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AN EXPLORATION OF THE SPIRITUAL DEVELOPMENT OF

BURKINABÉ CHRISTIAN AND MISSIONARY ALLIANCE PASTORS:

A MIXED METHODS STUDY IN ADULT EDUCATION

A Dissertation in

Adult Education

by

Andrew Jon Knisely

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The dissertation of Andrew Jon Knisely was reviewed and approved* by the following:

Elizabeth J. Tisdell
Professor of Adult Education
Dissertation Adviser
Chair of Committee

Patricia A. Cranton
Professor of Adult Education

Melody M. Thompson
Associate Professor of Adult Education

Martha A. Strickland
Assistant Professor of Education

Gary Kuhne
Associate Professor of Education
In Charge of Graduate Program in Adult Education

*Signatures are on file in the Graduate School.

ABSTRACT

The purpose of this study was to explore the spiritual development of Burkinabé Alliance pastors, who serve with the Burkina Alliance Church in Burkina Faso, West Africa, and to explore how this development relates to their religious practice as adult educators. The complimentary theoretical frameworks of sociocultural theory and contextual theology provide the lens through which this exploration is understood. These frameworks attempt to understand the context of an adult learner and its influence on the developmental process.

This study utilized a sequential exploratory mixed method research design, which involved a mixture of qualitative and quantitative inquiry. Using the qualitative data collected in February 2009 and February 2010, a quantitative survey was developed. 303 pastors participated in the survey in September, 2010. The first set of findings asserts that Burkinabé pastors contextualize their worldview based on three aspects of the traditional African worldview: réligion traditionelle africaine (also referred to animism); the African oral narrative tradition; and the communal nature of reality. The second set of findings indicates that Burkinabé Alliance pastors develop spiritually through five domains of theological contextualization: a spiritual maturity characterized by growth, the primacy of a personal relationship with Christ, supernatural encounters with what are perceived to be demonic spirits, a negotiation of economic poverty, and a variety of spiritual experiences including dreams, visions, synchronicities, and the practice of the spiritual disciplines. The third set of findings indicates that Burkinabé Alliance pastors wonder if they will develop spiritually through continuing education. Each set of findings reveals varying quantitative differences between the Julaphone and Francophone Burkinabé Alliance pastors, which appear to be due to cultural and educational differences. The study ends by considering the implications for theory, practice, and future research.

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CHAPTER 1

INTRODUCTION

Gnoumou had a dream. While asleep on his mat under the stars in the village of Burkina Faso, he remembers a celestial being telling him to leave the religion of his family and walk the Jesus road. This dream was more than a mere projection of his unconscious psyche into his conscious self. To Gnoumou, it was a spiritual revelation, and its significance continues to affect the trajectory of his life. Like many in the Global South, Gnoumou attaches spiritual meaning to many aspects of his life (Tiénou, 2007). As an Evangelical, he believes the Bible is the authoritative Word of God, and meditation on the scriptures can guide him to pathways to the new understanding. Yet Gnoumou also believes that God speaks to him through a variety of other means. An utterance from a friend or family member can be viewed as a direct word from God. Shimmering moments in nature can be pathways to spiritual understanding. Visions and dreams help guide his life. Through his dream, Gnoumou believed that God called him, and years later the prophetic nature of his dream was realized when Gnoumou became a pastor with the Alliance Church of Burkina Faso. This chapter provides background to this study, which focuses on the spiritual development of Burkinabé Alliance Pastors and how this development relates to their religious practice as educators.

Background to the Problem

In order to grasp the salient issues involved in the spiritual development of pastors like Gnoumou, it is important to understand three key areas. First, it is important to know something of the culture of Burkina Faso. Secondly, it is important to understand the contextually grounded epistemology and theology of these pastors. Finally, it is important to understand the role of spiritual development in the ongoing adult education of pastors.

Burkina Faso

Gnoumou and his fellow Alliance pastors live in one of the poorest areas of the world, Francophone Sub-Saharan Africa (Shihza & Abdi, 2009). These pastors live in the landlocked country of Burkina Faso, formerly known as Upper Volta. This country of fifteen million people rests on a band of arid land between the savannah and the desert known as the sahel (Johnstone & Mandryk, 2005). Burkina Faso gained its independence from France in 1960, but it is still heavily reliant on aid from developed countries like France.

Since independence, the Burkinabé continue to struggle. The life expectancy in Burkina Faso is only 53 years, and the illiteracy rate of 76% is among the worst in the world. Much of the country lives by subsistence farming, with the average income just $500 (US) per capita (UNdata, 2010). Burkinabé Alliance pastors barely eke out a living, having to work the fields themselves in order to survive. Burkina is the home to over 70 ethnic groups (Johnstone & Mandryk, 2005), each with its own tribal language. At the center of the country lies the capital, Ouagadougou, the seat of the Mossi tribe that conquered the rest of Burkina Faso before West Africa was colonized by the French during the 19th century (Bruesers, 1999). The Alliance has planted eight churches in the last 10 years in the capital city, and it has hundreds of churches in the Western part of the country—areas dominated by the Red and Black Bobos , tribal groups of Burkina Faso. In spite of the subtle cultural differences between these tribes, all are heavily influenced by the dominant African culture based on traditional religions (Tusaki, 1997).

"Culture" is by nature a fuzzy term (Alfred, 2002), and it is defined here so that it can be discussed. According to Guy (1999), "The popular definition of culture has come to refer to the shared values, attitudes, beliefs, behaviors, and language use within a social group" (p. 7). Culture affects the manner in which a person views him/herself. For instance, the subjects of this

study, the Burkinabé of Burkina Faso, have their own cultural identity. Their cultural identity, or cultural self, helps them to construct meaning over the course of their lifetime and to create a collective identity. This idea of self emerges from their self-description, life experiences, cultural and familial roots, and expressed and implied sense of place in the world in relation to others (Salazar, Herring, Cameron, & Nihlen, 2004).

The culture of Burkinabé Alliance pastors is heavily influenced by a traditional African worldview. A worldview is a basic way of understanding the world (Orobator, 2005), and the traditional African worldview is heavily influenced by traditional African religions (Hiebert, Shaw & Tiénou, 1999). African traditional religion emphasizes the harmonious interconnectedness of the following concepts: the spirit world; the presence of the ancestors in daily life; an understanding of time that looks backward; and community.

The culture of these pastors is also being influenced by rational Western epistemology that can come from both from the Burkina national educational curriculum and even from Western Evangelical missionaries in general (Braun, 1999). But the cultural self is different from what those in the West might expect it to be (Mlilo & Soédé, 2003; Orabator, 2008). In general, typical Western systems of analysis are not able to capture the essence of what it means to be "other". For example, Wheeler, Ampadu, and Wangari (2002) explain that Western psychology cannot be generalized to people of African descent without disastrous effects. For the most part, Africans understand their world differently than most Westerners, and one should not be used to judge the other.

Theological Grounding

When Alliance missionaries arrived in Burkina Faso in 1923, they established a national church that grew to be the second largest protestant evangelical denomination in Burkina Faso,

having an inclusive membership of 80,000 Burkinabé, who are guided by over 500 national

pastors. This church is part of the Alliance World Fellowship, which includes 32 national

churches, which are involved with the worldwide ministries of the Christian and Missionary

Alliance (AWF website, 2009). Burkinabé Alliance pastors cannot be understood without a

basic understanding of evangelical Protestantism.

The Christian and Missionary Alliance missionaries who arrived in Burkina Faso

empowered their converts to begin their own national church that was self-governing, self-

supporting, and self-theologizing. This phenomenon was not isolated from a larger shift in

Christian demographics. As a result of the missionary venture of the Western church, the

Christian center of the world has moved from the West to the Global South, with Africa now

having the largest concentration of Christians in the world (Johnston & Mandryk, 2005). This

shift has given new importance to the contextual theology of African church.

Contextual theology is defined by Bevans (2002) as "the attempt to understand Christian

faith in terms of a particular context" (p. 1). It helps evangelicals to understand the different

cultural lenses that believers from other parts of the world use to negotiate their spirituality.

Contextual theology describes the many local theologies that have emerged in the developing

world. Therefore, different parts of the world have different theologies that they use to make

sense of their context in light of the scriptures. In spite of the cultural differences between

evangelicals in the West and the developing world, all evangelicals believe the Bible to be the

special revelation of God to humankind (Tiénou & Hiebert, 2006). In other words, even though

all evangelicals hold to the authority of the scriptures, African Evangelical Christians approach

learning with a different cultural grid than those in the West.   For instance, not only do African

evangelicals believe the special revelation of the Word of God, but they are also more likely to

believe in the continual revelation of God through dreams and visions (Turaki, 1999). By understanding African theology in its context, we can better comprehend how Burkinabé Alliance Pastors create meaning as they negotiate the contemporary cultural issues of their context. If these issues are properly understood, then the development of pastors can also be understood.

Spiritual Development in the Ongoing Education of Pastors

The spiritual development of pastors is also affected by their ongoing education. Tiénou (1978), a Burkinabé Alliance theological educator, asserts that spiritual development is one of the theological tasks of the African church. Pastoral education has been understood as university based (Braun, 1999), but it can have new meaning when education is woven with spiritual development (Hans-Martin, 2003). Thus, pastors must not just be equipped to understand theology; through ongoing education, they must be equipped theologize contextually (Mlilo & Soédé, 2003; Tiénou & Hiebert, 2005).

According to Hunn (2004) spiritual development in the ongoing education of Pastors should strive to be church-based, rather than university-based. Educational activities and programs will need to be created that address the Africentric milieu in which these learners situate themselves. In fact, Akenda (2003) cautions against an overemphasis on academic evaluation: "Dans l'évaluation, il serait souhaitable d'accorder aux travaux personnels exprimant la créativité et l'inventivité de l'étudiant plus d'importance qu'aux examens oraux ou écrits basés sur la mémorisation" (p. 107). [In evaluation, it would be more desirable to value creativity and expression in students rather than to overemphasize written exams that test a student's ability to memorize].

Finally, spiritual development in the ongoing education of pastors should merge theory and practice (Hans-Martin, 2003; Mlilo & Soédé, 2003). For example, Freire's (1970) principle of conscientization presents learning as a dialectic process that has the ultimate goal of connecting praxis with critical reflection. This process is explained in action, in discussing how this played out among those he was working with in Brazil, "They began also to have their study circles, studying, discussing the gospels, and thinking about the political and social circumstances in which they were reinterpreting the gospels" (Horton & Freire, 1990, p. 211). This example illustrates the learning process in action. The spirituality of pastors is linked with the manner in which they continue to learn by processing and actualizing their faith.

There has been some discussion within the field of adult education that focuses on how adults continue their spiritual development over time, and how it informs their teaching and learning. Adult educators have studied spirituality among educators. Tisdell (2003) found strong links between spirituality and cultural identity among emancipatory educators in the U.S. English (2005b), in her interviews of thirteen international women adult educators, some of whom were from the global South discovered "the importance of the connections between religion and development" (p. 89). Braun (1999), an Alliance missionary, examined how Alliance theological students in Gabon learn in an academic context. Specifically, Braun, encourages more of an emphasis on spiritual development for the ministerial education of West African Alliance pastors. However, his research did not deal directly with the axes of spiritual development, culture, and learning.

In spite of the research on spiritual development as it affects learning in adult education or psychology, there is not sufficient information to understand the spiritual development of Burkinabé Alliance pastors. English and Tisdell (in press) explain "Many colleagues working in

the Global South have known that religion and spirituality are crucial elements of their work, given the strong attachment to religious systems of belief in the South, as compared to the West" (p. 13). Similarly, in their study of transformative learning in Botswana, Ntseane and Merriam (2008) found that spirituality was one of three key cultural components of participants' transformative learning, as it appeared to be a part of the fabric of the culture as a whole that could not be separated out from the cultural context. As a US Alliance pastor who is working with (black) African Burkina pastors through the Alliance Church to develop continuing education that might enhance their spiritual development in this African context, I need to understand people like Gnoumou and how he makes spiritual and religious meaning from his dreams and visions in light of his cultural context. More importantly, both the Burkina Alliance Church and the Christian & Missionary Alliance Mission of Burkina Faso wish to understand how pastors develop spiritually so that a continuing educational program might be eventually developed by the Burkina Alliance Church for its pastors.

Purpose and Research Questions

There exists much information on Burkina Faso and on the role of religion and culture on spirituality (English, 2005b; Tisdell, 2005; Ntseane & Merriam, 2008). There have been discussions of the significance of contextual theology regarding ongoing spiritual development. There are numerous African theologians who write about the needs of African theological education; yet there is scant data based research on the subject. Similarly, there is a gap in the adult education literature regarding how those in the developing world draw on their spirituality to view the world around them. The gap widens notably, when the focus is limited to clergy, specifically those pastors serving in the worldwide churches of the Christian and Missionary Alliance. Moreover, there is an articulated need by both the Burkina Alliance Church and the

Alliance Mission in Burkina Faso to understand how these men think about spirituality in relationship to their own development, and how they draw on it in their work as pastors.

Therefore, the purpose of this mixed methods study is to explore the spiritual development of Burkinabé Alliance Pastors'and how it relates to their religious practice as adult educators.

Based upon the purpose of this study, this research will be guided by three questions. The first two questions are qualitative, and the third is quantitative, reflecting the three sequential research phases of this study.

1. What is the primary worldview and learning context of Burkina Faso Alliance Pastors in relation to their spirituality and their work as pastors and educators?

2. How do they perceive that their spirituality has developed over time in this African context, and what have been key spiritual experiences that have facilitated that development?

3. What are the desired ongoing educational opportunities that the pastors feel would facilitate their spiritual development and religious educational work in their pastoral communities?

These three research questions attempt to understand the interplay of spirituality, culture, and educational opportunities. They are driven by a theoretical framework that also attempts to understand the context of the learner and its influence on the developmental process.

Theoretical Framework

This study is informed by two intersecting theoretical frameworks : (1) sociocultural theory, particularly in relation to spiritual development; and (2) contextual theology because both

sociocultural theory and contextual theology place heavy emphasis on the social environment of the learner, and they both examine how the learner constructs meaning in his or her context.

Sociocultural Theory

Sociocultural theory focuses on the concept of learning as social practice. Singh and Richards (2006) define it as "situated social practice, which includes mediation, discourse, social interaction and participation structures. These in turn are situated in the ideologies—both in the participants' own and that of the institution which is running the course—about what learning is and should be" (p. 153). As will be discussed further in chapter 2, sociocultural theory seeks to understand the context of the cultural milieu where a learner finds him/herself. It addresses both the learning perspectives of the participants and the institutions that shape the nature of the learning discourse (Alfred, 2002). Critical sociocultural theory, in the broad sense, has informed numerous studies in adult education including those that deal with issues around race, culture, and gender. While there are numerous writers such as bell hooks (2003), Stephen Brookfield (2005) , and Tallmadge Guy (1999) that make use of critical sociocultural theory, this study will use sociocultural theory, which " acknowledged the central role of social context and language in learning" (Pratt & Nesbit, 2000, p. 120). Sociocultural learning involves the subject, the object, and mediating artifacts (Vygotsky, 1979). There are three foundational concepts to sociocultural theory: learning occurs in a cultural context, it is mediated by language and other symbolic systems, and it can be best understood in its historical development (Alfred, 2002; Wertsch, 2009).

Sociocultural theory also addresses the issue of knowledge construction by addressing the construction of one's own identity within the learning community (Amstutz, 2002; Guy, 1999). For example, the impact and contrast of cultures can be seen in comparing two famous quotes.

The French philosopher Réné Descartes said, "I think; therefore, I am." Descartes wrote from an individualistic, rational, European milieu. Taking a different position than Descartes, African theologian John Mbititi (1990) drew on the famous African proverb, "I am because we are, and since we are; therefore, I am" (p. 113) highlighting the communal setting of Africa, where one's relationship with the community overshadows one's individualistic, rational identity. Sociocultural theory provides a researcher with the tools to probe a culture different than his or her own. Singh and Richards (2006) write, "Teacher-Learners construct their identity through the unfolding social interaction of a particular situated community, within the specific activities and relationships in context" (p. 155). Using sociocultural theory to look at the relationship between a learner and his or her context, much can be learned about the nature of learning and development in that specific context.

Tisdell (2003) drew on sociocultural learning theory in the broad sense to address the intersections of spiritual development and cultural identity by analyzing spirituality through a cultural lens. Tisdell argues that understanding culture is crucial to understanding spiritual development, since spirituality is almost always expressed and mediated through culture, as a person views his or her world (Tisdell, 2003; 2008a). Gnoumou's dream serves as a good example. The spiritual importance that Gnoumou placed upon his dream appears to be normative for the Burkinabé culture (Jedgred & Shaw, 1992; Orabotor, 2008; Turaki, 1997). As will be discussed further in chapter 2, dreams are often seen as spiritually significant in various African cultures, which is why numerous books have been written dealing with the significance of dreams in African religions and spiritualities (Jedreg & Shaw, 1992; Hayashida, 1999), or as a point for theological dialogue or investigation between Christian and African religions

(Orobator, 2008; Mbiti, 1997). For these reasons, understanding the significance of spiritual development through a sociocultural lens will be particularly important to this study.

Contextual Theology

Because of the emphasis on cultural context, there is a strong link between sociocultural theory and contextual theology (Bergmann, 2003; Schreiter, 1985). Contextual theology offers a theological grid through which faith communities view the work of God in the world, including their own (Bosch, 1991; Tiénou & Hiebert, 2005). This theoretical frame is necessary because it focuses specifically on the interplay of Christianity and culture, not just spirituality and culture. Since this study is situated in the context of evangelical Christianity in Burkina Faso, a lens is needed that gives voice to the specifically Christian focus on spirituality.

This theoretical frame is necessary for this study, because it exposes the inadvertent cultural hegemony that is often part of the Western lens that looks at Africa (Wheeler, Ampadu,& Wangari, 2002). Ott and Netland (2006) explain that this lens is even worn by Western Evangelical Christians, and that contextual theology can help "chart a course through postmodernism with epistemological humility and recognizing the social construction of our own worldviews in a world filled with enormous cultural diversity" (p. 67) In other words, some missionaries view the world through their own Western Christian theistic worldview, yet many of them do not realize they are viewing the world through any sort of lens at all (Hiebert et al., 1999).

