays in touch with some friends who went to camp and were not involved in “churches or any denomination” before camp. Participant C stated these friends liked what they called “the touching of God” very much and felt changed by God’s spirit at camp, so Participant C continues to encourage the friends and is encouraged by them.

Since Participant C had a solid church and youth group base, their mentor is someone with whom they already had a relationship. Participant C relates their relationship with their mentor as like “David and Nathan” in the Bible. In 2 Samuel 7:2 Nathan, a prophet, was sent to King David. Nathan became a trusted advisor and held the King accountable for his sin when the King killed Uriah the Hittite to take Uriah’s wife. In I Chronicles 17:1, King David also sent for Nathan for advice when the King desired to build a place in which God’s Spirit could dwell instead of the tent that the Ark of the Covenant was housed (*New Living Translation*, 1996). King David looked to Nathan for advice from God. Participant C stated the relationship is like a friendship “where they talk about life experiences and how they can see God’s hand in everything that happens in their lives.” Participant C also relied on their parents as their mentors after camp. Because of the spiritual foundation at home due to Participant C’s parents, the teachings at camp, and a hunger to learn more about God, Participant C decided to go to

Discipleship School where they learned how to sit before God for hours, how to seek God, and how to pray in the Spirit, which is praying in God’s presence and helps to build faith (Jude 20, *New Living Translation*, 1996). Participant C reads the Bible every day. They wanted to have a deeper relationship with God and listen to His voice and hear Him speak to them. Participant C relates that this is not familiar to the Egyptian culture. They always thought God could not hear, see, or speak to them, which even some Christians in Egypt believe. Participant C grew up knowing that reading the Bible was like a food and that they must eat every day, but after camp their desire for a stronger spiritual life has grown along with their commitment to God.

Participant D had never attended a spiritual camp before, and attending the camp made a “huge difference” in the way they viewed their relationship with God. Participant D joined a

church after attending camp, but due to their classes as a medical student, they were unable to join a discipleship group; however, Participant D considers the leader of the ministry with which they are involved as their mentor. Initially, they only discussed spiritual things with their mentor, but, over time, Participant D has been able to talk openly about other areas of their life. Participant D now feels comfortable enough to talk with their mentor about any of their problems and stated that the mentor has helped them “too much” [very much].

Participant D stated they have not had many problems other than those they have faced trying to complete their medical studies. The biggest struggle was becoming bored with reading the Bible amidst all the reading that was required for their studies. Their mentor helped them through the struggle by teaching them to break through the boredom by looking more to God to engage them in His Word and continuing to read His Word.

Suggestions for Future Discipleship Programs

One common thread throughout the interviews was the agreement regarding the need for commitment to some type of discipleship program to continue to grow spiritually after camp. Participant A felt groups should have a phone connection once a week and should meet as a group at least once a month. Participant B lives a great distance away, so they suggested an online group for those far away, while people who live closer together could meet as groups. Participant C said they would encourage everyone to join a discipleship group “to grow and learn about Christ”. They also mentioned that sometimes when camp is over, people who attended camp were surrounded by youth who did not know about the love and power of God. Discipleship groups were encouraging and made youth feel they were not alone. They stated discipleship groups would also provide a good way to invite other youth to join and learn about Christ. Participant D said a Bible study online or by Zoom would help people who are students to

be included in a discipleship group. They felt discussing things with other youth who are learning and need answers to questions is very helpful.

All participants agreed that discipleship groups with mentors helped by making sure everyone is doing well. Checking in often adds to the accountability of participants' spiritual lives. Continuation of Bible reading and prayer within the group encourages each person by knowing others are praying for them. Sharing stories about accomplishments when someone in the group attempts to talk to other youth about Christ or gets accepted into a college or program and having others to celebrate with is encouraging. Youth involved in the groups could also invite new youth to come in to see that many people serve God and want to grow in their relationship with Him. Two participants also suggested the need for more female mentors, so young women could have more mature Christians who are females with whom to relate. Traditionally in the Muslim culture, most mentors and leaders have been men.

Advice was also offered to improve camps. The Egyptian youth would like more American youth to go to the camps so they can meet more people from other places who serve the same God they serve and hear how they deal with struggles. The availability of more translators for each American was suggested, so the Egyptians could interact more with the people from the United States. More games should be played with all the youth, and a suggestion by Participant D was to play games where everyone learns something because it would be attractive to the Egyptian youth. For instance, the questions in the game could be from a Bible story, and the person who answers the question could tell the Bible story or pick a Bible story they would like to hear. The last suggestion was to have more discussions with the youth from the United States. Participant D felt discussions where Egyptian youth could ask questions and hear answers from the team from the United States would be encouraging as they could see

another perspective when problems arise and learn from one another. A translator for every American would also be beneficial, so Egyptians could speak with any of them at any time. While the American team interacts with the Egyptians throughout the day in meetings, sports, meals, and free time, actual communication is limited because of the language barrier. A translator for each team member would help both the team from the United States and the youth from Egypt be able to discuss life situations with one another.

Evidence of Quality

Data from interviews were read and coded, then reread and reviewed to identify the patterns and themes which emerged (Creswell & Poth, 2018). The researcher spent time on the field in Egypt, worked with the Egyptian youth, and interviewed four participants in this study. The interviews took place by Zoom with Otter ai. transcription services due to the COVID-19 pandemic. Utilizing the social constructivist theory, the thoughts and opinions of the study participants, and experience on the field in Egypt, the corroboration of evidence through triangulation of the data led to the patterns and themes researched in this study.

Interview transcripts were provided to participants for approval and verification that the transcriptions accurately represented what the participants meant to say. The translator verified the transcripts in both English and Arabic after all data were collected. The researcher and the translator separately watched videos of the interviews and checked the Otter.ai transcripts to verify the accuracy of the data collected. The process provided validity and quality to the themes.

Summary

In this qualitative narrative study, four Egyptian youth were interviewed to discover the influence of discipleship with mentors after summer evangelical camps. Four themes were identified from the interview data: Egyptian life, experiences at camp, discipleship and

mentorship after camp, and future discipleship programs. All four of the participants were involved in a discipleship relationship with a mentor or mentors following camp. Although the COVID-19 pandemic limited discipleship groups from meeting, each participant was able to join an online Bible study group or to meet with others online so they could continue their spiritual growth.

All four of the participants found mentors helpful in their spiritual growth, and each participant recommended that discipleship groups be developed after camp for every person at camp who is interested. Most mentor relationships for the four participants interviewed were family or close relationships that existed before camp. However, all participants felt more spiritual discipleship groups with mentors are needed so that youth throughout Egypt can be involved with other youth who are interested in growing their relationship with Christ.

V. DISCUSSION

The purpose of this qualitative narrative study was to explore the experiences of Egyptian youth who participated in a spiritual discipleship and mentorship program in Egypt. The Egyptian youth, who live in a Muslim society, attended a Christian camp and made a life-changing commitment to follow Christ.

Spiritual development plays a vital role in young people's psychological health and wellness, and spiritual awareness is beneficial in developing morals and coping strategies when dealing with real-life situations (Lee et al., 2020). Spiritual disciples are obedient followers of Christ who learn as Jesus taught His disciples (Matthew 28:18-28, *New Living Bible*, 1996) and teach others what they have learned. Spiritual mentors are known for their concern, knowledge of the scriptures, and wisdom and are willing to devote time to willing disciples.

A lack of scholarly literature addressing spiritual growth of Egyptian youth who were involved in evangelical camps and are living for Christ in a predominately Muslim society prompted the study. One research question guided this study: How has the participation in a spiritual camp and discipleship program contributed to the spiritual formation of Egyptian

youth? **Methods of Data Collection**

In a narrative study, participants tell their lived experiences, and the researcher constructs meaning from the shared experiences. Data collection through interviews takes longer in a narrative study than other forms of qualitative studies, so only four Egyptian youth were interviewed (Creswell & Poth, 2018). In the study, participants described their spiritual growth beginning at camp and their involvement in discipleship groups and mentoring relationships after camp. After approval from the Southeastern University IRB committee, a recruitment letter was

emailed to four Egyptian youth (Appendix A). Upon agreement to participate, an interview guide with a consent form was emailed to participants to view and ask any questions (Appendix B). Eight interview questions and an interview guide were emailed to participants at least five days before their interview (Appendix C) and oral consents and verifications were obtained at the time of the interviews (Appendix D). All forms were sent to the four Egyptian youth in English and Arabic.

After interviews were completed, Zoom recordings of each interview were viewed and compared to the Otter.ai transcriptions to assure accuracy of the transcripts. With the help of the translator, minor adjustments were made to ensure correct representation of the participants' words. Transcripts were then emailed to each participant who verified that the transcript was what they meant to say. Transcripts and recordings were stored on a password-protected computer in a locked office, and five years after the conclusion of the study they will be deleted.

Participants' stories were initially coded according to the eight interview questions. The lean coding method was used beginning with a few categories, and then the list was expanded as viewing and reviewing the transcripts continued (Creswell & Poth, 2018). Transcripts were read and highlighted to identify how often participants discussed reoccurring words and ideas. Discussions of some questions overlapped with others, and new questions were added throughout the interviews (Creswell & Poth, 2018). During the first coding cycle, 18 codes were identified, as reported in Table 1 of Chapter IV.

Once the transcriptions were coded, four condensed themes emerged: Egyptian life, the participants' spiritual experience at camp, discipleship with mentors after camp, and recommendations for future camps.

Summary of Results

In this qualitative narrative study, four Egyptian youth were interviewed to explore the influence of spiritual discipleship and mentorship on their spiritual formation after attending an evangelical Christian camp. All four Egyptian youth attended a spiritual youth camp in 2018 and/or 2019. Each participant was involved in discipleship with mentors after camp; however, discipleship did not occur as expected by this researcher. Initially a pastor was hired to mentor and conduct discipleship groups after camp. Due to the COVID-19 pandemic, discipleship groups were unable to meet in person. Distance between the mentor and many of those who desired to be discipled also contributed to the inability to meet with discipleship groups. With the distance and COVID-19 prohibiting gathering, the initial plan was altered.

Despite the limitations due to COVID-19, the four research participants were still able to continue growing spiritually through discipleship with mentors. In two participants' experiences, the mentors were family members, as their parents were in the ministry. Once convinced of the life-change in their children by evidence of the youth's continued commitment and behavior, the parents took a greater role in discipling their children. All four of the participants felt discipleship groups should be a part of the plan to continue youth's spiritual growth after camp.

A surprising result of this study revealed how much the willingness and the influence of parental involvement in the lives of youth increased once Egyptian youth displayed evidence of a life-changing decision for Christ. Youth in Egypt are considered 15-29 years old, and traditionally youth were not trained for work in the church until around 30 years old (Backeberg & Tholen, 2018). However, after the Arab Spring uprising in December 2010/ January 2011, evangelical leaders in Egypt began to listen more to the desires of the youth (Ali & MaCharia,

2013). Arab Spring made a difference in both the social and governmental perception of Egyptian youth, including the youth who desired to speak up for their Christian faith.

After the Christian camps involved in this study, the Egyptian youth participants desired involvement in spiritual development and discipleship with mentors, and despite the inability of youth groups to meet, three of the participants were involved in discipleship with mentorship. Two participants were mentored by their parents, and one participant was mentored by an uncle and older friends. The fourth, Participant D, was unable to meet due to medical studies, but was able to join two online Bible studies to continue their spiritual growth.

One finding of this study that will help with the improvement of future camps was discovering the desire of the Egyptian youth to spend more time with the American youth. Advice for future camps suggested each American team member have an interpreter to encourage a flow of conversations with the Egyptian youth. Another discovery was the desire of the Egyptian youth to play games that would contribute to their knowledge of biblical stories and truths.

All four Egyptian youths confirmed that their experiences at camp and after camp with mentors encouraged their spiritual growth and continued spiritual formation. Each participant felt like camp had been a point they could refer to and know that their spiritual life changed. Overall, participants who were interviewed were confident in the knowledge that discipleship with mentors after making a life-changing decision to follow Christ made a difference in their spiritual growth.

Discussion by Research Question

Research Question

How has the participation in a spiritual camp and discipleship program contributed to the spiritual formation of Egyptian youth?

Prior to attending the spiritual camps of 2018 and/or 2019, many Egyptian youth were considered Christians and were persecuted as Christians, even if they were Christians in name only. In fact, many Egyptians who are considered Christians have no personal relationship with Christ at all and know little about the Christian faith. The revolt of Arab Spring that occurred in December 2010 and January 2011 changed the attitude of the country toward Egyptian youth (Ali & MaCharia, 2013), becoming a defining moment for the youth and for the first time in recent history they felt as if they had a voice in political and religious matters (Hernandez, 2020).

The four participants in this study were all aware of who Christ is prior to their camp experience, as they come from families of the 15% of the Egyptian populations who are considered Christian in the Muslim culture, whether or not they are serving Christ. Two participants were pastors' children, but only one was involved in church. Participants stated that camp helped them grow in specific ways by making life-changing decisions. Two participants were baptized by immersion in water at camp, which is significant in the Muslim culture; all Egyptian children are baptized at birth, so the baptisms at camp were the choice of the participants, not a cultural norm. One pastor's child, Participant A, made their commitment personal, and due to the observed change in their life after the decision at camp, Participant A's father began to train them in the ministry. Participant B's uncle, along with three older men, became their discipleship group. Participant C, a pastor's child, was already involved in a youth group, but after camp they decided to attend a discipleship school to further their spiritual

growth. Participant D is a medical student who has joined a church since attending camp, and although they were unable to attend a discipleship group after the camp because of their studies, they are now attending an online Bible study two times a week for 90 minutes per study.