Often Westerners and Burkinabé Alliance pastors see their worlds differently. For instance, Africans are much more focused on the communal nature of the scriptures than Westerners (Akenda, 2003; Mbiti, 1990; Wheeler et al., 2002). Dyrness (1990) presents four contextual theologies from the third world. Pertaining to Africa, he notes the impact of colonial

rule on the culture. "In Latin America it is the economic oppression that resulted from colonialism and neocolonialism that is the object of attack; in Africa is the cultural damage that is remembered (p. 37). According to contextual theologians, African culture emphasizes harmony, the power of God, and the role of a believer in the context of community. Its accompanying theology places high importance on the role of the elders in the context of a tribal church setting, the deliverance that Jesus affords from evil spirits, and the unique sense of time (Akenda, 2003; Bergman, 2003; Bevans, 2002; Dyrness, 1990). Speaking to the station of third world pastors, Hesselgrave (1991) notes that there is often an uncomfortable distance between their education, class, and salary. This can produce confusion and frustration on many levels. This problem is found among the pastors in Burkina (S. Nehlsen, personal communication, September 23, 2008); and this conceptual frame will help to understand the factors that contribute to cross-cultural misunderstandings and confusion. Because of the cultural differences between Alliance pastors in Burkina Faso and an Alliance Pastor from the West like me, this research will have to be conducted in such a way as to mitigate cultural bias.

Methodology Overview and Design

Because of the cultural differences that play a large role in this study, it utilizes a mixed methods research design. Mixed methods research has been defined as "the collection or analysis of both quantitative and/or qualitative data in a single study in which the data are collected concurrently or sequentially, are given a priority, and involve the integration of the data at one or more stages in the process of research" (Creswell, Clark, Gutman, & Hanson, 2003, p. 212). The reason for utilizing a mixed methods design is directly related to the purpose of this research study, for it is critical that there is internal consistency between the research methodology and the purposes of the study (Patton, 2002). The purpose of this research study is

to explore how Burkinabé Alliance pastors perceive spiritual development in their own lives and practice. This exploration was done through initial qualitative interviews that led to the creation of survey instrument to understand factors important to the spiritual development of Burkinabé Alliance pastors.

Because of the cross-cultural nature of this exploration, this study employed a mixed methods research design suitable for cross-cultural research. When conducting cross-cultural research, a researcher must be especially aware of his or her own cultural biases and the inadvertent imposition of Western values on non-Western thinking (Wheeler et al., 2002). To narrow the cross-cultural research gap, initial findings are best gathered through qualitative research (Patton, 2002). While it is believed that cross-cultural factors can be understood rather well through qualitative approach, identifying the factors that influence spiritual growth for an entire population may be best obtained through quantitative methods, especially if a researcher can sample the entire population (Salkind, 2004). The strength of using such a design is evident: qualitative findings can then be taken and applied to quantitative research, which uses a large sample size to give the results generalizability (Moghaddam, Walker, & Harré, 2003). The mixed methods research design that meets these criteria is sequential exploratory mixed methodology with instrument design. This research design uses one or more phases of qualitative research to inform later quantitative research (Milton, Watkins, Studdard, Spears, and Burch, 2003).

This research involved three phases, and each was approved by the Institutional Review Board (IRB) of the Pennsylvania State University. Phase 1 used qualitative inquiry to explore the spiritual beliefs of fifteen pastors. The results were coded into eight themes with an advisor (Saladna, 2009). Phase 2 verified these themes through member checking (Merriam & Simpson,

2000), and it also used semi-structured interviews to explore the most appropriate survey instrument to be used in phase 3 (Creswell, et al, 2003). In Phase 3, a survey was developed for the quantitative analysis. The survey information was distributed when all of the Burkinabé pastors met at their biennial national conference in September, 2010. The inclusion of a majority of the Burkinabé Alliance pastors (N=303) in the quantitative study met the general requirements for statistical generalizability specified for quantitative analysis of $N > 82$ (Cohen, 1988). In order to ensure valid results, great care was given to respect the cultural and the linguistic implications of the translation of the survey from English into French and Dioula (Lopez, Figueroa, Connor & Maliski, 2008; Patton, 2002). Because of the hesitancy to misapply comparative cross-cultural quantitative statistics, the majority of the extrapolated data was summarized using descriptive statistics (Cauce, 2002; Wheeler et al., 2002). However, some inferential statistics were used. This is consistent with the literature on quantitative cross-cultural analysis, because a researcher focuses on only one dominant cultural grouping (Pan & Bai, 2007).

This study is consistent in its use of its theoretical frameworks, research design, and methodology. The primary purpose of this study is to explore a phenomenon in the first phase and then to explain it in the second and third phases (Milton, et al., 2003). This is best accomplished through a sequential exploratory research design (Creswell et al., 2003). By using sequential exploratory mixed methods to explore the spiritual development of Burkinabé Alliance pastors, this study's methods are consistent with its purpose. Moreover, this study used the closely linked lenses of sociocultural theory and contextual theology to interpret the study's findings. This interpretation is consistent with the sequential exploratory design, which allows for an interpretive paradigm when the qualitative research precedes the quantitative research

(Creswell et al.,2003).   Therefore, there exists internal consistency among this study's theoretical frameworks, its purposes, and its methodology.

Significance

Due to the pressures of globalization, there is an increasing need for adult educators to understand other ways of knowing, especially in the Global South where spirituality plays such a large role. Merriam (2007) writes, "The separation of knowledge from its context and codification according to Western science has had an impact on educational thought and practice" (p. 5). This separation has had a disastrous effect on education in the developing world, especially in Africa (Alidou, 2009; Akenda, 2003; Wheeler et al., 2002). The colonization of indigenous education includes formalization and institutionalization of the learning process that does not work well with non-Western ways of knowing (Breusers, 1999).

Understanding how these non-Western pastors make meaning will help international adult educators to rectify this problem. Educational activities and programs will need to be created that address the Africentric milieu in which these learners situate themselves (Hunn, 2004).   Tisdell and Tolliver (2001) explain that adults are more likely to learn if they are engaged on three levels of their individual beings: "the cognitive, the affective, and the *symbolic or spiritual"* (p. 13-14). As an African pastor is being educated in a school modeled after the Western academe, there is can be a disconnect between what is being taught and what is being learned (Braun, 1999).

This study is significant because it could result in greater social justice in one of the world's most needy areas. By grasping how Burkinabé Alliance pastors develop spiritually, adult educators and contextual theologians will be able to understand these pastors and the people they lead.   By knowing how they develop spiritually, the leadership of the Burkina

Alliance National Church will hopefully be better positioned to facilitate spiritual growth in these pastors and replicate it in future generations. This spiritual development could produce favorable implications. Adult educators have discovered a connection between spirituality and the practice of social justice (English, 2005; English & Tisdell, in press). A pastor who has developed spiritually will be more likely to treat others according to the universal principles of love, tolerance, and respect.

Moreover, understanding how these pastors develop spiritually may enable international aid organizations to help this impoverished nation by utilizing the organizational structure that is implicit in churches (Findson, 2006). Pastors are key players in adult education in West Africa. In this tribally dominated area, pastors serve as elders, and they are key parts of the decision making process (Simon-Uguru, 1991). A "no" from an elder means "no" for the village (Sissao, 1999). Understanding how these men approach spirituality and learning may help international aid organizations to gain the appropriate approvals for the large number of needs that are currently unmet in this impoverished region.

Because this study concerns meaning making with the belief system of Christian Theism, there is also a significance to theologians. Western models of learning often dominate educational institutions (Merriam, 2007). Similarly, Western systematic theology dominates theological institutions (Bergmann, 2003; Bevans, 2002; Bosch, 199; Mlilo & Soédé, 2003; Schreiter, 1999). Western systematic theology is often simply taught as theology. Many believe that contextual theology provides a more accurate understanding of theological issues. African Christianity situates itself in a contextual theological setting much different from the Western cultures, and Westerners are often not able to understand the difference. Since Western Christians tend to view their world from their own rationalistic, individualistic worldview

(Hiebert, 1991), it could be beneficial for uniformed Western Christians to understand Burkinabé Alliance Pastors as a part of a different theological context. Moreover, as Burkinabé Alliance pastors better understand how they are perceived by Christians from other cultures, there may be a deeper understanding of how they themselves create theological meaning, based on their own African context.

Finally, there is personal significance to this study. Although I cannot serve as an international worker with the C&MA at the present time, my interest and energies are engaged in the global Christian church. Because of my international experience with the C&MA and my fluency in French, I have led three construction teams to West Africa from my church, and I have befriended a few of the Burkinabé Alliance pastors who are the subject of this research. Although these men live in one of the poorest countries in the world, they are serving their congregations with diligence and commitment.

This study provides a platform from which I can serve as an advocate for marginalized Christians from the Global South. By understanding these men, I can give voice to their needs, their triumphs, and their vital spirituality. I recall meeting Pastor Silas in the remote bush country on the Malian border. Silas is my age, but our life expectancies differ by thirty years. Our churches are both part of the Alliance World Fellowship, yet his church cannot afford to pay him a salary. My church, on the other hand, can afford to salary three pastors and to send them around the world on missions trips. Pastor Silas has only a few books, but my library is full of books. Being able to help resource a person like Silas in a manner that is culturally appropriate to him gives great meaning and significance to my life. Developing a better understanding of these pastors' spiritual development will help the Burkinabé Alliance Church and C&MA

Mission to develop a continuing education program that is better situated to empower these adult learners on educational and spiritual journeys.

Assumptions, Limitations and Strengths of the Study

Like any study, this study is based on some specific assumptions, limitations, and strengths that are inherent in the rationale and the design.

Assumptions

The following assumptions are embedded in this research:

1. Evangelical Christians hold similar core beliefs of personal salvation and biblical authority.

2. Burkinabé Alliance Pastors speak either French or Dioula.

3. Pastors can identify and articulate their spiritual experiences that affect their spiritual development.

4. Pastors will be honest and accurate in sharing their perceptions of their worldview and their spiritual development.

5. Knowledge can be both universal in nature and can be constructed socially.

6. Adult learners develop meaning in a social context, and therefore are influenced by their relationships with adult educators.

Limitations and Strengths of the Study

Though the study has several strengths, including its rigorous design, and the involvement of experienced researchers as guides at the beginning of the study, some of the potential limitations of this study include the following:

1. This study was dependent upon voluntary participation of Burkinabé pastors at their biennial conference in September 2010.

2. Definitions of spirituality and spiritual development are culturally constructed; therefore , participants may have difficulty identifying these phenomena as well as articulating aspects of these relationships.

3. Because of the use of three languages for this survey instrument, misunderstanding can arise. The survey instrument will be created in English and translated into French and Dioula. Although the researcher is fluent in French, he is not in Dioula. Therefore, inconsistencies in the idiomatic and local use of language could hamper proper understanding of questions. Pastors will be using either French or Dioula to complete the survey, both of which are second languages. Although survey questions will be checked in phase two of qualitative research, it is possible that survey items could be misinterpreted.

4. While using a mixed methods approach allows for greater generalizability to be achieved, limitations regarding generalizability still exist within this study. More specifically, the qualitative portion of this study cannot be considered generalizable as this data is based on the meaning making of the individual and cannot be assumed to reflect the perspectives of others. While the quantitative portion of this study follows the qualitative portion (allowing for greater generalizability), not all qualitative data will be included in the survey instrument. Thus, some of the qualitative data remained isolated from the qualitative portion of the study, and as a result cannot be considered generalizable.

5. The quantitative portion of this study surveyed the entire population of Burkinabé pastors present at the biennial conference in September, 2010; however, some pastors may not have been present.

6. Due to my status as a former Alliance Missionary and a White American doctoral candidate, Black African participants may have felt hesitant to be open and honest about their experiences in the qualitative phase for fear that their information may be shared with others or that they would not give the "correct" answer. This power differential could have colored the results of the research.

7. Since this study used a sequential exploratory approach to mixed-methods, there may have been limitations to the construction of the survey instrument, because the qualitative information may not exactly correspond with the quantitative inquiry.

In spite of these limitations, the study has numerous strengths, not the least of which is a sincere attempt to reduce some of the limitations noted above in the collection and analysis of data.

Definition of Terms

1. **Animism** is that the belief souls or spirits exist not only in humans but also in animals, plants, rocks, and other natural phenomena (Columbia Encyclopedia, 2007).

2. **Burkinabé Alliance Pastors** include licensed clergy in the Alliance Church of Burkina Faso, West Africa.

3. **Christian and Missionary Alliance** is a global denomination of 85 national churches that share a common evangelical theology and ecclesiology which are connected through the Alliance World Fellowship.

4. **Contextual theology** is a way of understanding Christianity through concrete culturally constructed human experience, not just through Scripture and tradition (Bevans, 2002).

5. **Dioula** is an African trade language spoken by a variety of tribal groups in the Western portion of Burkina Faso. It is sometimes written in English as "Jula." Because it is a

trade language, it functions as a second or third language for many Burkinabé Alliance Pastors.

6. **Evangelical** is a Christian theological view emphasizing personal faith and the authority of the Bible (Heibert et al., 1999).

7. **Missionary** is an expatriate paid to perform a religious function for a religious organization (Braun, 1999).

8. **Mixed methods research** is "the collection or analysis of both quantitative and/or qualitative data in a single study in which the data are collected concurrently or sequentially, are given a priority, and involve the integration of the data at one or more stages in the process of research" (Creswell et al., 2003, p. 212).

9. **Religion** is an organized faith community that has codified beliefs and behaviors (Tisdell, 2008).

10. **Sequential exploratory mixed methods design** uses the quantitative data to explore a phenomenon discovered in the qualitative phase of research and to generalize the qualitative findings to different samples. This design is often used to design and test an instrument, such as a survey (Creswell et. al, 2003).

11. **Sociocultural theory** is a theory that posits that learning occurs in a cultural context, it is mediated by language and other symbolic systems, and it can be best understood in its historical development (Alfred, 2002).

12. **Spiritual Development** is the positive change in spirituality that occurs over time (Tisdell, 2008).

13. **Spiritual experience** is an event that informs a person's understanding of the sacred (Tisdell, 2008).

14. **Spirituality** is the manner in which an individual's creates ultimate meaning, in relationship to a greater understanding of self or of a higher power (Tisdell, 2005).

15. **Worldview** is "the foundational cognitive, affective, and evaluative assumptions and frameworks a group of people makes about the nature of reality which they use to order their lives (Hiebert, 2008, pp. 25-6).

Chapter Summary

This chapter provided an overview of this research study exploring the spiritual development of Burkinabé Alliance Pastors. This chapter began by introducing the culture of Burkina Faso, providing an overview of the evangelical view of spirituality, and briefly discussing spiritual development in the ongoing education of pastors. The second section explained the purpose of the study and the research questions that drive this study. The third section briefly presented the interrelated theoretical frameworks of sociocultural theory and conceptual theology. The fourth section, an overview of the research methodology and design, followed the presentation of the theoretical framework. This was followed by a discussion of the significance, strengths, and limitations of the study. The final section presented and provided a list of definitions. The following chapter, Chapter 2, will provide a more detailed review of the main bodies of literature that support this study. Chapter 3 will then provide a detailed description of the research methodology and design of this study. Chapter 4 will present the study's findings. Finally, Chapter 5, will provide an overall summary of this research by presenting the findings of this study and their implications for future research.

CHAPTER 2

LITERATURE REVIEW

This study is an exploration of the spiritual learning and development of Burkinabé Alliance Pastors. Because the Pastors' learning and development is shaped by the social milieu of Francophone West Africa, this study will also attempt to understand how their context affects their particular understandings and expressions of spirituality. Their spirituality is rooted in Christian Theism, and this philosophy provides a crucial lens of meaning for these African clergymen. Since this is a study of non-Western spiritual development, the connections between Western and African understandings of spiritual development will be minimized, and emphasis will be placed on comprehending the Burkinabé perceptions of spiritual development and growth.

The four sections of this chapter review the literature that informs this study. First, the theoretical frames of sociocultural theory and contextual theology are examined. Second, the African worldview and African theology is explained. Third, the adult education literature on spirituality, spiritual learning, and spiritual development is explored. Fourth, relevant adult education research on spiritual development and learning is analyzed. Finally, while many of the most relevant research studies are discussed throughout the review, additional research directly related to the spiritual development of Burkinabé Alliance Pastors is discussed.

Theoretical Frameworks

In order to understand the manner in which Burkinabé pastors learn and develop spiritually, sociocultural theory and contextual theology are used to help locate these adults in their social milieu. Both sociocultural theory and contextual theology place heavy emphasis on

the social environment of the learner, and they both examine how the learner constructs meaning in his or her context.

Sociocultural Theoretical Framework

Sociocultural theory focuses on the concept of learning as social practice based on the cultural context of the learner. There is a wide body of literature within the field of adult education that deals with sociocultural issues, based on different strands of sociocultural learning theory: that which has the work of Vygotsky who focused on children at its root; Africentric and race centered approaches to adult education, as well as critical multicultural and critical sociocultural theories applied to adult education. These strands overlap, but are discussed here.

Vygotsky, sociocultural theory, and adult education. Pratt and Nesbit (2000) explain the origins of sociocultural theory: *"*With the publication of English translations of Vygotsky came a deluge of writing that acknowledged the central role of social context and language in learning" (p. 120). Considered a grand theory by some, sociocultural theory is foundational to numerous adult learning theories of a constructivist nature (Baumgartner, 2001; Merriam et al, 2007). Because of its breadth, it is sometimes dismissed as too vague of an idea for empirical research. However, the various mechanisms that make the theory function are quite applicable to this study. The sociocultural perspective on development posits that adult development cannot be understood apart from the socio-historical context in which it occurs (Baumgartner, 2001). There are three foundational concepts to Vygotsky that are relevant to adult education: learning occurs in a cultural context, it is mediated by language and other symbolic systems, and it can be best understood in its historical development (Alfred, 2002).

Emphasizing the interrelationship between the development of the mind and social interaction, Vygotsky (1978) posits that learning involves culturally shared expressions of

understanding and communication about the world and reality. Processes of constructing

meaning through experience and socially mediated tools, symbols, language through culture are

instrumental to the learning process (Wertsch, 2007). Vygotsky (1978) focuses on both learning

and development in context. He writes, "The internalization of socially rooted and historically

developed activities is the distinguishing feature of human psychology" (p. 57). This theory has

obvious applications for this study, which explores the spiritual development of Burkinabé

pastors based on their context. What, then, are the orienting concepts of sociocultural theory that

are germane to this study?