Even though the COVID-19 pandemic made meeting with discipleship groups in person impossible, each participant was able to be involved in a discipleship group with family or friend members to continue in their spiritual formation through spiritual discipleship in various ways. Everyone who attended an online group agreed that having a discipleship group to discuss things with, even online, was helpful. Participant C met with their group by Zoom meetings and recordings throughout the COVID-19 pandemic, and Participant D participated in online Bible studies. Participant A was able to have their father as a mentor, and Participant B had their uncle and two older friends as mentors who also served as their discipleship group.

Although a pastor was employed to disciple youth who attended camp, due to the COVID-19 pandemic and geographical distances between the groups, it was not possible to have spiritual discipleship groups as originally planned; however, each participant was still able to be involved in discipleship with a mentor, and each participant benefitted from spiritual discipleship with mentors.

The findings from this study showed that the evangelical camp was effective in showing Egyptian youth who desired to have a relationship with Christ that (a) Jesus loves them and (b) that they can have the personal, daily relationship with Christ they desire. The experience at camp also encouraged those who already had a relationship with Christ by teaching them that they could grow in their knowledge and personal relationship with Christ. Findings also showed that the Egyptian youth have a desire to know about Christians from other places, both in Egypt and in America. The study also indicated a desire to be involved with a community of people

who share their commitment to Jesus as the majority of their country is of the Islam faith. In addition, the relationship aspect of camp was vital, along with discipleship groups with mentors provided a continuation of the relationships.

Findings also showed a sincere desire of the participants to be involved in a discipleship program that would help them continue to grow spiritually. Many Christian Egyptian youth are interested in serving in some area of ministry. And although a respect for elders is embedded in the Muslim culture, participants expressed a desire to hear more from the youth of America about how to live for Christ and serve Christ as a young person. Discipleship is acknowledged as learning from mentors and teaching others what you have learned, and all four of the participants expressed the need to continue the discipleship program, but they also expressed the desire for more mentors to be developed as youth are discipled. This request for more mentors included the acknowledgment of a need for more female mentors for the girls. The participants expressed mentors helped them when they were dealing with struggles, but mentors also helped by celebrating when life was going well and teaching them stories and truths from the Bible. Knowing someone was checking on them and holding them accountable was encouraging to each participant.

Study Limitations

This study was limited to four Egyptian youth who met the specifications of having attended camp in 2018 and/or 2019, decided to live their life as a Christian, and became a part of a discipleship program with mentors. Discipleship groups could not meet as planned due to COVID-19 restrictions on gathering, but groups did meet by Zoom. Interviews had to be held through Zoom recording instead of face-to-face because of travel restrictions imposed during the

COVID-19 pandemic. Due to the size of the study, data cannot be generalized as it would have been if taken from a larger sample (Mills & Gay, 2019).

Implications for Future Practice

Egypt is a country of over 104 million people (World Population Review, 2022), where approximately 85% of the population professes the Islamic faith and 10-15% are Christian. Few contrasts have been as divisive as the differences in faith (Hernandez, 2020). For Egyptian youth to grow in their Christian faith, mentors and discipleship groups are needed to encourage and help teach those who have decided to live for Christ.

The results of this study indicated that despite restrictions upon meeting together, participants sought out and discovered ways to be involved in discipleship groups and had spiritual mentors. Future practice should address discipleship initially at camps. Before leaving camp, Egyptian youth should be informed about discipleship groups meeting in their area with contact information about discipleship groups. Contact information regarding those interested in meeting in discipleship groups after camp should be used to inform discipleship leaders so camp attendees can connect to discipleship groups.

Recommendations for Future Research

Considering the surprising realization of the mentorship by family members with Egyptian youth during and after the COVID-19 pandemic, future research would contribute to the knowledge of influence of familial mentorship upon spiritual development of Egyptian youth.

Future research also needs to explore further the influence of discipleship programs with mentors on Egyptian youth. Although four youth were interviewed and the data gathered were beneficial, COVID-19 restrictions prevented discipleship groups from meeting and camp from

being held in 2020 and 2021. More stories need to be explored to determine the influence of discipleship with mentors after camp, so additional data can be obtained.

Recommendations for future studies would include a quantitative study with a survey addressing the effectiveness and influence of mentorship. A quantitative survey after six months in a discipleship program would also be beneficial to Egyptian leaders, as the results would help determine what is working and what needs to be altered to better serve Egyptian youth.

Further recommendations for this study would be to travel to Egypt and hold interviews face-to-face so the researcher could get a more holistic idea of the participants' experiences as they continued to live their lives for Christ in a Muslim culture. Additional interviews would also add to the data obtained through this study. Future studies could include a panel discussion at camp with many Egyptian youth participants to offer a variety of data and include a larger participant sample.

Conclusion

Spiritual formation is essential in the development of young people's psychological health and awareness and is also beneficial in the development of morals and coping strategies in real-world situations (Lee et al., 2020). Though data regarding spiritual development are available in many parts of the world, scholarly literature regarding the lives of Egyptian youth who decide to live their lives for Christ in a Muslim society is lacking. This study of four Egyptian youth who fit the criteria and made the decision to live for Christ in a Muslim society will add to the existing scholarly literature. The inclusion of discipleship with mentors added data to further explore the effects of spiritual formation of the Egyptian youth after an evangelical camp. Through the data obtained from the four participants of the study findings

emphasized the importance of spiritual discipleship and spiritual mentorship after camp in the spiritual formation of Egyptian youth.

References

- Ali, F. A., & MaCharia, H. M. (2013). Women, youth, and Egyptian Arab Spring. *Peace Review: A Journal of Social Justice*, 25, 359-366. <https://doi.org/10.1080/111040269.2013.816557>
- Alvarado, O. A. (2022). *Examining discipleship strategies in Christian and Missionary Alliance churches* (Publication No. 29060047) [Doctoral Dissertation, Southeastern University]. ProQuest Dissertations and Thesis Global.
- Backeberg, L., & Tholen, J. (2018). The frustrated general youth exclusion in Arab Mediterranean societies. *Journal of Youth Studies*, 21(4), 515-534. <https://doi.org/10.1080/13676261.2017.1394996>
- Backes, B. (2020). *Evaluation of church plant training methods within the Assemblies of God* (Publication No. 28542411) [Doctoral Dissertation, Southeastern University]. ProQuest Dissertations and Thesis Global.
- Bennetts, K. & Bone, J. (Aug-Nov 2019). Adult leadership and the development of children's spirituality: exploring Montessori's concept of the prepared environment. *International Journal of Children's Spirituality*, 24(4), 356-370. <https://doi.org/10.1080/1364436X.2019.1685949>
- Benson, P. L. & Roehlkepartain, E. C. (Summer 2008). Spiritual development: A missing priority in youth development. *New Directions for Youth Development*, 118. <https://doi.org/10.1002/yd.253>
- Brandes, M.A. (2018). Integrated spiritual development: A new approach to nurturing adolescent spirituality and faith. *Religious Education*, 113(2), 191-202. <https://doi.org/10.1080/00344087.2017.1413965>
- Brewer, T. L. (2020). *Discipleship camp: A model for developing and making disciples*,