First, Vygotsky theory is general in nature, and integral in its approach. Speaking of

Vygotsky and his work, Estep (2002) notes that it does not offer a systematic and carefully

documented program of research. Rather, he offers a set of orienting concepts that, if accepted,

"foster a new way of viewing the psychological terrain" (Estep, 2002, p. 145). For instance,

Vygotsky does not search for the identity of various learning processes; instead, he recognizes

only the unity of these processes as they work toward a learner's development. This generality is

welcome in cross-cultural research that is trying to avoid a continuation of the colonization of the

African mind (Dei & Asgharzadeh, 2006; Shizha & Abdi, 2009). Because Vygotsky's theory

avoids rigorous adherence to a Western paradigm of stage development (contra Piaget, Fowler,

Ericson, and Kohlberg), it is especially applicable for a cross-cultural study such as this one that

explores non-Western ways of spiritual knowing (Cole & Gajdamaschko, 2007).

Secondly, Vygotsky stressed the social origins of language and thinking as he researched

the development of children into adults. A key component of this thinking is the internalization

of one's cultural system on "the basis of sign operations" (Vygotsky, 1978, p. 57). These sign

operations refer to items in the social milieu of a child. Signs operate as intermediate,

interpretive links that occur between a stimulus and a response. Signs help a human being to translate a stimulus or mitigate a response, depending on the social situation at hand. The use of these signs as mental tools facilitates the development of an individual (Estep, 2002; Wertsch, 2007).

Thirdly, this theory on the relationship between learning and development gives insight to educators interested in spiritual development. Vygotsky's foundational understanding is that the formation of cognition is shaped by the context of the learner, and that this formation is historic (developmental) in nature (Estep, 2002). In other words, development is a historic process that brings learning events from the past into the present context of the learner along with other cultural phenomenon. Vygotsky did not equate learning with development; rather, he saw learning as facilitating development through the process of internalization (Wertsch, 1985). Teaching also is considered part of the developmental process, since teaching facilitates learning, and development is contingent on learning (Vygotsky, 1978). .

Believing that development occurred in learning zones (non-linear areas of development), he identified three of them: the zone of actual development, where the learner is actually developing; the zone of potential development, where the learner should be; and the zone of proximal development, which is the assistance the student needs to move from the zone of actual development to potential development. The zone of proximal development (ZPD) is not constant, but is learner specific, and the ZPD is interactive with the social and cultural context (Vygotsky, 1978). The educational supports needed for a learner to progress to the zone of potential development are known as scaffolding (Estep, 2002). Scaffolding is an important concept for an adult educator, because it aids an educator in understanding that development does not happen by chance.

Vygotsky is also applicable to this study because he researched cross-culturally, most notably in Central Asia, where the language and culture were different than his own (Wertch, 2005). Vygotsky's insights on learning, development, and language remain influential in education. Although he focuses primarily on children, his ideas have been appreciated and appropriated by adult educators.

Vygotsky's sociocultural theory has had an effect on adult education. His theory impacted numerous adult educators, especially those using qualitative research that emphasizes the context of the learner for understanding the educational process (Wertsch, 2005). Singh and Richards (2006) explain the foundational link between Vygotsky's theory and activity theory, again citing the three foundational areas of Vygotsky to which Alfred (2002) refers: learning involves the subject (learner), the object (task or activity), and mediating artifacts (computer, laws, language). Similarly, Nielwolny and Wilson (2009) provide an insightful summary of the various facets of sociocultural theory in adult education while at the same time distilling it down to its essence. They explain that sociocultural learning theory differs from learning theories that emphasize individualistic rationality. It posits, "an alternative view of learning that emphasizes the mediated nature of historically, socially, and culturally provided experience that constitutes human systems of meaning and knowing" (p. 27). Nielwolny and Wilson (2009) assert that adult educators usually draw on a combination of Vygotskian frameworks and anthropologically derived frameworks and subsume them under the broad term "sociocultural learning theory" (p. 28). Moreover, they assert that power issues must be addressed in order to understand all of the ramifications of sociocultural learning experience, a point that will be discussed later in this literature review.

As Neielwolny and Wilson (2009) imply, sociocultural theory has surfaced in many forms of adult education over the years. Perhaps this is best explained by Fenwick (2000) who explains the inherent overlapping of adult educational theories, and some ten years ago, highlighted some of the issues that Niewolny and Wilson cover. She states,

> I have avoided categories such as *individual, sociocultural, or integrated* theories because these divisions imply a natural separation between individuals and environment, when in fact the theories represented here each incorporate elements of individual psychology in relation to sociocultural environment (although they emphasize different aspects of the relationship (Fenwick, 2000, p. 246).

Although Fenwick wishes to avoid the term "sociocultural," this literature review does not avoid it. This section explores the various ways that sociocultural theory is used in adult education so that it can be properly applied to this research of Burkinabé pastors. One way that sociocultural theory manifests itself in adult learning is as situated learning, where it is connected with experiential learning by Fenwick (2000). Amstutz (2002) examines adult learning theories, placing situated cognition at the end of the spectrum that validates knowledge construction. She explains that this learning theory treats the context of the learner as central for *meaning making* (italics mine). She encourages adult educators to teach nondichotomous ways of knowing that are not clear and linear. Amstutz (2002) continues, "Because we are uncomfortable with collaboration and conflict in our thinking, our teaching often limits nondichotomous learning. In our classrooms we need to participate in the continuous creation of ideas by encouraging holistic and integrative views that reflect the wholeness of life" (p. 26).

Since the theory is rather general and its value is appreciated by many, it continues to morph and overlap with other educational theories that also deal with culture or race in adult

education and in other disciplines. In general, it addresses the issues of knowledge construction by connecting it to one's own identity within the learning community.

Africentric and race based theories in adult education. There has been much discussion within adult education drawing on theories that deal with race and culture, including Africentrism (Colin & Guy, 1998), womanism that emphasizes the "polyrhythmic realities" of black women (Sheared, 1999), and black feminist theory (Johnson-Bailey, 2001; Johnson-Bailey & Cervero, 1996). While most of these discussions focus on race and what it means to be black or African American in the US, and not in Africa, there are aspects of these discussions that are relevant here.

Africentrism is an important concept to be considered to understand persons of African descent (Wheeler, Ampadu, & Wangari, 2002). *Africentrism* is the written articulation of indigenous African philosophy (an oral tradition) as embodied by the lived experiences of multiple generations of people of African descent" (Hunn, 2004, p. 68). It addresses the fundamental differences between the African worldview and that of the West by providing an alternative for Black African and African American students who are living in the West (Colin & Guy, 1998; Sheared, 1999). In spite of the best efforts of many racially conscious adult educators, there is a Eurocentric oppression arising from adult education's overreliance on a Eurocentric worldview (Colin, 2010; Hunn, 2004). In contrast to Eurocentrism, Africentrism argues for a plurality of views and no hierarchy (Merriam & Ntseane, 2008).

Sheared (2003), for example, explains how a polyrhythmic reality allows she and other African American womanist adult educators to function in cultural contexts, which can be both privileged but also pejoratively paternalistic. One of the key components of success in a racist culture is finding persons from the dominant culture who can serve as champions. Johnson-

Bailey and Cervero (2004) detail such a relationship in their experiences in higher education as protégé and mentor, primarily from a black feminist perspective. Although the focus of this literature review is neither feminist nor womanist theory, the gender and racial issues that surface are important considerations for adult educators.

Another important lens through which adult educators examine identity issues is critical race theory (CRT). This theory addresses the effects of race and racism and they, in turn, shape social life (Peterson, 1998). Adopted from the legal profession, CRT has been used by adult educators to comprehend the pejorative effects of racism on education for persons of color. The theory circles around five themes: the centrality and intesectionality of race and racism, the deficiency of the current hegemonic educational system, a commitment to social justice, the importance of experiential knowledge, and the importance of interdisciplinary perspectives (Soloranzo, Ceja, & Yosso, 2000). This theory serves as a useful lens to view the hegemonic effects of white racism (Sleeter, 1994), and it suggests that education is an essential component to mitigate racism in Western culture (Banks, 2007).

Sociocultural theory, cultural relevance, and adult education. Sociocultural theory is one of the lenses through which adult educators view cultural issues by examining the community where an adult learner is being educated (Baumgartner, 2001). Singh and Richards (2006) write, "Teacher-Learners construct their identity through the unfolding social interaction of a particular situated community, within the specific activities and relationships in context" (p. 155). Since sociocultural theory addresses cultural issues, it overlaps with other discourses in adult education that focus on culture, such as what Guy (1999) has referred to as culturally relevant adult education, and strands of multiculturalism, particularly critical multiculturalism which explicitly focuses on power relations between the white dominant group, and ethnic

minority cultural groups. Critical multiculturalism seeks to establish educational programs that will correct the racist tendencies of the dominant hegemonic culture by redefining learning in a way that facilitates the learning of marginalized populations (Guy & Schell, 2001). Critical multiculturalism calls for diversity by demanding that the dominant culture accept the validity of the differing voices coming from the multicultural chorus, that are affected by power relations (Banks & Banks, 2007).

Sociocultural theory and critical multiculturalism often look at the same subjects, but from different points of view that sometime overlap (Baumgartner, 2001). As stated above, critical multiculturalism attempts to establish educational parity for those outside of the dominant culture (Banks & Banks, 2007; Guy & Schell, 2001; Tisdell, 2003). On the other hand, sociocultural theory seeks to understand the cultural context of the cultural milieu where a learner finds him/herself. This difference can create an important distinction for the researcher. For instance, Mwaura (2008) suggests that sociocultural learning theory is more appropriate for studying first generation international students in the US than most of the multiculturalism discourses because they tend to focus on those who grew up and were socialized in the U.S. He argues that international students bring to the U.S. a different cultural experience and that cultural influences cannot be separated from learning experiences. Therefore, it is crucial to understand the cultural context of the adult learner being studied and to keep in mind the objective of the research itself. Since this study is seeking to understand the worldview of the adult learner, the emphasis is placed more on sociocultural than multicultural theory as a theoretical framework. But an element of critical multiculturalism remains a part of the equation. In order for the Burkinabé subjects of this study to be understood, the American missionary community will need to adopt a critical multicultural appreciation of the

Burkinabés'cultural values regarding spirituality and learning, and the associated power relations between the colonizer and colonized groups. Thus, Tisdell's (2003) emphasis on critical multiculturalism that deals with power relations and spirituality as it intersects with culture applies especially to the missionary community. Furthermore, her emphasis is not theoretically at odds with the sociocultural interpretive lens of this study. In fact, Tisdell's (2003; 2008) understanding of the intersecting role of spirituality and culture in relation to spiritual development is also subsumed under sociocultural theory for the purposes of this study.

Overlapping sociocultural learning theory discourses. Sociocultural theory, as it is currently discussed, often overlaps with critical sociocultural theory. Adult educators sometimes use the terms interchangeably, but for the sake of this study, the terms will not be used in the same manner. Sociocultural theory permits a potential researcher to understand the interaction of the learner with his or her context, while critical sociocultural theory adds the lens of power issues. This study is focused more on the former than the latter, but there are elements of the latter that cannot be ignored.

Critical sociocultural theory draws upon critical theory, by taking into consideration the positionality of the learner (Alfred, 2002). Critical theory is built on the foundation of Habermas's understandings of knowledge (Elias & Merriam, 2005). Critical sociocultural theory has much in common with critical theory (Brookfield, 2005). Critical social theory emphasizes power; critical sociocultural theory emphasizes context, but they both incorporate considerations of contextual and power issues. Alfred (2002) demonstrates this point. She argues from a critical sociocultural theoretical viewpoint, imploring adult educators to be good critical social theorists. Specifically, she asks adult educators to understand their particular sociocultural history and to understand how these histories "speak truth to power" (p. 90). Indeed, power

relations affect the ways that adult educators function in the classroom and in society at large. Tisdell (1999) highlights the role of culture in spiritual development and also notes the role of power relations in that process, so there is a critical component to her consideration of spiritual development.

Since this study focuses on Christian pastors, it is important to look at the way in which Christian adult educators use sociocultural theory and critical sociocultural theory in their research. It appears that many Christian adult educators distance themselves from the critical component when discussing their spirituality. For example, Baptiste (2008) identifies himself as a critical theorist in numerous articles, but he does not specifically connect his stand as a critical theorist to his stand as a Christian. He does, however, connect his faith with sociocultural theory (Baptiste & Shauffele, 2000). Although Braun's (1999) study of Alliance theological students in West Africa sees power relations as intrinsic to the African context, he does not identify himself as a critical theorist. Similarly, Estep (2002) builds his theory of spiritual development exclusively on Vygostky's sociocultural theory, but there is no critical component to his writings. Although Campolo (2008) is a notable exception, it appears that when Christian adult educators connect their faith with their educational philosophy, the critical component is often neglected. This study will adopt this same position, not because the writer dismisses the importance of power issues to this study, but because the Burkinabé pastors themselves did not introduce critical issues in the two phases of qualitative research.

Contextual Theological Framework

Baumgartner (2001) examines adult development from a lens that she labels "the contextual/sociocultural point of view" (p. 31). The juxtaposition of these terms is more than coincidental for the purpose of this study. There exists a theological school, contextual theology,

that seeks to understand the expression of what evangelicals consider universal theology in a particular cultural context (Tiénou & Hiebert, 2006).   Bevans (2002) defines contextual theology as "the attempt to understand Christian faith in terms of a particular context" (p. 1). This branch of theology has helped many Christians to understand the cross-cultural issues that many other Christians simply ignore. In order for this theoretical frame to be understood, some basic definitions must be given.

Evangelical. Since Burkinabé pastors frame their spiritual worldview from an evangelical Christian perspective, evangelical Christianity, must be briefly discussed. "Evangelical" can be a vague term, so it is perhaps best clarified for this research by using the definition offered by Tiénou (1978), a Burkinabé Alliance Pastor who uses the definition of the president of the Association of Evangelicals in Africa and Madagascar: "An evangelical is one who believes in the good news, who has experienced redemption, who is committed to its propagation; and who lives steadfastly in obedience to the authority of the Book—the Word of God—as his rule of faith and practice" (p. 6). This definition touches on the basic elements of evangelicals: having had a born again experience and recognizing the Bible as authoritative (Bosch, 1991; Campolo, 2008; Dyrness, 1990; Tiénou & Hiebert, 2006).

Biblical. Evangelical Christianity is anchored in the belief that the Bible is the revealed word of God. The structure and composition of the Bible serve as a model to a Christian theist's approach to reality. While other sacred texts exist for other religions, evangelical Christianity holds that God has given humankind His revealed truth, *The Bible*. Although inspired by God, it was written by human beings, created in the image of God (Bevans, 2002; Campolo, 2005; Dyrness, 1990; Grenz, 1996; Tiénou & Hiebert, 2006). The Bible serves as a literal, metaphorical, and narrative model for Christians as they grapple with complex issues in a global

context. The Bible lies at the center of a Christian's understanding of reality (Ferro, 1993). The scriptures are a complex assortment of poetry, history, epistles, and apocrypha that came into existence over a span of 1500 years (Ryken, 1993).

Biblical knowledge is codified by society into various media that necessitate different interpretations and hermeneutical assumptions (Allison & Pomeroy, 2000; Godon & Grant, 2005). The Mosaic law itself is contextualized to fit its context of dessert nomads who had specific dietary and health considerations. In other words, the knowledge that is represented is not independent of its political or cultural context (Bevans, 2002; Mlilo & Mlilo & Soédé, 2003). While the culture might change, the timeless principles behind the laws do not change.

Thus, biblical reality is both transcendent (etic) and local (emic). On one hand, the world functions according to Biblical laws that are similar to natural laws at work in the physical world and moral laws at work in humanity (Antonaccio, 2005; Lewis, 1952; Murphy, 2002). On the other hand, biblical reality is constructed by culture, as attested by a host of academicians grounded in Evangelical Christianity (Bevans, 2002; Bosch, 1991; Heibert, 1985; Hiebert, Shaw, & Tiénou, 1999; Ott & Netland, 2006).

Systematic, Biblical, and contextual theology. Although the idea of theology spans more than just Christianity, its use in this literature review is limited to Christian understandings of the God of the Bible. The word *theology* gives important information about its objectives. Derived from the Greek *theos* (God) and *logos* (word), the distilled essence of theology is man's word about God (Orobator, 2008). When one thinks of theology and lives in the West, one usually thinks of Western systematic theology, the Cartesian presentation of Biblical ideas in a logical and compartmentalized fashion. For this literature review, the term "Western" refers

both to European and North American ideas, although many in the developing world see a great difference between North American and European Evangelical theology (Tiénou, 1978).

Systematic theology analyzes Biblical ideas about God, sin, and grace, by organizing them into various categories so that they can be examined. Tiénou and Hiebert (2006) compare systematic theology to constitutional law. It is the first part of the theological equation that is used to understand the scriptures. A second type of theology used is known as Biblical theology. By examining the narrative nature of Scripture, Biblical theology uses historiography to present the diachronic dimension of the Biblical worldview. Similar to systematic theology, Biblical theology is a product of Western rationalism. Tiénou and Hiebert (2006) compare Biblical theology (and the accompanying creeds and confessions of a particular faith tradition) to statutory law. Both systematic and Biblical theology can be difficult to apply to everyday life, especially from those outside of the Western, academic world:

> Because systematic theology focuses on universals and an ascent to knowledge through contemplation divorced from everyday life, it does not tell us how to deal with the beliefs and practices found in different cultures or times. Its focus on abstraction and rational coherence has often turned it into an intellectual exercise remote from life's everyday issues. Moreover, the Greek distinction between 'pure' and 'applied' knowledge has relegated the problems of everyday life to a position of lesser importance because they deal with the subjective and changing messiness of human lives. (Tiénou & Hiebert, 2006, p. 4)

Neither systematic nor Biblical theology may be the best theological framework for understanding the spiritual learning and spiritual development of Burkinabé Alliance Pastors.

While it is true that the majority of Western Evangelicals think of theology as universal and systematic by nature, Christians from other parts of the globe do not.

Contextual theology (also known as missional theology), provides a complimentary perspective to systematic and biblical theology. Tiénou and Hiebert (2006) explain this process:

> Like common law, missional theology begins by a careful study of the specific case at hand–the participants, the events, and the sociocultural and historical context. We must study the participants, events and sociocultural and historical context using empirical analysis and reason to organize our findings. In doing so, we must seek to understand the situation as the people involved see it. This involves studying their beliefs and practices, because these inform their behavior. This emic analysis, however, does not provide us a full understanding of situation, nor a bridge for deciding on a biblical solution. We must compare different perspectives, including our own, and develop a metacultural 'etic' that enables us to understand more fully the realities of the case. In this step the human sciences and history can help us develop generalizations and theories that help us understand the case. (p. 7)

Bevans (2002) defines contextual theology as "the attempt to understand Christian faith in terms of a particular context" (p. 1). Contextual theology focuses on the word about God applied to a certain context. It provides a lens through which researchers can focus on the subjective problems of everyday life that Christians face as they try to negotiate their cultural context and remain faithful to the tenets of their beliefs. Championed by Evangelical Christians living outside of the dominant Western Christian Context, both national church members and missionaries see the validity of a different theological lens to understand the world (Bosch, 1991; Heibert, 1985). African Christians look at theology differently, and they struggle with the often

perceived Western, hegemonic understanding of systematic and Biblical theology as intrinsically universal. Mlilo & Soédé (2003) lament the crisis of identity between the West and the Rest : « Les theologians en Occident n'auraient pas pour vocation de faire de « la theologie » et ceaux des pays et Eglises du Sud de « la théologie contextuelle » ou de « la theologie du context » . Il est capitale que les Eglises en Occident prenne conscience, dans les faits, que sa théologie est contextuelle comme toutes les autres théologies. » [Western theologians are not called to create theology while theologians from the global South are called to create contextual theology or theology based on a context. It is of extreme importance that Western churches understand that their theology is as contextual as all other theologies] (p. 151). The cultural world of Africa has been largely misunderstood by Westerners who believe that systematic theology is a universal theology, while African theology is merely one of the developing world's local theologies. Understanding this important difference is key to understanding how Christians in the developing world understand the scriptures (Orobator, 2008). In fact, it is instructive that Tiénou, as a Burkinabé pastor educated in the West, offered the aforementioned theological formula, systematic + Biblical + contextual theology to arrive at correct application of Biblical principles presentation of the Bible is the only way to interpret its meaning. Although there are always exceptions, Westerners, those from North America and Europe, often find systematic theology sufficient.

Evangelical Christians in the developing world, like all evangelicals, accept the Bible as the primal source of truth, but they do not believe that Western systematic theology is the final word on theology. For instance, Africans are much more focused on the communal nature of the scriptures than those in the West (Dantley, 2005; Wheeler, et al., 2002). South Americans are generally focus on liberation theology (Rodgriguez, 2004; Viladrich, 2006), and Europeans love

to be intellectually stimulated (Dyrness, 1990; Wheeler et al., 2002). While these generalizations could be challenged by specific examples to the contrary, there is a general element of truth in them. Again, it is important to note that Evangelicals in every part of the globe affirm the authority of the Bible (Bergmann, 2003; Bosch, 1991; Hawkins & Parkinson, 2008; Hiebert & Tiénou, 2005; Mlilo & Soédé, 2003). But Evangelicals who have experienced other cultures also affirm the impact of culture on the worldview of those who interpret the scriptures. This tension between the evangelical's abiding belief in the authority of the scriptures and the role of culture explains the underlying issues for contextual theology.

Contextual theological model. There are various contextual models that exist. This study will utilize Dyrness' (1990) interactional model of contextual theology, because the model illumines the interplay between culture and scripture. This model drives a middle road between the translation contextual model and the anthropological model (Dyrness, 1990). The anthropological model emphasizes the supremacy of culture in relationship to Biblical revelation, and the translation model emphasizes the supremacy of Biblical revelation over culture (Bevans, 2002). Dyrness' interactional model includes both culture and scripture in the equation, but it adds the impact of the church on a given culture.

This is basically the same understanding articulated by Tiénou (1978), the founder of two of the theological schools that serve the Burkinabé Alliance Church. He suggests that an effective contextual theology should incorporate three main elements: 1) The wider community in its cultural and religious dimension, 2) the church that is being addressed, and 3) the interpretation of biblical revelation (Hiebert, et al., 1999).

Interactional Model of Contextualization

Scripture   Culture

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                          ┌──────────────────┐
                          │ Preaching and life│
                          │ of evangelists/   │
                          │ Missionaries      │
                          └──────────────────┘

┌──────────────────┐                              ┌──────────────────┐
│ Opening of       │                              │ Opening of cul-  │
│ Scripture        │                              │ ture by analysis │
└──────────────────┘                              └──────────────────┘

                    ┌──────────────────┐
                    │ First attempts   │
                    │ to obey          │
                    │ Scripture        │
                    └──────────────────┘

┌──────────────────┐                              ┌──────────────────┐
│ Encounter with   │                              │ Emergence of     │
│ parallel themes  │                              │ themes for con-  │
│ in Scripture     │                              │ textual theology │
└──────────────────┘                              └──────────────────┘

                    ┌──────────────────┐          ┌──────────────────┐
                    │ Response and     │          │ Impact of        │
                    │ embodying the    │          │ biblical themes  │
                    │ truth of         │          │ on contextual    │
                    │ Scripture        │          │ theology         │
                    └──────────────────┘          └──────────────────┘

┌──────────────────┐                              ┌──────────────────┐
│ Impact of        │                              │ Impact of        │
│ contextual       │                              │ contextual       │
│ theology         │                              │ theology         │
│ on reading       │                              │ on culture       │
│ of Scripture     │                              │                  │
└──────────────────┘                              └──────────────────┘
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Figure 2: The Interactional Model of Contextualization, (Dyrness, 1990, p. 30) illustrates the interplay of culture and Biblical text on a contextual theology as it develops in a specific context.   As the message is proclaimed in a context, it spurs the hearers to open the scriptures and to open their culture to their own anslysis. The lateral arrows underscore the effect that culture has on the interpretation of Scripture and the similar effect that the scriptures have on the interpretation of culture. The model is constantly in the process of refining itself as the impact of a contextual theology on scripture and culture demands fresh analysis and application.

Following Tiénou's lead, contextual theology provides insights into three theological

domains of the spiritual growth and learning of Burkinabé Alliance Pastors. First, a contextual theological framework explains how the lives of Burkinabé pastors intersect with the context in which they live. This theology helps illuminate their understanding of the God of the Christian scriptures as He relates to the tribal understandings of the gods of Burkina Faso. Secondly, a contextual theological framework helps explain how the presence of the Burkinabé national church intersects with epistemology and revelation. Thirdly, this theological framework helps illumine how the Burkinabé pastors interpret and understand the scriptures.

These frameworks are necessary if non-Africans are to be able to understand the identity of Burkinabé Alliance Pastors. Tiénou (1991) explains the impact that theology can have on identity: "Because the African identity crisis is so consequential, African theologians must show how, biblically and theologically, being African is neither a curse nor a shame" (p. 241). This quote illustrates the impact that Westerners have often had on the religious identity of African Christians. Only in the last fifty years have missiologists begun to write of the impact of the imposition of Western Evangelical theology on African theology. For example, Dyrness (1990) writes, "In Latin America it is the economic oppression that resulted from colonialism and neocolonialism that is the object of attack; in Africa, it is the cultural damage that is remembered (p. 37). Missiologists and African theologians underscore the impact of Western colonial rule on the culture of Africa (Bosch, 1991, Tiénou, 1978, Turaki, 1997).

Fanon (1963) reified the concept of the colonized mind, which attests to the effects of colonial rule on the African psyche. Ott and Netland (2006) comment that contextual theology in a globalizing world "is charting a course through postmodernism with epistemological humility and recognizing the social construction of our own worldviews in a world filled with enormous cultural diversity" (p. 67). In other words, missionaries themselves are becoming

aware that they view the world through their own Western Christian theistic worldview, and they often unwittingly impose it on their African brothers (Hiebert et al., 1999). This phenomenon is alive and well in Burkina Faso; the missionaries and the national pastors see their worlds differently. There is hope, however. Livingston (1998) examined the published writings of Christian and Missionary Alliance missionaries as they related to West African Christians over the last 100 years. He found that the language of the articles changed as the century progressed. Additionally, the focus of the articles moved from the missionaries themselves to the African Christians. By the 1990's, the articles presented Africans and missionaries as equal partners in the task of evangelization and planting churches. Dyrness'(1990) interactive model of contextual theology is a suitable conceptual framework for this study, for it focuses on the relationship between culture and Biblical understanding between the missionaries and the Burkinabé Alliance Pastors. Therefore, this review surveys basic elements of the traditional African worldview of Burkinabé Alliance pastors and then links them with a survey of basic theological positions of the African evangelical church. Before this model is applied to the situation of Burkinbé Alliance Pastors, it is important to note that it is simplistic. Shreiter (1985) explains the danger in not understanding the complexity of cultural analysis.

> To base a local theology entirely upon patterns in traditional religion in West Africa or in the island culture of the South Pacific ignores some basic facts: the world population is becoming more and more urban. The median age for most of the third world population is less than twenty. . . In many areas of the world, cultures are not only subjected to rapid social change due to technology and urbanization, but are also subjected to oppression, poverty, and hunger. (p. 13).

Schreiter's caution is an important one, but it should not impede an attempt at analysis. While it may not be possible to understand all of the factors that influence a contextual theology, a basic understanding of the following cultural factors serves as a good start.

Traditional African Cultural Worldview

Strongly influenced by culture, a worldview is a general manner in which a geographic and cultural group views the world around itself, influencing morality and ethics (Hesselgrave, 1991; Turaki, 1997). This cultural worldview affects how Africans interpret Christianity or any other religious or philosophical point of view. This section of the literature review highlights significant aspects of the African traditional cultural worldview. According to both African educators and theologians, there are elements of a dominant African worldview that are applicable to African cultures (Merriam & Ntseane, 2008; Turaki, 1997).

African Spirit World

African ideas of reality and destiny are closely connected to a densely populated African spirit world (Turaki, 1997). There are two main types of spirits: non-human spirits and the spirits of the dead. The spirit world is a supernatural realm that serves a "battleground of spirits and powers who use their mystical powers to influence the course of human life" (Turaki, 1997, p. 42). A common goal for Africans is to control the spirit world to avoid the curses and gain the blessings from these powerful deities (Dyrness, 1990). This control comes through the witchdoctors, marabou, rainmakers, and diviners who use rituals, totems, taboos, and customs to manipulate these forces (Kinsley, 1996). There is a hierarchy in the spirit world. God, the all powerful creator, rests at the top of this order. God is viewed as essentially good, and "there are many situations in which He is credited with doing good to His people" (Mbiti, 1969, p. 36).

Next come the deities, then the object embedded spirit, followed by the ancestors' spirits, and finally other miscellaneous spirits, which include both harmless and evil spirits (Turaki, 1996).

This ontological structure is evident in the Dagara understanding of deities, and it is indicative of other ontologies, such as the Bobo (Tiénou, 1982). Their deities fall into the following categories: (1) Naamwum, the Supreme being over all the others. Next, come the Tibe, a multitude of spirits, in this order: (2) the Kotome, the shepherds of God; (3) the Krime or ancestors; (4) the Kotibil, spirit beings residing in objects, as well as good spirits, and evil spirits; (5) the Nissal, human beings; (6) Dug, animals; (7) Bubul, vegetables, and (8) Kuur, minerals (Somda, 1991). Understanding the ontological structure of tranditional African religions is critical to understanding the spirituality of West Africans. Another key element is the African idea of time and origins.

African Origins

There is also a more personal, familial aspect of spirit worship as Africans worship their ancestors; in fact, veneration of the ancestors (and the ancestral spirits) is the single most fundamental religious creed (Mbiti, 1990). Of significance is the role of the ancestor-father who is revered as the originator of his clan or line. The ancestor-father passes down his authority to the revered elders who are part of this ancestor-father's line. These elders, in turn, offer the ancestor-spirit the reverential respect due the source of the tribal identity. In the same way, the position and person of father command respect, loyalty, and veneration from others under him. "A father functions as one who loves, cares, protects, blesses, advises, counsels, and has authority. . . a father also has negative powers: he is the one who brings curses and brings misfortune on any act of disobedience, or offense or any wrong doing done against him personally or to anyone of his seed" (Turaki, 1997, p. 43). Unfortunately, this can be a source of

oppression and abuse for many women (English, 2005b). This religion is not necessarily public, although it can be at times. It is more of a private, family affair that has special application for those who are part of the bloodline. Since they are not kin, outsiders are not privy to this information, and they do not merit equality of treatment regarding religious understandings. Among African traditional religions, there is a morality and ethics, but it depends on kinship and ingroup boundaries, and it is not necessarily extended to those outside of the tribe or clan (Orobator, 2008; Turaki, 1997). This tribal religious mentality surfaces in the customs, practices, and ceremonies of indigenous African people groups (Hiebert, et al., 1999; Kapolyo, 2005; Tiénou, 1991). More importantly, this tribal religious mentality shapes the African worldview and psyche. For instance, both Muslim and Christian religious leaders continue to be frustrated by the dogged determination of African Christians to continue to worship traditional African gods (Deveneaux, 2003; Hiebert et al., 1999).

Closely related to the idea of the ancestors and their origins is the concept of time. In traditional African thought, time has three distinct qualities. First, time is rooted in past events that have already occurred. African time looks backward toward the lives of the ancestors while they lived on earth and to significant events in the history of the tribe (Turaki, 1997). Secondly, in traditional African thinking, time does not exist apart from human activity. While time is marked by the passing of the sun, it is also marked by the specific events carried out at that time of day. In fact, in traditional thinking, time does not exist apart from human activity; time is created by human beings for human beings. Longer periods of time may be measured by the cycles of the moon, but the notion of a year of time is an idea foreign to traditional thinking in Francophone West Africa. Thirdly, the future aspect of time in traditional African thinking is concretized for the near future (the next market day), but is rather vague for the distant future

(Mbiti, 1990). In reality, the whole concept of time as past, present, and future is an abstraction that is vaguely present in traditional African thinking (Booth, 1975). The notion of time as before is crucial to understanding the African emphasis on origins that surfaces in its theology (Orobator, 2008; Turaki, 1997).

African Concept of Community

The African concept of community comes from an understanding that human beings live in ordered relationship with all things around them: spirits, other human beings, and nature. This ordered world finds its roots in the spirit world, the essence of reality, of a particular tribe or clan (Turaki, 1997). Thus, social order emphasizes the harmonious relationship between various strata of the visible and invisible world (Dyrness, 1990; Orobator, 2008). In fact, according to traditional African thinking, human beings cannot be understood apart from their "environment and their cultural identity" (Kapolyo, 2005). Human beings are to live in right relationship with all aspects of their world, since all aspects of the world are considered sacred (Hiebert et al., 1999). For instance, poverty is a communal problem to be dealt with by the larger tribal group. The reasons for poverty are legion, but Africans contend that poverty springs from a lack of respect for the sacred order, which brings misfortune on the offender and on the group itself (Orobator, 2008).

The manner in which Africans view the spirit world, the ancestors, time, and society are all closely connected to the African worldview (Hesselgrave, 1991; Heibert et al., 1999; Mlilo & Soédé, 2003; Tienou, 1978, 1982, 1991, 2007). As Shreiter's (1985) interactive model dicates, these the aforementioned cultural structures of meaning also impact the manner in which Burkinbé Alliance Pastors interact with the scriptures to construct African contextual theology.

African Contextual Theology

This section of the literature review examines various aspects of African theology pertinent to the study of the spiritual development of Burkinabé Alliance Pastors. African theology is different from North American or Latin American theology because of the different questions it brings to the scriptures (Shreiter, 1985). African theology is also different from other contextual theologies because of the high importance on aspects of African traditional culture (Kapolyo, 2005; Tiénou, 1991; Tshibangu, 1990). Although African theology has existed since the founding of the early church in Rome, African theology began to define itself as African contextual theology in the 1950's when African clergy began publishing scholarly works examining the role of African theology in relationship to the West (Tiénou, 1978). The following African theological themes manifest themselves in the majority of African theological works.

Decolonization

African theologians are cognizant of the fact that their theology comes from the social milieu of Africa and must not be a translation of Euro-American theology that has been passed on from their Western Missionary brothers (Hiebert et al., 1999; Tshibangu, 1990; Tiénou, 1978, 1991, 2007). Even though the period is over, colonization is alive and well in Burkina Faso. For instance, West Africans do not live in the West, yet many of their textbooks and learning models are purchased from Westerners in either France or the United States (Breusers, 1999). Not only is this educationally questionable, but it also points toward a cultural colonization of the mind (Bergerson, 2003; Dei & Asgharzadeh, 2006; Lwaminda, 2003; Shizha & Abdi, 2009) that limits the ability of a person from a different culture to understand information framed by the West (Mlilo & Soédé, 2003).

In general, Western languages encourage the use of nouns; African languages encourage the use of verbs, which points to a more relational aspect of African cultures (Tshibangu, 1990). Western culture limits the concept of personhood to a human being; African cultures generally weave other living beings and natural objects into the community (Hiebert et al., 1999; Orobator, 2008; Turaki, 1997). Western culture equates society with the political state, but African cultures define society as the entire ecosystem (Orobator, 2005; Tiénou, 2007; Turaki, 1997) Western culture documents knowledge, but African culture speaks it (Sissao, 2002). Western culture emphasizes the individual (Wheeler et al., 2002), but African culture emphasizes the community (Orobator, 2008).

In spite of the unifying affects of globalization (Whittman & Beck, 2004; Zakaria, 2008; Zepke & Leach, 2002), those in the West do not necessarily share the same cultural or epistemological presuppositions. As the privileged few Burkinabé Alliance pastors have the opportunity to study in either France or the United States, they discover that there are key theological differences between North Americans and Continental theologians. For instance, certain European theologians, heavily influenced by Karl Barth, reject cultural accommodation; on the other hand; numerous North American theologians, influenced by Hesselgrave and Kraft, recognize the intrinsic link between culture and theology (Tiénou, 1978).

Tshibangu (1990) does not negate the influence of Western theology on Africa. Instead, he calls for the clear understanding of European theology so that it can be reset in its "contexte socioculturale et parvenir ansi à une decolonization psychologique et mentale des Africaines qu leur faciliterait la reconnaissance de leurs valeurs spirituelles propres" [sociocultural context and thus arrive at a psychological and mental decolonization which will facilitate their understanding of their own spiritual values] (p. 25). Unless there is an epistemological shift from Evangelical

Western to Evangelical African understandings of theology, African Evangelical Christian theology risks being irrelevant if it does not connect with African cultural context (Mbiti, 1990; Mlilo & Soédé, 2003; Tiénou, 2007; Tshingbangu, 1990). The proper contextualization of theology does not necessarily mean that all African theologies will agree on all minor points. The proper contextualization of theology will, however, make a particular theology relevant to its context (Heibert et al., 1999, Shreiter, 1985; Tienou, 1978).