- (Publication No. 27994952) [Doctoral dissertation, Asbury Theological Seminary].
ProQuest Dissertations and Thesis Global.
- Burke, W. W. (2018). *Organization change, theory & practice*, (5th ed.). Sage Publications.
- Cabrera, D. (2019, October). Accompanying the young in their development. *Way*, 58(4), 85-97.
<https://www.theway.org/bookstore/the-way-magazine/>
- Clements, C. (2018, Autumn). Experience and Christian nurture in youth ministry. *Journal of Youth Ministry*, 16(3), 22-46. <https://www.aymeducators.org/wp-content/uploads/Chris-Clements-Experience-and-Christian-Nurture-in-Youth-Ministry.pdf>
- Carter, C. (2021). *The relationship between mentoring and spiritual formation of adolescents* (Publication No. 2597660) [Doctoral dissertation, New Orleans Baptist Theological Seminary]. ProQuest Dissertations and Theses Global.
- Cheng-Tozun, D. (2021, October). What majority-world missions really looks like. *Christianity Today*. <https://www.christianitytoday.com/ct/2019/august-web-only/what-majority-world-missions-really-looks-like.html>
- Creswell, J. W. & Poth, C. N. (2018). *Qualitative inquiry & research design: Choosing among five approaches* (4th ed.). Sage.
- Crowley, R. S. (2020). *Mentee perspectives of the effectiveness of youth mentoring programs*. (Publication No. 28157823) [Doctoral dissertation, Southeastern University. ProQuest Dissertations and Theses Global.
- Culang, J. (2018, April). “The Shari’a must go”: Seduction, moral injury, and religious freedom in Egypt’s liberal age. *Comparative Studies in Society and History*, 60(2), 446-475.
<https://doi.org//10.17/50010417518000117>
- Davis, M. W. (2019). Innovative leadership. *Journal of Leadership, Accountability,*

and Ethics, 16(4), 69-73.

Dewey, J. (1902). *The child and the curriculum*. The University of Chicago Press.

<https://www.gutenberg.org/ebooks/29259>

El-Khharrat, E. (2020, June). Christianity and the challenges of revolution and liberation.

TELOS Magazine, 1, 16.

Elsayed, E. (2020). Copts in Egypt: Between minority protection and power

leveraging. [https://www.researchgate.net/profile/Esmat-](https://www.researchgate.net/profile/Esmat-Elsayed/publication/347910958_COPTS_IN_EGYPT_BETWEEN_MINORITY_PROTECTION_AND_POWER_LEVERAGING/links/5fe702fba6fdccdc800bf5c/COPTS-IN-EGYPT-BETWEEN-MINORITY-PROTECTION-AND-POWER-LEVERAGING.pdf)

[Elsayed/publication/347910958_COPTS_IN_EGYPT_BETWEEN_MINORITY_PROTECTION_AND_POWER_LEVERAGING/links/5fe702fba6fdccdc800bf5c/COPTS-IN-EGYPT-BETWEEN-MINORITY-PROTECTION-AND-POWER-LEVERAGING.pdf](https://www.researchgate.net/profile/Esmat-Elsayed/publication/347910958_COPTS_IN_EGYPT_BETWEEN_MINORITY_PROTECTION_AND_POWER_LEVERAGING/links/5fe702fba6fdccdc800bf5c/COPTS-IN-EGYPT-BETWEEN-MINORITY-PROTECTION-AND-POWER-LEVERAGING.pdf)

Emery-Wright, S. & Mackenzie, E. (2017). *Networks for faith formation: Relational bonds and the spiritual growth of youth*. Wipf and Stock Publishers.

Floyd, D. (2020). *Factors that produce high-capacity leaders within the Church*. (Publication No. 27995368) [Doctoral dissertation, Southeastern University]. ProQuest Dissertations and Theses Global.

Galbraith, J.R. (2014). *Designing organizations: Strategy, structure, and process at the business unit and enterprise levels* (3rd ed). Jossey-Bass.

Glund, K. H., & Sundberg, R. (2008). Reconciliation through sports? The case in South Africa. *Third World Quarterly*, 29(4), 805-818. <https://doi.org/10.1080/01436590802052920>

Hartwig, R. T. & Bird, W. (2015). *Teams that thrive*. InterVarsity Press.

Hernandez, R. S. (2020). At the borders of identity: Reflections on Egyptian protestant public theology in the wake of the Arab Spring. (pp. 237-256). Brill.
<https://doi.org/10.1163/1572543X-12341568>

- Hopper, B. E. (2021). *The well-prepared local church mission leader*, (Publication No. 2496355925) [Doctoral dissertation, Duke University Divinity School]. ProQuest Dissertations and Theses Global.
- Hurtado, I. L. (2020). *Social-emotional learning in higher education: Examining the relationship between social-emotional skills and student's academic success*. (Publication No. 28028554) [Doctoral dissertation, University of Minnesota]. ProQuest Dissertations and Theses Global.
- Jos de Kock, A. (2020, August/November). Learning in encounter and spiritual development in stressful times: a reflection from the perspective of protestant evangelical youth ministry practices in Flanders. *International Journal of Children's Spirituality* 25(3/4), 224-237. <https://doi.org/10.1080/1364436C.2020.1843008>
- Joyner, R. L., Rouse, W. A., & Glatthorn, A. A. (2018). *Writing the winning thesis or dissertation: A step-by step guide* (4th ed.). Corwin.
- Keehn, D. (2019). The Old Testament roots of Jesus' leadership development. *Journal of Biblical Perspectives in Leadership*, 9(1). 133-148.
https://www.regent.edu/acad/global/publications/jbpl/vol9no1/Vol9Iss1_JPBAL_8_Keehn.pdf
- King, R., & McGranaghan, M. (2018). Archaeology of missions in southern Africa. *Journal Of Southern African Studies*, 44(4), 629-639.
<https://doi.org/10.1080/03057070.2018.1477312>
- Knoetze, H. (2018, December). Analyzing transformational development as engagement with African millennials. *International Review of Mission World Council of Churches*, 107(2), 483-499. <https://doi.org/10.1111/irom.12245>

- Lee, L., Currie, V., Saied, N., & Wright, L. (2019). Journey to hope, self-expression and community engagement: Youth-led arts-based participatory action research. *Children and Youth Services Review, 109*, 1-21. <https://doi.org/10.1016/j.childyouth.2019.104581>
- Lee, P. S. (2019). Impact of missionary training on intercultural readiness. *Missions Studies: Journal of the International Association for Mission Studies, 36*(2), 247-261. <https://doi.org/10.1163/15733831-12341651>
- Lee, S., Jirasek, I., Velselsky, P. & Jiraskova, M. (2019, November). Gender and age differences in spiritual development among early adolescents. *European Journal of Developmental Psychology, 16*(6), 680-696. <https://doi-org.seu.idm.oclc.org/10/1080/17405629.2018.1493990>
- Lui, C. C., & Chen, I. J. (2010, April). Evolution of constructivism. *Contemporary Issues in Education Research, 3*(4), 63-66.
- Lui, S., Hu, J., Li, Y., Wang, Z., & Lin, X. (2014). Examining the cross-level relationship between shared leadership and learning in teams: Evidence in China. *The Leadership Quarterly, 25*(2), 282-295.
- McLeod, S. A. (2014) (2022, August). Vygotsky's sociocultural theory of cognitive development. Simply Psychology. Retrieved on October 25 from <http://www.simplypsychology.org/vygotsky.html>
- Melcangi, A. & Maggiolini, P. (2020). Christians navigating through Middle East: The case of the Copts in Egypt. In L. Zanfrini (Ed.), *Migrants and religion: Paths, issues, and lenses* (pp. 175-204). Brill. https://doi.org/10.1163/9789004429604_007
- Milne, D. R. (2021, July). Networks for faith formation: Relational bonds and the spiritual growth of youth. *Reviews in Religion & Theology, 28*(3), 275-277.