Ontology

Understanding the African view of God is paramount in African evangelical theology. Ascertaining a scriptural ontology demands this type of thinking, for we are dealing with absolutes. Mbiti (1990) is far too an important figure to ignore. In suggesting there is a connection between the God of the Bible and African traditional religions, Mbiti sets the parameters for the ontological debate in Africa:

> The God described in the Bible is none other than the God who is already known in the framework of our traditional African religiosity. The missionaries who introduced the gospel to Africa in the past two hundred years did not bring God to our continent. Instead, God brought *them*. They proclaimed the name of Jesus Christ. But they used the names of the God who was and is already known by African peoples--such as Mungu, Mulungu, Katonda, Ngai, Olodumare, Asis, Ruwa, Ruhanga, Jok, Modimo, Unkulunkulu, and thousands more. These were not empty names. They were names of one and the same God, the creator of the world, the father our Lord Jesus Christ (Mbiti 1986, p. 201).

The African Evangelical response by Tiénou (1982) is telling: "African ideas of God may indeed be according to Mbiti's descriptions and African may be as religious as any people of earth; but

that does not prove them right in the light of biblical revelation" (p. 447). Thus, in the crucial area of ontology, Burkinabé Alliance theology affirms the evangelical biblical revelation of the identity of God. Even though evangelical African theologians do not believe that African spiritual deities can be equated with the God of the Bible, African evangelicals' African theology is irrelevant if it does not address the African worldview and look for connections with traditional African ontology (Tiénou, 1978; 1991). An example of this comes from Bobo ontology.

Since the majority of Burkinabé Alliance Pastors come from the Bobo tribes of Western Burkina Faso, understanding the Bobo concept of ontology will help to understand these pastors and their sociocultural context. The Bobo believe that God is the creator of the heavens and the earth and that he sustains the universe. Although God was once very close to the Bobos when the earth and sky were harmoniously created, he is now absent from daily life (Tiénou, 1982). Paradoxically, "he is never a stranger, never absent and everything belongs to him" (Sanon, 1979, p. 179). God can be reached, nevertheless, through various mediators and intermediaries. Thus, the Bobo affirm the existence of an omniscient and omnipotent God, but they limit their attention to God and amplify their devotion to lesser deities (Tiénou, 1982). When Bobo ontology is juxtaposed with biblical ontology, it becomes clearer what African contextual theology must do in order to bridge the understanding between the Bobo and biblical views of God. It must teach a biblical understanding of God to a people who understand God in their context by reaching out to that context itself (Mbiti, 1990; Orobator, 2008; Tiénou, 1978, Tshibangu, 1990).

Demonization, Sorcery, and the Maribu

Because of the belief of traditional African religions that the world is inhabited by spirits, the African church must deal with this reality. In the typical village, the marabou (also known as the witchdoctor) serves as the intermediary between the spirit and the natural world (Kinsley, 1996; Hiebert et al., 1999). Using specialized religious knowledge passed down to him by the village elders, the marabou prescribes a variety of potions, spells, and religious practices to heal a sick person or to remove a curse placed by an unknown antagonist; curses can also be placed by a Maribou. Hiebert et al., (1999) understand these actions as intrinsic to folk religions, which are "human efforts to control life" (p. 371).

According to the Bible, supreme power belongs to the Father, the Son, and the Holy Spirit, the creators of heaven and earth. However, there is real spiritual power in what Christians believe are demonic forces, not the ancestors (Hebga, 1979). For instance, Matthew 15:22 (New Revised Standard Version) records just such a spiritual encounter: "Just then a Canaanite woman from that region came out and started shouting, "Have mercy on me, Lord, Son of David; my daughter is tormented by a demon." The scriptures record Jesus' power over the demon: Then Jesus answered her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly (Matthew 15:28, NRSV). It follows that spiritual persons (priests, pastors, prophets, and maribu) are able to address the realities of spiritual powers by understanding their place in the cosmos. Hiebert et al. (1999) say, "A theology of the invisible must take seriously a Trinitarian understanding of God. . . who is continually involved in his creation by his providence, presence, and power. It must take angels seriously, for they are God's ministers on earth, and it must take Satan and demons seriously, for they are fallen angels seeking to keep people from turning to God in repentance and faith" (371).

Origins and Time

The unique sense of time in Africa affects African theology. The theology of creation is native to Africa, and it goes beyond the creation story presented in the scriptures. In fact, certain African languages have a past tense that is literally "before before" (Orabotor, 2008, p. 44). While all African theologians do not discuss the distant past before creation, they do focus on the historical trajectory of theology as it has developed over the past 2,000 years (Mbiti, 1990; Tiénou, 1978; Tshibangu, 1990). For instance, Tiénou (1978), argues for an understanding of culture based on the historical positions of the North African theologian Tertullian and the East African theologian Clement of Alexandria.

The concept of origins touches on the importance of the ancestors to African Christians. Even though African Evangelical Christians deny the ontology of ancestors, the ancestors are an ever present reality for the church. Not to honor a tribe's ancestors is a cultural affront that can result in social rejection by the descendents of this ancestor (Hiebert et al., 1999). African theology attempts to deal with these realities by respecting the ancestors in the same way that the biblical nation of Israel respected its forefathers, Abraham, Isaac, and Jacob.

Community

Christian community is an essential element of African theology (Kapolyo, 2005), just as it is a foundational element of the traditional African worldview (Turaki, 1997). The theological understanding of the family of God has special application to this context. The theological understanding of Christian community naturally grows from the traditional African idea of tribal community to create an expansive view of reality that is often foreign to Western thinking. Kaypolyo, 2005). African theology itself is more of a group activity than an individual one, springing from a cultural soil that prefers communal thinking (Orobator, 2005). Furthermore, as

these ecclesiastical groups (churches) are theologizing, their theology must be in touch with the cultural realities of Africa such as globalization, AIDS, and poverty as they affect the community (Tiénou, 2007). Therefore, contemporary problems that confront African society are also theological problems that the church itself must confront.

In sum, there exist two fundamental issues for the Burkinabé African church to deal with so that it can construct appropriate contextual theologies. First, the Burkinabé Alliance church must understand the issues it faces from an African point of view—specifically ones that are rooted in the cultural and theological soil of Burkina Faso. Secondly, the church must read the scriptures with the intent to re-appropriate theological and exegetical methods that are widely applied to concrete implications, ethics, and ministry for African churches and communities (Dyrness, 1985; Tiénou, 2007). According to Dyrness's interactive model of contextual theology, African theology in the context of Burkina Faso, seeks to create a convergence of the biblical text with cultural understanding so that Christians can make meaning from the various issues that confront them. This meaning making has implications for the spirituality of Burkinabé Alliance pastors. The next section of this literature review examines the literature in adult education that informs the spiritual development of Burkinabé Alliance pastors.

Spirituality in Adult Education

Spirituality is a fundamental part of the African psyche (Kapolyo, 2005; Ntseane, 2007; Turaki, 1997), and understanding spirituality is essential to this study. Adult education and spirituality have often intersected (English, 2005a). Daloz, (1999), Dirkx (2001), English (2005a), Freire (1970), Palmer (1993), and Tisdell (2003) explicitly connect their roles as adult educators with their spirituality and beliefs. This portion of the literature review delineates the current definitions of spiritual development in the sphere of adult education and related fields,

and it examines current spiritual development models that are most relevant to a study of ministers' spiritual development in a West African context.

Understanding Spirituality and Adult Development

In order to understand spiritual development, spirituality must first be defined. Wink and Dillon (2002) define spirituality as such: "spirituality connotes the self's existential search for ultimate meaning through an individualized understanding of the sacred" (p. 79). It can also be defined as "the connection to wholeness and the more authentic self" (Tisdell, 2008a, p. 28) or "as the search for meaning in life, a system of beliefs that lead us to reach out to other people to transform the world" (Turray & English, 2008, p. 296). Many find spirituality outside of a formalized faith community (Wink & Dillon, 2002), and they define their spirituality more in terms of a journey toward wholeness (English, 2005a; Palmer, 2007; Tisdell, 2008a). Perhaps Kegan (1994) explains this best when he asserts that all human beings have a natural religion, meaning that all humanity has an inherent spirituality.

While spirituality and religion are not the same, for many, they are linked (English, 2005a; Tisdell, 2003; Wink & Dillon, 2002). Clearly, not everyone means the same thing when making use of either term, and different groups can have different responses to either term depending on their experience and their socialization. For example, Comas-Diaz (2008), Dillard (2006), English (2005b), and Tisdell (2003) suggest that traditional religions have contributed to the oppression of women and other marginalized groups, but for many women, spirituality has been a welcome place for feminist consciousness. There is much confusion between the terms spirituality and religion, as throughout history different authors have used the terms differently. In the contemporary literature, Tisdell (2008a) explains that in general "spirituality is about an *individual's* personal experience with the sacred, which can be experienced anywhere. Religion,

on the other hand, is about an *organized community of faith,* with an official creed, and codes of regulatory behavior" (p. 28). Nevertheless, spirituality and religion often need to be understood together in order to grasp the contours of an adult learner's spirituality, since they tend to overlap in the lifeworld of many adults.   There are three primary reasons for the tension between spirituality and religion. First, most adult learners were socialized in a religious tradition, and that social milieu can have lasting influence on the meaning making processes of the adult learner (English, 2005a, 2005b; Wink & Dillon, 2002). Secondly, religious traditions have, by nature, spiritual practices that foster and facilitate spiritual growth (Wink & Dillon, 2002). Finally, the words *spiritual* and *religious* have been used interchangeably in the past. This can cause confusion in the current scholarly discussion, because they do not always mean the same thing. Tisdell (2008a) offers this observation with regard to how the terms are used. In general, "religious" refers to a faith tradition, with one important differentiation. She writes, "But when the adjective *religious* is used to describe an *individual's* experience or imaginative work (as in "religious experience" or "religious imagination"), the meaning of the terms *religious* and *spiritual* is equivalent" (p. 29).

      Learning from spiritual experience. Understanding the nature of spiritual experience and how it affects learning, meaning making and development from an adult education perspective is important for this study, for it seeks to explore the spiritual development of Burkinabé Alliance pastor and the implications that this development has upon their practice as adult learners and educators. Dillard (2006) and Tisdell (2003) refer to the significant spiritual learning experiences of the learners in their classes and workshops, or participants of their studies.

There is much to learn from significant spiritual experiences. Citing her empirical study of thirty-one culturally diverse adult educators, Tisdell (2008a, in summarizing her 2003 study) lists four categories where her participants reported significant spiritual experiences or "shimmering moments" (p. 31) of spiritual insight. The first deals with "the universality of human experience across culture," (p. 31) such as having a child, being with a loved one as he/she passes, or experiencing a close call with death. The second deals with dreams, déjà vu, and synchronicities. The third deals with experiences in nature in prayer or meditation that help to center a person to make him or her aware of the organic nature of reality and to be aware of the spiritual in the commonplace. The fourth deals with "the ongoing development of some aspect of identity" (p. 31). Holloway and Valins (2002), also posit that faith, belief, and spirituality serve as key axes of sociocultural identity, and Dillard (2006) notes that "identity formations are both origins and subjects of particular knowledges" (p. 24). Thus, spiritual identity appears to be a key component of spirituality.

Spiritual development. Learning through significant spiritual experience can facilitate ongoing development in that people make decisions about how to live their lives and deal with relationships in the world based on their perceived spiritual experiences. Since this is the focus of this study, it is important to understand this phenomenon. Many who study adult development assert that spiritual development is based on how people make meaning of spiritual experience and then act in the world (Merriam & Ntseane, 2008; Tisdell, 2003; Wink & Dillon, 2002). A person has an experience, he or she learns from it, makes meaning from it, and the effect it has on his or her life affects his or her development. As stated earlier, spiritual experiences often make people rethink their personal story (identity) as they reflect back on our lives, and then move forward in light of further meaning making. Stewart (2009), also found this to be true in

her study of Black college students' spiritual development: these students used their spirituality as a lens to see multiple aspects of their identity.

Wink and Dillon (2002) conceptualized their definition of spiritual development around the idea of practice-oriented spirituality. Their understanding of spiritual development includes both an increase in the depth of a person's spiritual awareness but also "an expanded and deeper commitment to engagement in actual spiritual practices . . . that protect the original experience of transcendence (p. 80). The empirical study of Wink and Dillon deals with adults in the second half of adulthood—which is not the focus of this study. However, they note two general theories of spiritual growth that may inform the analysis of this study. The first general theory of spiritual development holds that adults develop spiritually as a result of the maturation process as adults. The second general theory of spiritual growth suggests that older adults grow as a result of constraints and adversity.

What happens as a spiritual experience represents a single moment in time, but making sense of and learning from that experience happens over time (Tisdell, 2008) . In this way, spiritual experiences serve as the building blocks of spiritual development. Simply put, development is best understood as "change over time" (Merriam et al., 2007). This change, however, is a highly individual process, but generally affects one's beliefs, behaviors, and actions in the world. Hence, spiritual experiences are the building blocks of the spiritual development process itself. Dillard concurs with this understanding of spiritual experience that is preparation for the upcoming events in an adult learner's life. Further, in her 2006 book, she discussed how this played out for herself as a learner in working and living in Ghana in West Africa, as an African American woman.

Also, in considering work relating spirituality and adult education in an African context,

Merriam and Ntseane (2008) conducted an empirical study exploring how culture shapes the transformative learning process of adults in Botswana. They discovered that "spirituality and the metaphysical world permeated our participants' interpretation of the process and outcome of transformational learning" (p. 189). For instance, a woman interpreted her husband's suicide in terms of "African things" (p. 190) that occurred, especially a co-worker of her husband's calling a witchdoctor, which might have helped explain her husband's suicide. They also account that a man was chosen by the village ancestors to deliver a message to the rest of the family about the fate of a person who was ill. The man was eventually called by the ancestors to become a spiritual healer himself, which he had to do in order to escape death at the hands of the ancestral spirits themselves. One of the participants had a daughter who was killed in a car accident, and her death was linked to her uncle's use of traditional medicines to seek revenge upon her father. The findings specify spirituality as connectedness with ancestral power and also with God as a refuge for problems. These understandings affect the manner in which a person frames reality. For example, two of the participants could only accept the tragic deaths of loved ones "only when they could connect them to God as a refuge or an ultimate authority" (p. 191). Merriam and Ntseane (2008) conclude that the "role of the metaphysical world permeated the transformative learning process of our participants" (p. 194).

Spirituality can, indeed, affect the trajectory of a person's learning. For example, Islam connects spirituality and lifelong learning in order to facilitate humankind's closeness with God and with others (Kamis & Muhammad, 2007). Wheeler et al. (2002) equate Africentric spiritual development with the center itself of human development, viewing all other aspects of development as components of this central feature.

In summarizing some of this literature on spiritual development, there are three aspects of learning through spiritual experience that appear to be significant in the study of culturally relevant spiritual development: the notion of spiral learning, paradox, and dreams. The first two of these phenomena are by nature circular, and they are important because they help symbolize the upheaval that is implicit in the process of meaning-making, as one grapples with the acquisition of a new culture (Lyon, 2001; Taylor, 1994; Tisdell, 2003). A dream is often the stage where the upheaval expresses itself (Jung, 1989).

Learning through spiritual experience and spiral learning. As was noted earlier, experiential learning is, by definition, cyclical in nature. Bateson (1995) discusses spiral learning, which Tisdell (2003) explains as broader but also relevant to learning through spiritual experience. Bateson (1995) explains the importance of spiral learning in processing spirituality, "These experiences are lessons too complex to grasp in a single occurrence. They spiral past again and again, small examples gradually revealing greater and greater implications, offering innumerable opportunities to learn from an experience in the present and future" (p. 30). Loder (1998) also observes that spiritual transformation behaves more like a spiral than a line: "to transcend linear expectations and repeatedly reconfigure life's set patterns" (p. 341). Dillard (2006) calls this process "coming full circle" (p. 109), when one is led by the spirit to embrace community and to re-member and to respect the spirit within and the grace inherent in the Creator's gift of breath.

Perhaps there also a link between spiral learning and the hermeneutical spiral which links the biblical text with its reader. Osborne (1993) explains learning from the Christian scriptures in terms of this spiral. He writes, "Biblical interpretation entails a 'spiral' from text to context from its original meaning to its contextualization or significance for the church today" (p. 6).

From these diverse sources, one can see the apparent connection between a learning spiral and learning through spiritual experiences. Tisdell (2003) also connects spiral learning to developmental change based on a sociocultural context. She writes:

> In our attempts to understand and make sense of our lives and in the ongoing development of identity, we often spiral back. Yet we don't *simply* spiral back; we also *move forward.* And we always do so in a cultured and gendered context. We stand in the center of the great spiral in the present moment. We look back to make sense of our lives *now,* hoping that the making sense of the *now* will yield a hopeful or fulfilling future. (p. 93)

Comas-Diaz (2008) also sees spiral learning as a part of the spiritual growth process. She characterizes this process a "re-remembering spiritual and cultural values to promote social action" (p. 19). Courtenay (1993) also appeals to the phenomenon of spiral learning. He writes, "Adults must relate to both the past and the future. This relationship causes constant reflection over self-understanding and insight, which may lead to reimaging the self" (p. 162). Reading such words draws one to the refrain of Brackett's Shaker hymn, "Simple Gifts": "To turn, turn, will be our delight, 'till by turning, turning we come round right" (Hall, 2006).

Spirituality and learning through paradox. Paradox has been discussed by a variety of scholars, some of whom are adult educators and some of whom are in related fields. Paradox is quite similar to spiral learning, and it is important to understand it, for it is often the way that middle-aged adult learners construct spiritual meaning (Berman, 2000; Dillard, 2006, Fowler, 1981, 2000; Jarvis, 1992; Palmer, 1979, 2007; Tisdell, 2003, 2008b; Wink & Dillon, 2002). Wink and Dillon (2002) explain how paradox acts as a catalyst for spirituality:

Having experienced the ambiguity and relativity of human life, middle aged and older

adults tend to go beyond the linear and strictly logical modes of apprehending reality

described by Piaget's model of early cognitive development (e.g., Piaget & Inhelder,

1969). The newly evolved way of viewing the world embraces the notion of paradox and

incorporates feelings and context as well as logic and reason in making judgments, a turn

that is conducive to spiritual quest and yearnings (p. 79).

Paradox is also one of the central themes in Palmer's (1979) exposé on paradox in the life of

Thomas Merton, and it is a key component of his recipe for authenticity in teaching (Palmer,

2007).   Merton, known internationally for his Christian spirituality, characterized himself by

various paradoxes. Palmer observes this phenomena in the life of Merton: "Contradictions tend

to travel away from each other on great circles which come together again, and Merton knew that

Marxism and Christianity, though beginning with very different assumptions about the nature of

reality, come full circle in certain respects" (p. 13). The creative tension between Marxism and

Christianity opened up a space for new learning in Merton's life.   This example typifies what

appears to be common in the spiral of paradox. In the pursuit of truth, space is opened up where

a learner can reify new concepts.

Jarvis (1992) writes, "the idea of self-contradictoriness in human existence is crucial: in

life, there is death, in joy, sorrow; in freedom, a fear of freedom; in constraint, frustration; and so

on" (p. 4). Berman (2000) explains paradox facilitates learning, spurring the mind "to unfold

itself in the space between contradictions" (p. 8). Paradox is also pivotal in the educational

theories of Fowler (1981, 2000), and Tisdell (2003, 2008b) because it is one of the chief ways

that an adult learner makes space so that he or she has room to learn new ideas. For instance,

Comas-Diaz (2008) explains that a womanist perspective on spirituality allows marginalized

women to manage "cultural ambiguity, contradictions, and paradoxes through adaptation, shifting of perspectives, integration, and healthy disassociation" (p. 16). Tisdell (2008b), in discussing living in a Quaker community in the early 1980s, explains "It was there at Pendle Hill that I first began to name the mystery of paradox and to appreciate living with the tension of opposites, allowing that tension to pull me open to creativity, spirit, and new possibilities" (p. 158). Dillard (2006) connects spirituality and paradox, seeing it as a key to understanding the mix of education and spirituality.

English (2005b) also found a heavy dependence on paradoxical learning in her research of 13 female international adult educators working in the global South. Her empirical study found that her participants used spirituality, religion, or development to conceptualize their spiritual identity and to make meaning in their worlds. These women used the concept of *third space* which is a "creative, in-between, fluid space" (p. 96). This idea helped them resist the stereotypes that could characterize them. As international workers, they have learned to live in the uncertainty and flux that is similar to tensions intrinsic to the ideas of paradox. Unfortunately, like most of the empirical research published in adult education, this study focused on Western, Asian, and African women working in the global South, not male African pastors, who are the focus of this study. But African scholars also assert the importance of paradox in their writings. In fact, Tiénou (2007) contends that Africa itself cannot be understood apart from paradox.

Dreams as spiritual experience. Another aspect of learning through spiritual experiencesis dreams, which have been reported as spiritual experiences by adult learners (Lyon & Wimmer, 2005; Tisdell, 2003). When Jung (1989) visited Africa in 1925, he encountered a culture that placed a high premium on dreams and spirituality. The importance of dreams to

spiritual learning continues. In her empirical study of adult educators, Tisdell (2003) discovered

that dreams provided direction, reassurance, and answers to perplexing problems. This

phenomenon is also present, even ubiquitous in African Christianity (Jedreg & Shaw, 1992).

African culture continues to place high importance on dreams for a number reasons.

Dreams can serve as a source of creativity. Tukulor weavers are said to receive their inspiration

from the spirit world, which is closely connected with dreaming (Jedreg & Shaw, 1992). This

phenomenon is not limited to this tribe. Hiebert et al. (1999) write, "Around the world, people

believe that dreams can reveal hidden information about the spiritual world that is not accessible

by other means" (p. 178). A person's spirit is purported to enter the spirit world and bring back a

message, which can be interpreted only by spiritually qualified persons (Hiebert et al., 1999;

Kinsley, 1996). The interpretation of dreams is one of the chief occupations of maribaux and

other spiritual healers (Ntseane, 2007). In interpreting a dream, a maribu must access the

spiritual power that will give him or her the necessary interpretation needed by the villager

seeking assistance (Kinsley, 1996).

Dreams play a prominent role in the biblical narrative; therefore, dreams are a normative

part of the evangelical worldview (Hiebert et al., 1999). However, the African church draws on

dreams for spiritual learning more than evangelicals from the West (Mbiti, 1976). In Africa,

dreams often unfold as stories, and these narratives are viewed as a divine communication that

has spiritual importance. As the story of Gnoumou in chapter 1 illustrates, dreams often precede

conversion.   The sharing of these dreams is part of the collective spiritual knowledge of a

church, and prophetic direction for a local body often comes through dreams and visions

(Jedgred & Shaw, 1992). The situation is similar for Burkinabé Alliance pastors. Dreams

account for a majority of their calls to vocational ministry (personal communication, P. Sanou,

February 9, 2010). This phenomenon is consistent with the findings in other studies where participants report the significance of some dreams as significant spiritual experiences, such as those that helped in making a life decision or that were seen as predictive or healing in some way (Lyon & Wimmer, 2003; Tisdell, 2003). Dreams are viewed as spiritual learning experiences in the African culture, and understanding them is relevant to this study of the spiritual development of West African pastors.

Spiritual Development Models

As stated earlier, Vygotsky's sociocultural theory posits that there is a relationship between learning and development. There are a number of adult educators and psychologists who discuss spirituality and its role in development or learning (Baumgartner, 2001; Courtenay, 1993; Daloz, 1999; Dirkx, 2001; English 2005a; hooks, 2003; Tisdell, 2000, 2003, 2008a, 2008b; Wink & Dillon, 2002). Loder (1998) connects the role of the Christian Holy Spirit with adult development. Because his theory is intrinsically connected with Christianity, it could be of value to this study. However, like many developmental theories of spirituality, it is in its focus, and this study focuses on non Western spiritual development. Dirkx (2001) focuses on the role of the soul in learning, though he does not discuss spirituality to any great degree.   He does, however, link work with the soul and meaning making in a manner consistent with other adult educators who write about spirituality For example, he writes, "The process of 'meaning-making' in adulthood reflects a complex and dynamic interaction between the learners' unconscious and conscious selves. . . In soul work, students learn to recognize, name, and give voice to these images, and to integrate them more fully with the wholeness of their beings" (p. 16). Dirkx's work has implications for spiritual development, but given that he does not directly discuss spiritual development, the discussion in this section will focus on Fowler (1981, 2000), Palmer

(1993, 2007) and Tisdell (2003, 2008a) who all address spiritual development in a more comprehensive manner.

Palmer's model of spiritual development as an educational journey. Palmer (1993) equates spiritual development with an educational journey. One would not necessarily connect Palmer (1993) with culturally relevant spiritual development. He is better known for his attention to the inner landscape of a teacher's soul (Palmer, 2007). However, because of their sensitivity to sociocultural issues, Palmer's ideas are applicable to cross-cultural spiritual development, especially as viewed through the lens of sociocultural theory. For instance, Palmer's sensitivity to the other in society has helped educators to be cross-culturally aware (Dirkx, Anger, Gwekwerere, Brender, & Smith, 2007). He explores the inner soul and paradox in depth, and he pushes Westerners to join the journey with others different than themselves. Palmer's emphasis on community is also relevant to culturally sensitive spiritual development because he openly acknowledges the similarities and differences between human beings who enter into a learning relationship. This idea resonates with the African worldview. His epistemological solution to the tension of community with others is the theological virtue of love. He explains, " Here the act of knowing *is* an act of love, the act of entering and embracing the reality of the other, of allowing the other to enter and to embrace our own" (p. 8). By exegeting the nature of reality as communal, he advocates consensual inquiry in a person's search for truth. Palmer (2007) does not posit that spiritual development is necessarily sequential. Discussing the four stages of a movement, he says "All of these stages are 'ideal types.' They do not unfold as neatly as the model suggests: they overlap, circle back, and sometimes play leapfrog with each other" (p. 192). As people move through stages, their actions

are not necessarily linear, which also resonates with non-Western understandings of development (Wheeler et al., 2002).

The first aspect of Palmer's understanding is that truth is personal, which is consistent with the African Christian worldview of Burkinabé Alliance pastors. Palmer believes that learning the truth involves entering into a personal relationship with what the truth has revealed. Palmer (1993) writes, "To know truth, we must follow it with our lives" (p. 43). This quest for the truth leads a Christian learner to an encounter with Christ, who has revealed himself to men and women as personal truth. Palmer explains, "Christian faith in its original version that guided Abba Felix, is centered on the person who said 'I am . . . the truth'" (p. 47). For Christians, a relationship with Christ as incarnate truth is foundational to spiritual development.

Secondly, Palmer believes that truth is communal, another essential aspect of African culture and theology that was discussed earlier in the literature review. He asserts that the nature of truth is neither objective nor subjective; instead, the truth is best found in the dialogue between members of authentic communities. He writes, "If truth is personal and communal, then our search for truth—and truth's search for us—will neither actively suppress nor passively concede our differences, but will invite them to interact in faithful relationship" (p. 66). His emphasis on community directly affects his educational methodology. He notes "It is no accident that communal images of pedagogy are being recovered even as communal images of epistemology are being reclaimed" (p. xvii). He further explains truth is derived from the Old English word *troth* which points to a covenantal relationship between learners who are truth seekers, as in "I pledge thee my troth" (p. 31). Palmer explains, "With this word one person enters into a covenant with another, a pledge to engage in a mutually accountable and

transforming relationship, a relationship forged of trust and faith in the face of unknowable risks" (p. 31).

Thirdly, truth is spatial. In the pursuit of truth, space is opened up where a learner can reify new concepts. One learns when a space has been created through openness to the truth, through respecting the boundaries of a learning space, and through hospitality to other persons. This aspect of his approach is best summarized in this dictum: "To teach is to create a space in which the community truth is practiced" (p. xii). Thus, truth is both personal and communal for Palmer, and it is lived out in space.

Palmer (1993) has also explained how he specifically links his Christian worldview with his teaching. It is this weaving of his Christian worldview into his educational philosophy that makes him relevant to a study of West African Burkinabé pastors. The essence of Palmer's approach to adult spiritual development is tri-faceted, and it is centered on the concept of truth. This emphasis resonates with both domestic and international clergy. He believes that the pursuit of truth must be open-ended. In fact, he calls this open-endedness "a spirituality of sources in education, not a spirituality of ends in education" (p. xi). Because of his non linear approach (almost non-Western approach) to spiritual development, Palmer's theoretical approach to adult spiritual development could provide important insights into these pastors's spiritual development.

Fowler's faith development theory. Fowler (2000) focuses on the importance of adult faith development as a transformative process that takes an adult learner from "self-groundedness toward vocation" (p. 114). Similar to Vygotsky (1978) he qualifies that development is not necessarily a given. To undergo life change, an adult must experience both development and conversion. Fowler rejects the notion of conversion as "a dramatic experience

of conviction and release that occurs once, after which things have forever been made right" (p. 115). Instead, conversion is defined as follows:

> By conversion, I mean *an ongoing process*—with, of course, a series of important moments of perspective-altering convictions and illuminations—*through which people (or a group) gradually bring the lived story of their lives in the congruence with the core story of the Christian faith*. Conversion means a relief from the burden of self-groundedness (p. 115).

Fowler does not specify the ingredients necessary for movement to the next stage; he merely studies the movement itself. He believes the stages are descriptive, not prescriptive. For instance, Fowler rejects the direct association of practicing the classic spiritual disciplines with progression to a new stage.

In Fowler's (1981) actual model of his faith development theory (FDT), he synthesizes the theories of Piaget, Erickson, Levinson, and Kohlberg into a theory of how persons of all religions develop in their faith. He writes, "Each of the major religious traditions studies speaks about faith in ways that make the same phenomenon visible. In each and all, faith involves an alignment of the will, a resting of the heart, in accordance with a vision of transcendent value and power, one's ultimate concern" (Fowler, 1981, p. 14). His research sample, however, has been criticized for not including a culturally diverse population (Tisdell, 2003) and for misinterpreting outliers as having attained universal faith (Courtenay, 1993). According to Fowler, the process begins with primal faith, which is reserved for childhood. Neither this stage nor the next two stages after primal faith (intuitive-projective faith and mythic literal faith) are part of adult development (Tisdell, 2003), so they will not be examined.

Fowler's final three stages merit close attention. Fowler (1981) explains that it is common for adults to remain at any of the last three levels the rest of their lives; however, he also applies general age brackets to these periods. Courtenay (1993) notes that the hierarchical nature of the faith model has "come under criticism" (p. 166). I agree with Courtenay that Fowler wants to have both an open-ended theory and one that is age specific, and this presents logical problems. Fowler labels stage three "Synthetic-conventional faith." As its name suggests, this stage involves a high degree of synthesizing of disparate elements into one sense of selfhood that Fowler (2000) calls "identity" (p. 47). There is also a conventionality to this stage that points to a need for "a set of tacitly held, strongly felt, but largely unexamined beliefs and values" (p. 49). The next stage, individuative-reflective faith, necessitates that a person's beliefs are objectified and owned by the person him/herself. There is also a shifting of the orientation of the self to a "new quality of self-authorization" (p. 49).

The fifth stage, conjunctive faith, is perhaps the most important one for a discussion of spiritual development and culture. In stage five, individuals become aware of polar tensions in life, approach truth from various viewpoints, find renewed interest in the expression of reality through symbol and myth, and are open to the values and traditions different than their own (Fowler, 2000). Most of the participants in Tisdell's empirical study were at midlife and had reached or moved beyond Fowler's fifth level (Tisdell, 2003).

Fowler's theory has been criticized by many for the presence of its final stage, universal faith. Like Kohlberg, Fowler found few who had developed to level six (Courtenay, 1993; Tisdell, 2003). According to Fowler, universal faith is not necessarily a push toward universalism, although Fowler seems intentionally vague in his explanation. Fowler (1981) understands the existence of universal principles as expressions in a particular context. It is more

a person's recognition that all humans are "children of God" which is realized in a decentralization of the self. This stage is also realized when a human being learns to live "for the corporate good" (Fowler, 2000, p. 54).

Fowler (2000) himself admits that his theory addresses development, but it does so in a descriptive, not prescriptive manner. On the one hand, he differentiates his faith development theory from the developmental perspectives of Erikson, Levinson, and Gilligan. The psychosocial developmental theories of these three are all grounded in the movement of self in time, in which each stage or season necessitates change and development. On the other hand, Fowler's faith development theory points toward a different set of developmental dynamics. He explains, "In this constructive-developmental approach perspective, development means undergoing a qualitative change in the operations of knowing, committing, and valuing, by which one constructs the kinds of narrative of meaning" (p. 114). The emergence of a new stage means that a person has changed previous ways of believing and understanding. He writes, "It means constructing more inclusive, more internally complex, and more flexible ways of appropriating the contents—the substance and narrative power—of one's religious tradition (p. 114). He adds the caveat that development does not necessarily mean a step away from self-groundedness to vocation. A person can merely develop a more sophisticated manner of remaining self-grounded.

Fowler's research has much to offer to adult education. Based on numerous empirical studies, his theory has been substantiated among North Americans, especially men from the Judeo-Christian tradition (Tisdell, 2003). Fowler (1981) speculates about the cross-cultural applicability of his theory, but he does not prognosticate boldly. He writes, "In the conduct of cross-cultural research, I fully expect that our present stage descriptions will undergo a

significant process of elimination of Western and Christian biases and that the genuinely

structural features will emerge with greater clarity" (p. 298). There have been empirical studies

that have attempted to do some of this process of elimination, but nothing has been done

definitively. Furushima (1985) asserts that Fowler's claims for the universality of FTD can be

"partially substantiated" (p. 420), but he admits there are problems with the cultural components

of the questions and the interviewers themselves. Drewek (1996) tested Fowler's FDT on a

Bahai's living in Canada and India. The results of this empirical study confirmed the validity of

the *Fowler* model, but found problems in the stage descriptors in some of the Indian interviews.

However, cultural biases of the *Fowler* model manifested themselves in defining Stages 3 and 4.

In spite of these biases, Lee (1999) reports that both Christians and Buddhists were able to

understand Fowler's questions well. The research did not delve into the results of the responses

to the questions; it merely focused on the applicability of the concepts of the interview questions.

With these empirical findings in mind, one can summarize that while Fowler's FTD attempts to

be a universal theory, there are enough cross-cultural variables to question its validity. Perhaps

Fowler's more enduring contribution will be his understanding of the manner in which adult

learners make meaning (Tisdell, 2003), not in the way he deals with culture.

Others agree. The inadequacy of Fowler's theory (and other stage theories) to describe

spiritual growth is even more operative when stage theories are projected onto other cultures.

For instance, Brooks (2000) disputes the sequential nature of Kegan's (1994) theory of

transformational development because Kegan does not address cultural issues. And Loder

(1998) observes "In actuality, human development is never experienced in a cycle or a sequence,

it often feels more like a few decades of searching, finding, and losing an uncertain fulfillment"

(p. 341).

Tisdell's model of adult spiritual and cultural development. Tisdell's work (2003) on culturally and spiritually relevant learning is quite different from Fowler, since her focus was on how spirituality as it intersects with culture can affect transformative teaching, but it builds on aspects of Fowler's theory of faith development. Like Fowler's theory, her work is based on empirical research. She pays great attention to the role of the imagination, dreams, paradox, and spiral learning to parse the meaning-making mechanisms of spiritual experience. One of her theoretical influences is transformative learning, though her focus is specifically on transformative learning experiences that are specifically related to spirituality and culture. As a result, Taylor (2005) classifies her work as spiritual-cultural transformative learning. While transformative learning is present in Tisdell's study of spiritual development, it is not specifically the focus of this exploration of the development of Burkinabé Alliance pastors, so it will not be further explained. Tisdell's study of spirituality and culture serves as a window to understand the interplay of cultures and spirituality as they impact the meaning making of adult learners. Tisdell and Tolliver (2001) explain that people are more likely to learn if they are engaged on three levels of their individual beings: "the cognitive, the affective, and the *symbolic or spiritual"* (p. 13-14). One engages on these three levels, they argue, by engaging what Abalos refers to one's "sacred face". Building on the work of Abalos (1998), they suggest that his theory can be applied to to other cultural groups. Tisdell (2003, drawing on Abalos) suggests that "individuals and cultural groups reclaim four interconnected faces of their being: the personal, historical, political, and sacred faces" (p. 140). This process unfolds as individuals begin to examine their own personal stories. Moreover, Tisdell (2003) writes from a poststructuralist feminist perspective. She believes that cultural and gender identity development connects to cognitive and moral development. In other words, attention to identity issues can

positively affect spiritual development. Because African's define their spirituality identity in terms of African culture (Dyrness, 1990; Orabator, 2008; Schreiter, 1985; Tiénou, 1978, 2007; Wheeler, et. al, 2002), her emphasis on cultural identity is specifically applicable to this study. Cowan (2003) used Tisdell's (2000) research relating spirituality and emancipatory education to explore an Inuit community rediscovering its ancient traditions together. Cowan concludes that a unity in learning, identity and spirituality may be achieved through traditional group learning.