- Montesorri, M. (1959). *The Absorbent Mind*. Adyar, India, Theosophical Publishing House.
- Nakhla, S. S. H. (2019). *Exploring opportunities for Christian ministries in areas of Egypt without churches* (Publication No. 13809788) [Doctoral dissertation, Fuller Theological Seminary]. ProQuest Dissertations and Theses Global.
- Nel, M. & Schoeman, W. J. (2019). Rediscovering 'discipleship making' and the role of faith-sharing. *HTS Tologieses Studies/Theological Studies*, 75(4), a5119.
<https://doi.org/10.4102/hts.v75i4.5119>
- New International Bible*. (2011). Biblica. (Original work published 1973).
- New King James Bible*. King James Bible Online. <https://www.bible.com> (Original work published 1982)
- New Living Bible*. Tyndale House. (Original work published 1996).
- Noghiu, A. A. (2020). Spiritual capital: A framework for spirituality-infused leadership education and organizational spirituality. *New Directions for Student Leadership*, 166, 45-59. <https://doi.org.101002/yd.20382>
- Nolan-Aranez, S. I. (2020). The intersectionality of leadership and spiritual development through mentoring. *New Directions for Student Leadership*, 2020(166), 97-110.
- Office of International Religious Freedom. (2020). Egypt. Religious Demography. [International Religious Freedom report]. U.S. Department of State.
<https://www.state.gov/report/custom/bc3474fd24-2/>
- Painter, M. J. (2019, Spring). Leadership culture by design. *Organization Development Review*, 51(2).

- Pinckney, H. P., Clanton, T., Garst, B., & Powell, G. (2020). Faith-Based organizations: Oft overlooked youth development zones. *Journal of Park and Recreation Administration*, 38(1), 141-150. <https://doi.org/10.18666/JPRA-2019-8232>
- Rapholo, S. F., (2020). Perceptions of church leaders on integration of migrant youth into South Africa: The case of refugees in the refugee camps managed by churches at Musina. *Theologia Viatorum* 44(1), 1-6. <https://doi.org/10.4102/TV.v44i1.34>
- Roehlkepartain, E. C., King, P. E., Wagener, L., & Benson, P. L. (2006). *The handbook of spiritual development in childhood and adolescence*. Sage.
- Roldan, A. (2018, July). Mentorship and discipleship of OMF short-term mission volunteers as with-ness and consociation. *Transformation*, 2018(35), 156-166. <https://doi.org/10.1177/0037768619833315>
- Saudi al-Sahwa al-Islamiyya (the Islamic Awakening; SAHWA) (2014-2017). *Researching Arab Mediterranean youth: Towards a new social contract*. <https://cordis.europa.eu/project/id/613174/reporting>
- Senge, P. M. (2006). *The fifth discipline: The art and practice of learning organization*. Currency, The Crown Publishing Group.
- Sika, N. (2019). Repression, cooptation, and movement fragmentation in authoritarian regimes. *Political Studies*, 67(3), 676-692. <https://doi.org/10.1177/0032321718795393>
- Sinek, S. (2014). *Leaders eat last: Why some teams pull together and others don't*. Penguin.
- Sligh, C. E., & Talbot, D. M. (2020, June). Recognizing the inevitable intersections of spiritual and leadership development. *New Directions for Student Leadership*, 2020(166), 33-44. <https://doi.org/10.1002/yl.20381>
- Stewart, W. C., Barfoot, S. D., Stewart, J. A., & Nelson, L. A. (Fall 2019). The influence of

- church on wellbeing in Adolescents and Millennials. *Journal of Ministry & Theology*, 23(2), 85-97.
- Tadros, M., & Habib, A. (2022, February). Who speaks for Coptic rights in Egypt today? (2013-2021). *Religions*, 13(2) 183. <https://doi.org/10.3390/rel13020183>
- Terrell, S. R. (2016). *Writing a proposal for your dissertation*. Guilford Publications, Inc.
- Todjeras, P. (2019). The emerging church conversation: A movement and a religious expression in western Christianity. *International Review of Mission*, 108(2), 290-310. <https://doi.org/10.1177/00312170308400704>
- Trent, R. L. (2020). *The effectiveness of a faith-based mentoring program as perceived by a multidisciplinary leadership team on a PK-8 campus in southwest Louisiana* (Publication No. 28258115). [Doctoral dissertation, Lamar University]. ProQuest Dissertations and Theses Global.
- Ubani, M. & Murtonen, S. (2018, May). Issues in spiritual formation in early lifespan contexts. *International Journal of Children's Spirituality*, 23(2), 103-108. <https://doi.org/10.1080/1364436X.20181452557>
- Vygotsky, L. S. (1929). II. The problem of the cultural development of the child. *The Pedagogical Seminary and Journal of Genetic Psychology*, 36(3), 415-434.
- Warner, R. P., Sibthorp, J., Wilson, C., Browne, L. P., Barnett, A. G., Gillard, A., & Sorenson, J. (2021, January). Similarities and differences in summer camps: A mixed methods study of lasting outcomes and program elements. *Children and Youth Services Review*, 120, 1-12. <https://doi.org/10.1016/j.chilyouth.2020.105779>
- Werner, N. (2016). The religious lives of students at a South African university. *HTS Teologiese Studies/Theological Studies*, 72(1), a3177. <https://doi.org/10.4102/hts.v72i1.3177>

Wirtschaftler, J., & Nader, M. (2018, May). Christians were key bloc in Egypt's election. *The Christian Century* 135(10), 16-17.

World Population Review (2022). Retrieved July 23, 2022, from
<https://worldpopulationreview.com/countries/egypt-population>

Worthington, J. D. & Worthington, E. L. (2019). Spiritual formation by training leaders in their indigenous cultures: The importance of cultural humility and virtue theory. *Journal of Spiritual Formation and Soul Care*, 12(1), 112-134.

<https://doi.org.10.1177/19397909187988>

Appendix A
Recruitment Email

Date

Dear _____,

I am a doctoral student at Southeastern University in the United States, and I am inviting you to participate in my doctoral dissertation project. The aim of the research project is to learn about some of the experiences of people who came to summer camp and were then involved in a discipleship group with a mentor.

Your participation in the project would be to answer some interview questions about your experience in a discipleship group with a mentor after summer camp. The interview should take approximately 45-60 minutes and will be in both Arabic and English. Your identity will be kept confidential, and your real name will not be published in the study. By participating in the interview, you will provide information that may help make camp and discipleship with mentors better. Your participation is voluntary, and you are free to withdraw at any time during the study.

If you would consider participating in this study, we can arrange an interview online at your convenience. If you have any questions, please feel free to ask me.

Jo Hawkins

Recruitment Email in Arabic

التاريخ:

عزيزي / عزيزتي

أنا طالبة بدرجة دكتوراة في جامعة ساوثيستارن بالولايات المتحدة، وأدعوك للمشاركة في مشروع أطروحة الدكتوراة الخاص بي. الهدف من مشروعي البحثي هو التعرف على بعض خبرات الشباب الذين حضروا المؤتمرات الصيفية ومجموعات التلمذة مع خدمة تشجيع الرعاة وتدريب القادة.

مشاركتك في هذا الاستبيان ستكون من خلال الاجابة على بعض الاسئلة أثناء المقابلة عن خبرتك خلال المؤتمرات

الصيفية ومجموعات التلمذة أثناء المؤتمر. سوف تستغرق المقابلة حوالي 45 – 60 دقيقة وستكون باللغتين العربية والانجليزية. ستبقى هويتك سرية ولن يتم نشر اسمك الحقيقي في الدراسة. من خلال المشاركة في المقابلة للاستبيان، ستقدم معلومات قد تساعد في تحسين المؤتمرات الشبابية والتلمذة مع المرشدين. مشاركتك تطوعية ومشكور على هذا، ولك مطلق الحرية في الانسحاب في أي وقت أثناء الدراسة.

إذا كنت تضع في إعتبارك المشاركة في هذا الاستبيان، فيمكننا ترتيب مقابلة عبر الانترنت في الوقت المناسب لك.

وإذا كان لديك اسئلة، فلا تتردد في سؤالي.

جو هاوكنز

مرشحة للدكتوراة

Appendix B
Informed Consent
CONSENT FORM

You are invited to take part in a research interview about the experience of participation in summer camp and a discipleship group with a mentor after the camp. You were chosen for the interview because of your attendance at one or both of the evangelical summer camps in 2018 or 2019, and your participation in a discipleship group with a mentor. Please read this form and ask any questions you have before agreeing to be part of the interview.

This interview is being conducted by a researcher named Jo Hawkins, who is a doctoral student at Southeastern University.

Background Information:

The purpose of this interview is to collect information regarding the experiences of participants in discipleship groups with a mentor after attending the summer camp.

Procedures:

If you agree, you will be asked to participate in a video-recorded and audio-recorded interview, lasting approximately 45-60 minutes.

Voluntary Nature of the Interview:

Your participation in this interview is voluntary. This means that everyone will respect your decision of whether or not you want to be interviewed. If you decide to join the interview now, you can still change your mind later. If you feel you do not want to answer a question during the interview, you may stop at any time. You may skip any questions that you do not want to answer.

Risks and Benefits of Being in the Interview:

There are no risks to participating in this interview. However, for any reason, you may stop the interview at any time. There are no benefits to you from participating in this interview. The interviewer will benefit by gathering information regarding the experiences of participants attending summer camp and participating in discipleship with a mentor following summer camp.

Compensation:

There is no compensation for participating in this interview.

Confidentiality:

Any information you provide will be kept confidential. The researcher will not use your information for any outside purposes. Also, the researcher will not include your name or anything else that could identify you in any reports of the interview. The researcher will code any personal identifiers before publication.

Contacts and Questions:

The researcher's name is Jo E. Hawkins. The researcher's dissertation chair is Dr. Karen Ingle.

The researcher's methodologist is Dr. Janet Deck. You may ask any questions you have now. Or if you have questions later, you may contact the researcher, dissertation chair, or methodologist via email at jehawkins@seu.edu, kmingle@seu.edu, or jldeck@seu.edu, respectively. If

you want to communicate privately about your rights as a participant, you may contact Dr. Sarah Yates, the Chair of the Southeastern University EdD program, sjyates@seu.edu and/or irb@seu.edu.

Statement of Consent:

I have read the above information. I have received answers to any questions I have at this time. I am 18 years of age or older, and I consent to participate in the interview.

Consent will be completed orally before your interview begins. When you receive the questions that will be asked of you several days before the interview, you will also see a brief reminder of what has been stated in this consent form. The interviewer will verbally ask you if you agree with the statement of consent, and do you consent to participate in the interview. A verbal response will be required from the participant before beginning the interview.

INFORMED CONSENT in Arabic

بيان الموافقة

أنت مدعو للمشاركة في استبيان بحثي حول تجربة المشاركة في المؤتمرات الصيفية ومجموعات التلمذة التي قمنا بها والمتابعة بعد المؤتمر التابع لخدمة تشجيع الرعاة وتدريب القادة. وقد تم إختيارك لهذا الاستبيان بناء على حضورك لمؤتمر أو اثنين من مؤتمراتنا الصيفية خلال عامي 2018، 2019. ومشاركتك في مجموعات التلمذة. رجاء قراءة هذه الاستمارة بدقة وطرح أي سؤال لديك قبل أن تكون جزء من هذا الاستبيان.

يتم عمل هذا الاستبيان من قبل الباحثة جو هاوكنز، وهي طالبة بدرجة الدكتوراة في جامعة ساوثيستارن.
المعلومات الأساسية:

الغرض من هذا الاستبيان هو جمع المعلومات المتعلقة بتجارب المشاركين في مؤتمرات الشباب التابعة لخدمة تشجيع الرعاة وتدريب القادة ومجموعات التلمذة.

الخطوات:

في حالة موافقتك، سيطلب منك المشاركة عن طريق تسجيل فيديو بالصوت والصورة مدته حوالي 45 – 60 دقيقة تجيب فيه على اسئلة الاستبيان.

الطبيعة التطوعية للاستبيان:

مشاركتك في هذا الاستبيان مشاركة تطوعية مشكورة. هذا يعني أن الجميع سيحترم قرارك بشأن اذا كنت تريد إجراء مقابلة الاستبيان أم لا. إذا قررت المشاركة في الاستبيان، فلا يزال بإمكانك تغيير رأيك لاحقاً. إذا شعرت أنك لا تريد الإجابة على سؤال اثناء المقابلة للاستبيان، يمكنك التوقف في أي وقت. ويمكنك تخطي أي أسئلة لا تريد الإجابة عليها.

مخاطر وفوائد عمل هذا الاستبيان:

لا توجد أي مخاطر في المشاركة في هذا الاستبيان. ومع ذلك، لأي سبب من الاسباب، يمكنك إيقاف المقابلة للاستبيان في أي وقت. لا توجد فوائد لك من المشاركة في هذا الاستبيان. لكن سيستفيد من طلب الاستبيان من جمع المعلومات المتعلقة بتجربتك في المشاركة في مؤتمر الشباب ومجموعات التلمذة.