African Spiritual Development in Adult Education

In spite of the efforts of international agencies such as UNESCO, African adult education remains in its nascent stage. Hampered by a lack of resources outside of English, African adult education is far too limited for the Portuguese, French, and Arabic-speaking blocks of Africa (Oduran, 2000). Moreover, a century of French colonial rule has produced deleterious effects on certain segments of the population.

> We learn from history that the British colonialists felt that development had to come from the indigenous communities whereas in the French system, it was all expected to come from the central government. But in practice in all the colonies, there was a large gap between the rural and the urban populations. Within the Francophone countries, most urban citizens were considered as French citizens set apart from the rest of the people. School age children in urban areas were sent to French schools, and adult citizens were judged in French tribunals. This was the main mark of the French assimilation policy, which created black French men and women and completely neglected people in rural areas who were considered as French subjects with no right to education and fair judgment. Thus, in the French colonial policy, there was a large gap between the

educated and the uneducated. The Policy has had a negative effect on adult literacy policy and practice in most African Francophone countries (Kane, 2000, p. 155). Lamine Kane's assessment of French colonial policy focuses on literacy in the context of adult and continuing education, but this is true for other aspects of adult education as well. Kane (2000) laments, "In most of the African countries south of the Saraha, the situation is such that adult and continuing education is simply ignored" (p. 155).

Unfortunately, there is little written on the subject of African spiritual development in adult education, perhaps because it has been ignored. Dillard (2006), an African American educator, shares five notions of spiritually centered education (including but not limited to adult education). Spiritually centered education includes these themes : 1) personal and spiritual, 2) intimate, connected, and requiring vulnerability, 3) arising from spiritual experiences, 4) requiring integrity, and 5) demands listening to "diverse and multiple stories from peoples of the world" (p. 54). The significance of Dillard's work is lost if it is not placed in its proper context. Dillard writes of her experiences in Ghana, West Africa, where she came full circle, and understood the impact the West African context had on her spiritual identity as a member of the African diaspora. She writes, "What became clear is that identity is always about reading a situation, possibly even a shared reading, where interpretations are mediated" (p. 102). In addition to identity, Dillard also writes about the communal aspects of education in Africa.

Avoseh (2001), Merriam and Ntseane (2008), Ntseane (2007), and Nafulko (2006) all connect adult learning in Africa with communal traditional indigenous education. Adult learning in Africa is viewed as holistic learning for life and work, and is viewed as essential to the foundation of society (Nafukho, 2006). Traditional African education is based upon communal learning (Downey, 1985), consensus building (Bangura, 2005), and dialogue (Nafukho, 2006).

Interestingly, the idea of individual exists, but only in relationship to others; the individual should not take preeminence over the community.

Ntseane (2007) contends that knowledge will not be learned (and development will not occur) unless education is delivered in a manner consistent with the traditional African worldview that emphasizes informality, orality, proverbs, and practical application. If knowledge is packaged and taught in a typically Western manner, much of it will not be absorbed by the African mind, which has been socially constructed to learn in a manner consistent with the African worldview.   For instance, in the traditional African worldview, adulthood begins after a young man or woman has been initiated as an adult, but it is changing in contemporary Africa, being more defined by law than by initiation (Nafulko, 2006).

Indigenous African education is strongly influenced by local religious practices (Merriam & Ntseane, 2008; Ntseane, 2007; Nafukho, 2006). For instance, a traditional spiritual healer will need to consult the spirits of the ancestors through a trance or a dream in order to prescribe the correct medicinal remedy (Ntseane, 2007). The world is understood in terms of a spiritual reality that acknowledges the presence of ancestors who serve as mediators between people and God (Nafukho, 2006).

Similarly, Wheeler et al. (2002), writing specifically about spiritual development from an African centered perspective, explain the need for a critical interpretation of spirituality as it affects development. They note, "Western stage theories cannot always be generalized to people of African descent: the problem with stage theories, from the perspective of African-centered psychology, is that they were initially used to justify imperialism, and they usually assume that the individual is more vital than community" (p. 75). They believe that the use of stage theories in cross-cultural comparisons continues the colonial domination of the developing world, as is

further explained in Chapter 3. However, the authors acknowledge the presence of psychological change as a universal phenomenon.

According to Wheeler et al. (2002), spiritual development is tied to a journey towards self-realization. The process is not necessarily an adult journey, as African spirituality is not just for adults (Orobator, 2008). However, one cannot begin this journey until a person has addressed the nature of his or her spirituality, giving it a privileged place. This process may involve a redefinition of one's self into a more integrated person, and the process is fostered through a variety of spiritual practices (Wheeler, et. al., 2002). In any event, it is clear that, as Nafukho (2006) writes, "Research is needed on the role of spirituality, consensus building, and dialogue as practiced in traditional African societies in workplace learning and performance, including empirical evidence of how different worldviews affect adult learning" (p. 414).

The sociocultural aspect of Preese's study of transformative education and transformative leadership in Africa makes it a useful lens to understand the spiritual development of Burkinbé Alliance pastors. Preese (2003) bases her findings on empirical research in process in her study. One of her main contributions is the essential link between spirituality and Africa. She writes, "African's embeddedness in spirituality that may well be the potential educative resource for acquiring the elusive charismatic qualities of transformative leadership" (p. 254). Preese focuses on the learner vis à vis the community, not just as an individual, suggesting that the educative process should maximize the learner's spirituality and context as resources in order to create transformative leaders. This finding relates to Tisdell and Tolliver's (2001) position that transformation is more likely if a learner is engaged in a culturally relevant setting that attends to the sociocultural aspects of his or her being as it is expressed in community. This model also

emphasizes the fact that learners construct their environment, an important aspect of sociocultural theory (Baumgartner, 2001; Estep, 2002; Vygostky, 1978).

Additional Research Specifically Relevant to this Study

Although there are numerous empirical studies on spirituality in adult education that are germane to this study of Burkinabé Alliance Pastors which have already been discussed (English, 2005b; Merriam & Ntseane, 2008, Tisdell, 2000, 2003), there is additional research that needs to be highlighted. Since no empirical study has been undertaken on the spiritual development of Burkinabé Alliance pastors in the field of adult education, it should be of no surprise that these search terms yielded no hits using the ProQuest (multiple database) search engine. When the search was generalized to include the terms *Africa*, adult education, Christian & Missionary Alliance,* only Braun's (1999) study of Gabonese Christian & Missionary Alliance theological students surfaced. When the term *adult education* was removed, two other studies surfaced that dealt with West African Alliance pastors: Downey (1985) and Livingston (1998). Livingston (1998) did not address theological education per se; his study was a content analysis of missionary perceptions of West Africans. Downey's (1985) analysis has much to offer to this study, for it investigates pastoral training of Alliance pastors in the Francophone West African country of Zaire, which is similar to other former French colonies, such as Burkina Faso (Livingston, 1998).

Because this study focuses on the spiritual development of Burkinabé Alliance pastors, it was attempted to isolate empirical studies that touched on spirituality among Christian and Missionary Alliance pastors in adult education, and referenced Africa, but none did. However, the studies of Preese (2003) and Merriam and Ntseane (2008) were found when using the search terms *Africa*,* AND NOT *African American*, *adult education,* and *spirit*.* The terms *spirit*,*

cultur*, and *adult education* were entered. Only the empirical studies of Tisdell, (2000, 2003)

English (2005b), Cowan (2005), and Stewart (2009) emerged.   These were already discussed

earlier in the review.

As stated in chapter one, the third phase of this study will use quantitative research that

seeks to explore the spiritual development of Burkinabé Alliance Pastors. The Higher Education

Research Institute (HERI) surveyed over 112,000 students using questionnaires to measure their

spirituality by "including approximately 160 items that pertained directly to students'

perspectives and practices with respect to spirituality and religion (HERI, 2006, p. 23). This

research demonstrates that is methodologically possible to measure spirituality using a

quantitative instrument (HERI, 2006).

Because of this study's emphasis on using sociocultural theory to understand this

development in the African context, it does not follow that Western studies of spirituality would

be easily transferred to the context of Africa (Cauce, 2002; Wheeler et al., 2002). As will be

covered more thoroughly in chapter 3, there are hesitations in using quantitative research in

cross-cultural studies. For instance, even though all cultures acknowledge the importance of

trust in a mentoring relationship, Wasti, Tan, Brower, and Onder (2007) had a difficult time

demonstrating it empirically. Although there are pitfalls in using quantitative analysis for cross-

cultural studies of spirituality, it is sometimes the only solution, because it is often the only

feasible way to study a large population, such as all 500 Burkinabé Alliance Pastors.

Since no quantitative studies exist that explore the spiritual development of West African

Pastors, a researcher must rely on what information is available for the North American context,

or other parts of the English speaking world. Wink and Dillon (2002), whose work was

discussed earlier, have researched spirituality using numeric comparison of coded qualitative

research, which presents a methodological principle that could be used in other studies of spirituality. Spirituality was measured "with the use of a single 5-point scale that involved a combined rating of the participants' spiritual interests and practices, which is consistent with other measures of spirituality (Hawkins & Parkinson, 2008). One of the main findings of this study is that spirituality in older age was predicted significantly by spirituality in early adulthood (Wink & Dillon, 2002).

There are two quantitative studies, in particular, that inform this research, for they deal with evangelical spirituality. First, Bufford, Paloutzian, and Ellison (1991) have developed a spiritual well-being scale that examines spirituality based on a persons's relationship with God (vertical axis) and a person's relationship with others (horizontal axis). Seidlitz, Abernethy, Duberstein, Evinger, & et al. (2002) explain that this scale has been used and verified in numerous studies. The findings of this research verify the interrelationship between these axes, and it appears that this approach could be especially helpful to explore the spirituality of Burkinabé Alliance Pastors. The emphasis on community in the African worldview associates spirituality with social context rather than an individual ontological relationship (Kapolyo, 2005, Orabator, 2008, Tiénou, 2007; Turaki, 1997).

The second quantitative study focuses on spiritual development. Hawkins and Parkinson (2008) examine the spiritual development of over 80,000 evangelical Christians in over 200 churches. The study discovered a belief system that highlights the vertical axis of a relationship with Christ and a belief in the authority of the Bible, which is consistent for evangelicals (Tiénou, 1978). Furthermore, this study discovered a continuum of spiritual development that moves from exploring Christ, to growing in Christ, to close to Christ, to Christ-centered. This measure of spirituality is consistent with the research of Wink and Dillon (2002). Although the

progression in the study by Hawkins and Parkinson (2008) emphasizes the vertical spiritual relationship (as might be expected in the individualistic West), the study also affirms the necessity of horizontal relationships for spiritual growth. The study also asserts that "spiritual growth is not linear or predictable (Hawkins & Parkinson, 2008, p. 77). This research discovered both catalysts for spiritual growth and barriers to spiritual growth. Catalysts include 1) spiritual beliefs and attitudes, 2) organized church activities, 3) personal spiritual practices, and 4) spiritual activities with others. The major barriers to growth include being spiritually stalled and being spiritually dissatisfied (Hawkins & Parkinson, 2008).

There are two empirical studies of West African pastors that are specifically relevant to this study of the spiritual development of Burkinabé Alliance Pastors. Braun (1999) examined the spiritual education of Alliance pastors in Gabon, and Downey (1985) studied ministerial formation of Alliance pastors in Zaire, both countries being part of Francophone West Africa.

Downey used a combination of content analysis and qualitative interviews to arrive at his findings. He posits that ministerial training should use adult learning techniques from traditional African religions. Downey (1985) used qualitative research to study the ministerial training of Alliance pastors in Zaire, West Africa, concluding that traditional (Western) models of theological education have not been adequate. Instead, Downey suggests adopting a model used by the Kimbanguist African Independent Church for ministerial training that emphasizes training in the social context where the pastor will minister. This training should use teaching methodologies borrowed from traditional African education, not the Western-based classroom. The model that emerged from this research places heavy emphasis on contextualization, andragogy, experiential learning, and non-formal education.

Braun's study is the only one in the field of adult education that focuses on Alliance pastors in West Africa. Using qualitative inquiry, Braun interviewed thirty-eight students in theological education in two theological institutions. His findings emphasize the negative influence of French educational techniques on African learners, the importance of indigenous learning techniques for retention of information, the necessity of understanding and respecting the needs of adult learners, and implications for theological education in West Africa.

Some of the implications from Braun's study provide insights helpful to this exploration of the spiritual development of Burkinabé Alliance pastors. Although Braun lists nine implications, they can be distilled to three. First, Braun suggests that theological education be contextually appropriate. For instance, he encourages that knowledge be transmitted by methods other than rote memorization, and he suggests that students are led to understand the negative effects of these practices by the Gabonese educational system, which parrots the colonial system of the French. This first implication will have the most far-reaching consequence on theological education in West Africa and will, in part, begin to address each of the other implications. Braun's first implication confirms the choice of sociocultural theory and African contextual theology as theoretical frames for this study.

Secondly, Braun suggests that instruction be more informal and that instructors themselves discover holistic ways to educate their students, both in and out of the classroom. Great care should be taken so that students see practical applications for all theoretical instruction. Additionally, students should be engaged as adult learners and have significant input into their course of study. Braun's second implication confirms this study's focus on spiritual development and adult learning.

Finally, Braun encourages evaluation that is not based on academic performance alone. Evaluation should be based on spiritual development. This emphasis on spiritual development as a vital aspect of adult learning confirms the utility of this study's focus on the spiritual development of Burkinabé Alliance pastors. Furthermore, the ultimate goal of this study is that it will inform the creation of a contextually appropriate continuing educational program, run by the Burkina Alliance Church, not the mission.

Conclusion

This literature review has surveyed a variety of literature in adult education and African contextual theology related to an exploration of the spiritual development of Burkinabé Alliance pastors. Because of the cross-cultural nature of the study, and my desire to minimize Western research bias, I have suggested the related theoretical frameworks of sociocultural theory and contextual theology. These frameworks were chosen because of their insistence on understanding the social milieu of an adult learner in order to comprehend the meaning making process intrinsic to spiritual development. Dyness' (1990) interaction model of contextual theology was chosen as a specific lens through which this study will examine the interplay of culture and scripture. The review also surveyed spiritual development models. After analyzing each model, Tisdell's (2003) integrative discussion of cultural and spiritual development was chosen to serve as the bridge between contextual theology and adult education

This review of the literature also examined various empirical studies that inform the spiritual development of Burkinabé Alliance pastors. In addition to the qualitative studies by Wink and Dillon (2002), Tisdell (2003), and English (2005b), there are also quantitative studies that measure spirituality and spiritual development (Bufford et al., 1991; HERI, 2006; Hawkins & Parkinson, 2008). Finally, this literature review explored the findings of Downey's (1985)

and Braun's (1999) studies of West African Alliance pastors. Braun concludes his study by encouraging that evaluation for pastoral development not be based solely on academic performance but also on spiritual development. As a result of these findings, this study will explore the spiritual development of Burkinabé Alliance pastors and how it relates to their religious practice as educators.

CHAPTER 3

METHODOLOGY

The purpose of this research study is to explore how Burkinabé Alliance pastors perceive spiritual development in their own lives and in their practice as adult educators. Because purpose guides research methodology, this study followed a mixed methods research design. There is a paucity of research on the spiritual development of West African Alliance pastors within the field of adult education, theological education, and within the Christian and Missionary Alliance Church. To date, there is no research about the spiritual development of Burkinabé Alliance pastors and their practice as adult educators.

This three-phase sequential exploratory mixed methods study has obtained both qualitative and quantitative data from Burkina Alliance pastors regarding their spiritual development and their practices as pastors/religious educators of adults. Phase one research, conducted in February 2009, used qualitative inquiry to explore spiritual beliefs of fifteen pastors. The results were coded into eight themes. Phase two was conducted in February, 2010, also using semi-structured interviews to clarify and confirm the themes from phase one, partly as what qualitative researchers would refer to as a "member check" (Hatch, 2002, p. 188). These qualitative data were collected, not only to gather stories, but also in order to consider the most appropriate questions for the development of a survey instrument to be used in phase three. Phase three was conducted in September, 2010, utilizing a survey developed from the qualitative data.

The research questions that guided this study are as follows:

1. What is the primary worldview and learning context of Burkina Faso Alliance Pastors in relation to their spirituality and their work as pastors and educators?

2. How do they perceive that their spirituality has developed over time in this African context, and what have been key spiritual experiences that have facilitated that development?

3. What are the desired ongoing educational opportunities that the pastors feel would facilitate their spiritual development and religious educational work in their pastoral communities?

These three research questions attempt to understand the interplay of spirituality, culture, and learning. They are driven by a theoretical framework that also attempts to understand the context of the learner and its influence on the developmental process. These questions are also organized into a deliberate research design that will use a combination of qualitative and quantitative data to arrive at a better understanding of the spiritual development of Burkinabé Alliance pastors.

This chapter is organized in such a manner so that it moves from the general nature of research design to the specific nature of this study. First, an overview of the design is given. The overview includes a definition of mixed methods research, and explains its applicability to this study. Next, the overview examines primary mixed methods research strategies. This is followed by a discussion of the primary designs employed in mixed methods research and the rationale for the design chosen for this study. The discussion of research designs is followed by a presentation of the researcher's background, and an overview of participant selection, data analysis, and verification procedures.

Research Design

The choice of the research design for this study of Burkinabé Alliance pastors links the chosen methodology with the subjects of this research. After defining mixed methods research, this section describes the various types of mixed methods research, identifies and defines the

mixed method design chosen for this project, provides an explanation for its choice in this particular study, and builds connections between the phenomena being studied and the research design.

Rationale for Mixed Methods Approach

A key consideration for any research project is the appropriateness of the chosen research method to the subject being researched, for it is critical that there is internal consistency between the research methodology and the purposes of the study (Patton, 2002). Since this study focuses on Burkinabé Alliance Pastors, it needs to be grounded in the type of research suitable for Africa. A mixed methods research design was chosen for this study. Mixed methods research has been defined as "the collection or analysis of both quantitative and/or qualitative data in a single study in which the data are collected concurrently or sequentially, are given a priority, and involve the integration of the data at one or more stages in the process of research" (Creswell et al., 2003, p. 212). Mixed methods research can be especially relevant in adult education in Africa in order to overcome the inaccuracies of Westerners who are not Africans themselves (Chilisa & Preese, 2005).