تعويض مقابل المشاركة:

لا يوجد تعويض مقابل المشاركة في هذا الاستبيان.

السرية:

سيتم الاحتفاظ بسرية أي معلومات تقدمها. لن يستخدم الباحث معلوماتك لأي أغراض أخرى غير البحث. ولن يدرج الباحث أسمك أو أي بيانات يمكن أن تحدد هويتك في أي تقارير. وسيقوم الباحث بترميز أي معلومات شخصية قبل الاستخدام.

للأتصال في حالة وجود أي أسئلة:

أسم الباحثة هو جو هاوكنز، تحت إشراف الدكتورة كارين انجل. ومسئولة منهجية البحث الدكتورة جانيت ديك. يمكنك طرح أي أسئلة لديك الآن. أو اذا كانت لديك أسئلة لاحقاً، فيمكنك الاتصال بالباحث، أو المشرف على البحث، أو مسئول منهجية البحث عبر البريد الإلكتروني jldeck@seu.edu، kmingle@seu.edu، jehawkins@seu.edu. على التوالي بهذا الترتيب. أما اذا كنت ترغب في التواصل بشكل خاص حول حقوقك كمشارك، يمكنك الاتصال بالدكتورة سارة بيتس، رئيسة برنامج EdD بالجامعة. irb@seu.edu ، siyates@seu.edu

بيان الموافقة:

لقد قرأت جميع معلومات الموافقة، وتمت الاجابة على جميع أسئلتي. أبلغ من العمر 18 عاماً أو أكثر، وأوافق على

المشاركة في هذا الاستبيان.

سيتم استكمال الموافقة شفهيًا قبل أن تبدأ في الاجابة على الاستبيان. عندما تتلقى الاسئلة التي سيتم طرحها عليك قبل عدة أيام، ستري أيضاً تذكيراً موجزاً بما ورد في نموذج الموافقة هذا. سيسالك القائم بإجراء المقابلة شفهيًا عما اذا كنت توافق على بيان الموافقة، وهل توافق على المشاركة في المقابلة. سيطلب الرد اللفظي من المشارك قبل البدء في المقابلة.

الأسم:

الامضاء:

Appendix C

Research Questions Interview Guide in English

Thank you for your participation in this interview. I am a student researcher named Jo Hawkins, and I am a doctoral student at Southeastern University.

The purpose of this interview is to collect information regarding the experiences of participants in discipleship groups with a mentor after attending a summer camp.

Your participation in this interview is voluntary. You were sent a copy of a consent form to view before this interview. However, we will still respect your decision of whether or not you want to participate in the interview. If you decide to complete the interview now, you can still change your mind later. You may stop at any time during the interview. You may also skip any questions that you do not want to answer.

There is no risk to you by doing this interview, and any personal information will be coded and not used in publication.

Statement of Consent:

I have read the consent information. I have received answers to any questions I have at this time. I am 18 years of age or older, and I consent to participate in the interview.

Do you agree with the statement of consent, and do you consent to participate in the interview?

Questions for Interview:

1. Tell me about your spiritual discipleship program.
2. How has your spiritual discipleship program contributed to your spiritual growth.
3. Tell me about your spiritual mentor.
4. How did your mentor influence your spiritual growth?
5. Please tell me about any struggles you experienced during the discipleship program.
6. How are you dealing with struggles you experienced?
7. How could the discipleship program be improved?
8. What advice would you give to students who are thinking about going through the discipleship program?

Research Questions Interview Guide in Arabic

دليل المقابلة الشخصية للاستبيان

شكرًا على مشاركتك في هذا الاستبيان، أنا باحثة أسمى جو هاوكنز، أدرس بدرجة الدكتوراة في جامعة ساوثيسترن. الهدف من هذا الاستبيان هو جمع معلومات متعلقة بتجارب المشاركين في مجموعات التلمذة أثناء مؤتمرات الشباب الخاص بخدمة تشجيع الرعاة وتدريب القادة.

مشاركتك في هذه الاستبيان مشاركة تطوعية ومشكورة. لقد تم إرسال نسخة من نموذج الموافقة لعرضها عليك قبل المقابلة. ومع ذلك، سنظل نحترم قرارك بشأن ما اذا كنت ترغب في المشاركة في هذا الاستبيان أم لا. إذا قررت استكمال الاستبيان الآن، فلا يزال بإمكانك تغيير رأيك لاحقًا. يمكنك التوقف في أي وقت، كذلك يمكنك تخطي أي أسئلة لا تريد الاجابة عليها.

بحسب تقاليد الأبحاث الأكاديمية سوف يتم ترميز أي معلومات شخصية ولن يتم استخدام بياناتك الشخصية في البحث. بيان الموافقة:

لقد قرأت جميع معلومات الموافقة، وتمت الاجابة على جميع أسئلتي. أبلغ من العمر 18 عامًا أو أكثر، وأوافق على المشاركة في هذا الاستبيان.

الاسم:..... الإمضاء:.....

أسئلة الاستبيان:

- 1- تكلم عن برنامج التلمذة الروحي الخاص بك الذي قدم في مؤتمرات الشباب.
- 2- كيف ساهم حضور مؤتمرات الشباب الروحية في نموك الروحي؟
- 3- تكلم عن مرشدك الروحي أثناء مؤتمرات الشباب؟
- 4- اذكر كيف أثر مرشدك الروحي على نموك؟
- 5- من فضلك تحدث عن أي صعوبات واجهتها أثناء مؤتمر الشباب؟
- 6- كيف تعاملت مع الصعوبات التي مررت بها؟

7- كيف يمكن تحسين مؤتمرات الشباب؟

8- ما هي النصيحة التي يمكن أن تقدمها للطلاب الذين يفكرون في حضور مؤتمرات الشباب؟

Appendix D

Oral Consent Zoom Recording

Recording in progress

Jo Hawkins

Okay, so thank you for participating in our interview. My name is Jo Hawkins, and I am a doctoral student at Southeastern University. The purpose of this interview is to collect information regarding the experiences of participants and discipleship groups with a mentor after attending summer camp. Your participation in this interview is voluntary. You were sent a copy of the consent form to view before the interview. However, we will still respect your decision of whether or not you want to participate in the interview. If you decide to complete the interview now you can still change your mind later. You may stop at any time you can also skip any questions. There is no risk to you by doing this interview and any personal information will be coded and not used in the publication. I need to get oral consent so please acknowledge if you've read the consent information and received answers to questions you may have had. You're 18 years of age or older and you consent to participate in the interview. Do you agree with the statement of consent and do you consent to participate in the interview?

Participant A

Okay

Translator repeats the Consent in Arabic

شكرًا على مشاركتك في هذا الاستبيان، أنا باحثة أسمي جودي هاوكنز، أدرس بدرجة الدكتوراة في جامعة

ساوثيسترن.

الهدف من هذا الاستبيان هو جمع معلومات متعلقة بتجارب المشاركين في مجموعات التلمذة أثناء مؤتمرات الشباب

الخاص بخدمة تشجيع الرعاية وتدريب القادة.

مشاركتك في هذه الاستبيان مشاركة تطوعية ومشكورة. لقد تم إرسال نسخة من نموذج الموافقة لعرضها عليك قبل

المقابلة. ومع ذلك، سنظل نحترم قرارك بشأن ما اذا كنت ترغب في المشاركة في هذا الاستبيان أم لا. إذا قررت استكمال

الاستبيان الآن، فلا يزال بإمكانك تغيير رأيك لاحقًا. يمكنك التوقف في أي وقت، كذلك يمكنك تخطي أي أسئلة لا تريد الاجابة

عليها. بحسب تقاليد الأبحاث الأكاديمية سوف يتم ترميز أي معلومات شخصية منشورة ولن يتم استخدام بياناتك الشخصية في

البحث. أحتاج موافقة شفوية محتاجة منك الان بيان الموافقة أنك قرئت كل المعلومات دي وان الورق تم إرساله الاسبوع اللي فات وأن عندك 18 سنة أو أكثر وأنك موافق على هذا الاستبيان.

Participant A

تمام انا موافق أن أكون بشارك مع د. جودي

Participant A through Translator

I agree to participate in this in the interview with Dr. Judy

Oral Agreement Zoom (Participant B) Recording

Recording in progress

Participant B. Wednesday, August 31, 2022

Jo Hawkins

Thank you for your participation and for agreeing to this interview. I'm a student researcher named Jo Hawkins, and I am a doctoral student at Southeastern University in Lakeland, Florida. The purpose of this interview is to collect information regarding the experiences of participants in discipleship groups with a mentor after attending a summer camp. Your participation in this interview is voluntary. You were sent a copy of a consent form to view this before the interview. However, we still respect your wishes and your decision of whether or not you want to continue to participate in this interview. If you decide to complete the interview, you can still change your mind later or in the middle of it. You may stop at any time during the interview. You may also skip any questions you don't want to answer. There is no risk to you by doing the interview, and any personal information will be coded and not used in publication.

So, I have to get your oral statement of consent that you want to do the interview so:

I have read the consent information. I have received answers to any questions I have at this time. I am 18 years of age or older, and I consent to participate in the interview. Do you agree with the statement of consent, and do you consent to participate in the interview?

Participant B

Yes, I am agree

[Participant can understand English. The translator was present during the interview, and he chose to answer questions in Arabic, but he wanted to talk initially in English.]

Oral Consent Agreement Zoom (Participant C) Recording

Recording in progress

Jo Hawkins 0:00

Thank you so much for your participation in the interview. I am a student researcher named Jo Hawkins, and I am a doctoral student at Southeastern University. The purpose of this interview is to collect information regarding the experiences of participants and discipleship programs or discipleship groups with a mentor after attending a summer camp. Your participation in this interview is voluntary. You were sent a copy of a consent form to view before this interview. However, we will still respect your decision of whether or not you want to participate in the interview. If you decide to complete the interview now, you can still change

your mind later. You may stop at any time during the interview. You may also skip any questions that you do not want to answer. There is no risk to you by doing this interview, and any personal information will be coded and not used in the publication.

So, the statement of consent is: I have read the consent information. I've received answers to my questions that I have at this time. I'm 18 years of age or older and I consent to participate in the interview. Do you agree with the statement of consent and do you consent to participate in the interview?

Participant C

Yes, I agree.

[Since participant C is fluent in English, she asked to complete the interview in English. The interpreter was present at all times in case Participant C needed clarification in any way or help expressing thoughts.]

Oral Consent Zoom Recording (Participant D) Interview

Jo Hawkins 0:00

Thank you for your participation in this interview. I am a student researcher named Jo Hawkins, and I am a doctoral student at Southeastern University.

The purpose of this interview is to collect information regarding the experiences of participants in discipleship groups with a mentor after attending a summer camp.

Your participation in this interview is voluntary. You were sent a copy of a consent form to view before this interview. However, we will still respect your decision of whether or not you want to participate in the interview. If you decide to complete the interview now, you can still change your mind later. You may stop at any time during the interview. You may also skip any questions that you do not want to answer.

There is no risk to you by doing this interview, and any personal information will be coded and not used in publication.

Statement of Consent:

I have read the consent information. I have received answers to any questions I have at this time. I am 18 years of age or older, and I consent to participate in the interview.

Do you agree with the statement of consent, and do you consent to participate in the interview?

Translator repeats the Consent in Arabic 0:32

شكرًا على مشاركتك في هذا الاستبيان، أنا باحثة أسمي جودي هاوكنز، أدرس بدرجة الدكتوراة في جامعة ساوثيستارن. الهدف من هذا الاستبيان هو جمع معلومات متعلقة بتجارب المشاركين في مجموعات التلمذة أثناء مؤتمرات الشباب الخاص بخدمة تشجيع الرعاية وتدريب القادة. مشاركتك في هذه الاستبيان مشاركة تطوعية ومشكورة. لقد تم إرسال نسخة من نموذج الموافقة لعرضها عليك قبل المقابلة. ومع ذلك، سنظل نحترم قرارك بشأن ما إذا كنت ترغب في المشاركة في هذا الاستبيان أم لا. إذا قررت استكمال الاستبيان الآن، فلا يزال بإمكانك تغيير رأيك لاحقًا. يمكنك التوقف في أي وقت، كذلك يمكنك تخطي أي أسئلة لا تريد الإجابة عليها. بحسب تقاليد الأبحاث الأكاديمية سوف يتم ترميز أي معلومات شخصية متشفرة ولن يتم استخدام بياناتك الشخصية في البحث. أحتاج موافقة شفوية محتاجة منك الان ببيان الموافقة أنك قرئت كل المعلومات دي وان الورق تم إرساله الاسبوع اللي فات وأن عندك 18 سنة أو أكثر وأنك موافق على هذا الاستبيان.

Participant D

أه أنا موافقة

Participant D through Translator

Yes I agree to do that.

Appendix E

Verification of Transcripts

Verification of Transcript for Participant A

Interviewer 1 Verification

Wednesday, August 31, 2022 8:22 AM

هذا هو ما قولته واللي كنت أقصده ودا كل الكلام اللي انا قولتوو – شكرا

Yes, this is what I said and what I meant to say and all the answers are mine. Thanks

Verification of Transcript for Participant B

Interviewer 2 Verification

Tuesday, September 13, 2022 9:44 AM

تمام دا الكلام اللي انا قلته و دا اللي كنت اقصده

Yes, this is what I said and what I meant to say

Verification of Transcript for Participant C

Interviewer 3 Verification

Tuesday, September 6, 2022 1:49 PM

Good evening Dr. Basant

I confirm that this transcript contains what I said and meant to say.

Best Regards,

Verification of Transcript for Participant D

Interviewer 4 Verification

Friday, September 9, 2022 5:11 PM

هذا ما قولته وما كنت أعنيه تماما

Yes, this is what I said and what I meant to