According to Johnson and Onwuegbuzie (2004), mixed-methods research designs can be developed from either mixed-model research or mixed method research. Mixed-model designs combine qualitative and quantitative approaches within or across stages. Mixed-method designs, on the other hand, include a phase that is entirely qualitative or qualitative, followed by another phase that is entirely qualitative or quantitative. Often, there is a dominant method, represented by capital or small letters: QUAL (qualitative) or quan (quantitative), but sometimes both of the methods are equal in nature (Creswell, et al., 2003).

Criteria and Approaches to Mixed Methods Design

Before one can decide to use a specific mixed methods design, its use must be justified according to certain standards or criteria. Creswell et al. (2003) provide a description of six mixed methods designs, along with four criteria to enable researchers to differentiate among them and determine the appropriate design for their study. Four criteria are provided by Creswell and his colleagues to assist researchers in determining which mixed methods research design most appropriately matches the purpose of their study (Creswell et al., 2003). These criteria include the following: implementation, priority, integration, and theoretical perspective. Using these criteria, the researcher must consider the implementation or the sequencing of the study. Will qualitative or quantitative data be gathered first, or will they be collected simultaneously? This decision is determined by the purposes of the study itself. For instance, if the purpose of the study is to explore the nature of a problem and then expand upon these findings to develop an instrument to survey a larger population, then qualitative data should be collected first. Conversely, if the purpose is to test the validity of certain variables, the quantitative data should be collected first. If the purpose of the study is to compare qualitative and quantitative data, then simultaneous data collection may be most appropriate.

According to Creswell et al. (2003), the priority given to the qualitative or quantitative data is a second decision. This decision ultimately rests with the preferences of the researcher. Unfortunately, researchers do not always have the luxury of making unilateral decisions. The preferences of the audience or stakeholders involved in the publication of data may also impact data priority. Moreover, logistical considerations also may dictate if one form of data will be needed before subsequent data.

A third consideration is data integration, or the decision when to combine the qualitative and quantitative data. Integration is usually incumbent upon both the purpose and the sequencing of the study. Creswell et al. (2003) suggest that this should be an independent consideration as the "researcher needs to design a study with a clear understanding of the stage or stages at which the data will be integrated and the form this integration will take" (p. 222).

The final consideration is the theoretical framework of the study. The theoretical perspective refers "to the assumptions that researchers bring to their studies" (Creswell, et al., 2003, p. 222). Social science researchers approach their topics with a formal lens, which often has epistemological ramifications. The use of the data must be consistent with the underlying assumptions of the theoretical perspective of the research paradigm chosen.

A researcher uses the aforementioned criteria to choose from one of six approaches to mixed methods research as outlined by Creswell et al. (2003), that include the following: the sequential explanatory, the sequential exploratory, the sequential transformative, the concurrent triangulation, the concurrent nested, and the concurrent transformative. After making decisions regarding implementation, priority, integration, and theoretical perspective, researchers are able to select the appropriate design

Application of Research Design Criteria to This Study

The first consideration from Creswell et al, (2003) is the implementation of the research design, that is whether or not the research will commence with qualitative or with quantitative data. The reason for implementing a research design is directly linked to the purpose of the study. Within any research study, it is critical that there is consistency between the research method chosen and the research problem, or purpose of the study. Of specific concern in this study of the exploration of the spiritual development of Burkinabé Alliance pastors is the

potential research bias or unfamiliarity with African indigenous knowledge (Hiebert et al., 1999;

Mongahaddam, Walker & Harré, 2003). Chilisa and Preece (2005) explain the expediency of

using mixed method research in adult education in Africa to reduce research bias. "The

inclusion of African indigenous knowledge sources and rich qualitative data ensure the data is

situated in local realities" (p. 189). Because of the needs to both reduce cross-culture bias and to

explore African indigenous knowledge intrinsic in African spirituality, it follows that the

implementation of the study would commence with qualitative research. Accordingly, the first

research question of this study seeks to explore the spiritual development of Burkinabé Alliance

pastors by discovering key aspects of their worldview and their understandings of learning by

using semi-structured interviews. Similarly, by asking Burkinabé Alliance Pastors questions

about how to create a survey, the second research phase also seeks to explore the best way to

design a survey instrument for the third phase. Therefore, it is best to use qualitative research

again to understand better these phenomena.

The next criteria from Creswell et al. (2003), is the priority given to the types of research

collected. Since this study involves two phases of qualitative research, it would appear that more

weight is given to the qualitative than the quantitative research. Additionally, the creation of the

survey instrument in the quantitative phase is incumbent upon the qualitative phase. However,

the quantitative phase of this study provides the rare opportunity to do census surveying, which

is "to survey all of the known participants of a group" (Chilisa & Preece, 2005, p. 100).

Moreover, the quantitative phase involves 303 participants, a large population in and of itself.

Therefore, it is difficult to specify if the qualitative or the quantitative data will be given more

weight. They are both equally important. Gunawardena, Wilson, and Nolla (2003) explain the

importance of the presence of both qualitative and quantitative research in cross-cultural studies:

Emics and etics are perhaps the two most crucial constructs in the study of culture

because they emphasize two perspectives. Emics focus on "the native's point of view";

etics focus on the cross-cultural scientist's point of view. They also represent the culture-

specific and culture-general elements of cultures. The emic approach is predominantly

followed by anthropologists who believe that each culture has unique ideas, behaviors,

and concepts, and that its uniqueness must be the focus of their study. The etic approach

is mainly followed by cross-cultural scientists (both anthropologists and psychologists)

who believe that cultures have both specific and universal dimensions and are interested

in observing these universals (p. 771).

This study seeks to capitalize on the unique opportunities afforded to incorporate both the emic

through qualitative research and the etic through quantitative research.

In examining the integration of the research, the third criteria for this study, it is clear that

the data needs to be combined at the data analysis stage. In other words, after the various themes

have been analyzed from the first phase, these themes were used to create the questions for the

second qualitative phase. As was stated earlier, the analysis of the data from the second phase

was used in the creation of the survey instrument of the third phase. While it is believed that

such constructs as spirituality can be understood to some degree through a qualitative approach,

identifying the "best predictors" that influence relationships within this environment may be best

obtained through quantitative methods. In addition, a quantitative methodology allows for

generalizability of the survey results throughout the population being surveyed.

The final criterion from the study is the theoretical framework. This study approaches

the research questions from a dialectical inquiry: one that includes both interpretivist and

postpositivist paradigms (Greene & Caracelli, 1997, p. 10). As outlined in chapter 2, this study

is based on sociocultural theory and contextual theology, both of which have strong interpretivist

characteristics. However, because this study exploits the opportunity to survey all of the

Burkinabé Alliance Pastors during the quantitative phase, it is not inconsistent to adopt a

postpositivist approach when interpreting the data (Alexander, 2006). Moreover, the

combination of interpetivism and postpositivism is consistent with a study, such as this one, that

strives for "particularity for the qualitative phase and generality for the quantitative phase"

(Green & Caracelli, 1997, p. 13). Perhaps the strongest reason for the mixing of paradigms is

that fact that a dialectical inquiry that combines interpretivism and postpositivism facilitates "the

contextualized understanding of local meanings and the distancing analysis of regularities"

(Greene & Caracelli, 1997, p. 13). Taking these factors into consideration, it is arguable that

incorporating both qualitative and quantitative methods best addresses the purposes of this

research, and therefore, a mixed methods approach is the appropriate methodology to employ.

Sequential Exploratory Design

The consideration of the above factors points to a specific study design that is consistent

with mixed methodology. I believe that sequential exploratory mixed methods is the best

research design for this study. This design uses the quantitative data to explore a phenomenon

discovered in the qualitative phase and to generalize the quantitative findings to different

samples (Creswell, et al, 2003). Moreover, sequential exploratory mixed methods also facilitate

the creation of an instrument, such as a survey, to better explore a phenomenon. This study has

modeled itself after the formation of a survey instrument outlined in Milton, Watkins, Studdard,

Spears, and Burch (2003). In this study, the researchers analyzed qualitative data to ascertain

appropriate themes and questions for a quantitative survey. Moreover, the sequential exploratory

mixed methods paradigm is also a suitable design for cross-cultural research, since cultural

information can pose unique challenges for a researcher (Mertens, 2003). In sum, the important thing to acknowledge is that unless the quantitative phase of mixed-methods research is established by an earlier qualitative phase, the research will most likely lack the grounding in culturally specific data. It seems there is an inverse relationship between abstraction and the role of culture in research.

Researcher Perspective

When it comes to cross-cultural research, a researcher must be especially aware of his or her own cultural biases in conducting the research (Moghaddam et al., 2003). Implicit in this research design of this study is the acknowledgement that the researcher is exploring a culture different than his or her own (Hiebert, 1991). As discussed earlier, the presence of the qualitative phases of the research design attempts to mitigate the biases of the difference between my background as a researcher and the participants in this research study (Mertens, 2003; Moghaddam, et al., 2003; Patton, 2002). It is, however, impossible for the researcher to remain wholly unbiased from the research he or she is conducting, especially if the research is cross-cultural. Therefore, I want to acknowledge the biases that could inadvertently affect the results of this study.

As a Westerner, I identify with the dominant Western worldview that often emphasizes individualistic, rational, cognitive learning (Sanchez & Gunawardena, 1998). "Western" is an accepted term in the literature that describes Euro-United States and other Anglo-Saxon perspectives and is used in the literature to identify possible tension points for learners in a cross-cultural situation (Moore, Shattuck, & Al-Harthi, 2005). Moore et al. (2005) accounts for this tension as he reflects upon his own stay in Africa: "In my own experience, it took more than two of my seven years as a young expatriate educator in Africa to even recognize that some of the

basic assumptions about how to acquire knowledge and the nature of knowledge itself did not

always apply in dealing with questions coming out of the African environment" (para. 1). I

acknowledge my biases will be to drift to Western cultural norms and even to treat these

phenomena as normative. The best way to mitigate this bias is to first be aware of it, and to

attempt to mitigate it. I attempted to do this in the qualitative phases in the following way.

I conducted my interviews with pastors who come from Burkina Faso, West Africa, who

speak a variety of other languages. Since French is the national language, interviews were

conducted in French, which is the second language for all of us; my first language is English, and

the participants' first languages are one of the various tribal languages. Although I have

completed courses in cross-cultural sensitivity and have lived abroad for over four years, the

majority of my overseas experience was limited to Western Europe, specifically to France.

Although I was deemed by many to have mastered French, I continue to speak it as a second

language, and I am limited by my inability to articulate complex ideas in French and to

appreciate the nuances of the French language.

Before traveling to Burkina to conduct the interviews, I recognized and tried to mitigate

my limitations and biases by thinking about several of these issues in advance, in order to reduce

the influence of my bias as much as possible. In addition to some limitations of the interviews

being conducted in a second language for both of us, I recognized that my previous experiences

as a pastor and missionary trained in the West could make it difficult for me to understand fully a

culture influenced by African culture and African religions (Chilisa & Preece, 2005; Turaki,

1997). I will never fully be able to understand completely the African worldview without it

being tainted by my own American and Franco worldviews. Specifically, I cannot fully

comprehend a collectivistic culture that is more influenced by oral tradition than by printed text

(Sissao, 2002). Furthermore, I am limited by my lack of intimate knowledge of tribal norms and elder rule. Dyrness (1990) articulates this dilemma well:

> The dilemma is posed by two conflicting realities within the African Church: the persistent (and growing) influence of traditional religious beliefs and the uncompromising teaching of the missionary leaders that these things are a part of the world of sin and darkness that must be repudiated. This tension, and the anguish and misunderstanding it has caused to both parties, must be the starting point for any discussion of theology in Africa (p. 37).

Due to my positionality as a White American missionary researcher and my Parisian French, participants may have been hesitant to divulge the full depth of their understanding. It was important that I acknowledge these biases and that I take these into consideration throughout the entire research study, both the qualitative and quantitative phases.

Although I may be white, I do share much in common with the men involved in this study. First, we are all pastors in the Christian and Missionary Alliance. Therefore, I emphasized my common vocation as a pastor in ministry when I met with the participants of this study. Secondly, as pastors, we have much more in common regarding our beliefs about the scriptures and theology than we have differences.

I constructed the survey based upon the information gleaned from this study's qualitative research, not from the templates of Western questionnaires. I also piloted the survey on West African pastors living in the United States so that I would be able to use a survey as culturally appropriate as possible. The following sections will further explain the efforts I used to reduce researcher bias.

Participant Selection

According to Teddlie and Yu (2007), there is not a standardized typology for sample selection among mixed method researchers. However, these researchers advocate that a researcher employ purposeful sampling that is consistent with the qualitative components of the mixed method design. Teddlie and Yu (2007) assert that "the literature indicates that mixed methodologies have combined probability and purposeful sampling techniques in certain unique prescribed manners to meet the specification of popular mixed method designs (eg., concurrent, sequential designs)" (p. 214). Since the research design for this study is sequential exploratory, this study follows the standard selection of units of analysis for a mixed methods study through purposeful sampling techniques and probability techniques that befit a QUAL-QUANT study (Creswell et al., 2003; Johnson & Onwuegbuzie, 2004; Milton et al., 2003; Teddlie & Yu, 2007).

Qualitative Participant Selection

For the first phase of this study's qualitative research, a combination of convenience sampling and homologous sampling was used to select participants "drawing elements from a group (usually most appropriately regarded as a subpopulation that is easily accessible by the researcher" (Kemper, Stringfield, and Teddlie , 2008, p. 280). "Homogenous cases sampling seeks to pick elements from a particular subgroup to study in-depth. Studies that employ focus group interviews typically use this method because the goal is usually to gather opinions from people who are demographically, educationally, or professionally similar" (Kemper et al., 2003, p. 282).

First, the participants were part of the Burkina Alliance Church. Since the purpose of this study is to explore the spiritual development of Burkinabé Alliance pastors, the participants selected for each phase of the mixed methods research were Burkinabé Alliance pastors

themselves. Those pastors who were not natives of Francophone West Africa were excluded. Since some missionaries grew up in the country and are considered Burkinabé by many, a further criterion was chosen. Those who were not licensed clergy in the Burkina Alliance Church were excluded. Therefore, missionary pastors from other national churches in the Alliance World Fellowship were excluded, because they receive their pastoral license in their home country, not Burkina Faso. If an African pastor had moved from a neighboring African country to Burkina Faso, he was included—as long as he was licensed by the Burkina Alliance Church. In sum, only those Black African pastors from Francophone West Africa who had been licensed by the Burkina Alliance Church were included in this study.

Secondly, those pastors who could not speak French fluently were excluded from the qualitative portion of the study, although Julaphones were included in the quantitative portion of the study. Cross-cultural researchers point to the importance of language proficiency in doing research (Hiebert, 1991; Lopez, Figueroa, Connor & Maliski, 2008; Kemper & Patton, 2002). The best-case scenario occurs when both researcher and subject can communicate in languages for which they are deemed fluent. "Currently, cross-cultural qualitative studies conducted in languages other than the investigator's primary language are rare and especially challenging because of the belief that meaning—which is at the heart of qualitative analysis—cannot be sufficiently ascribed by an investigator whose primary language differs from the study's participants" (Lopez et al., 2008, p. 1729). It was, therefore, important that participants were selected who had a level French fluency that approximates my own. Although information on my French proficiency was alluded to in a previous section, my level of French needs to be explained further, as it directly affects participant selection.

Developing my level of French took two years of intensive, full-time study in France. Except for conversations with the family or with other expatriates, my communication for four years was exclusively in French with native speakers. I have been judged "fluent," having graduated with a diploma from the Centre d'Enseignement du Francais (French Study Center) in Albertville France in 2002. The following year, I earned a Diplôme Supérieur d'Etudes Françaises (Superior Diplomafrom of French Studies) from l'Universite de Poities in 2002, *mention bien*. This was one full academic year of intensive study at the French University Level. Upon my return to the US, I passed my French Praxis Exam administered by the Pennsylvania Department of Education in 2005 with a score of 201/220. Therefore, pastors were selected as participants who had a level of French similar to mine. These pastors had completed the equivalent of middle school (colllege in the French system) in French. This language accord allowed information to flow freely between us. When the flow of information was hindered, it made data collection almost impossible. For instance, I discovered during my interviews that Julaphone pastors relied too heavily on the translations (and interpretations) from their Francophone colleagues to be providing untainted information. Therefore, those pastors who could not match my level of French proficiency were dropped from the study.

Thirdly, pastors were selected who ministered in an urban setting. This homogenous grouping was selected for the qualitative portions of the study because it provided a manageable group of participants for qualitative analysis. Since pastors in the cities are geographically available, these pastors were asked to participate in the study.

Therefore, participants for the qualitative research phases were selected according to three homogenous criteria: Licensure in the Burkina Alliance Church, French language ability,

and urban ministry location. When these three criteria were applied, a group of ten pastors were

chosen for the research.

Qualitative Participants

This section provides an overview of the qualitative participants, followed by brief

biographical sketches of the ten participants for phases one and two of the research. A brief

overview of the participants is presented in Table1. The names given are psydonyms.

Table 1

Qualitative Particpants

Name	Age Range	Ethnicity	Position	District
Samuel	46-55	Bwaba	District President	Ougadougou
Ishmael	26-35	Bobo	Pastoral Student	Ouagadougou
Halicke	46-55	Mossi	Pastor	Ouagadougou
Mamoo	36-45	Bwaba	Pastor	Ouagadougou
Joseph	36-45	Gourounsi	Pastor	Ouagadougou
Elisha	45-54	Bwaba	Professor	Bobo Dioulasso
Timothé	35-44	Bobo	Pastor	Orowé
Onesimus	55-64	Samo	Pastor	Ouagadougou
Benjamin	35-44	Bwaba	Chaplain	Ouagadougou
Théophan	45-54	Bwaba	Professor	Bobo Dioulasso

The following sketches are combinations of my field notes and biographic information gleaned

during interviews.

Samuel. He smiles often and easily, and it appears that he has a friendly disposition.

Samuel is the president of one of the thirteen alliance districts, as well as being the vice president

of the national church. Additionally, he is the senior pastor of one of the largest national

churches. He speaks humbly and has a quiet demeanor. He is a busy man, with many

responsibilities. He makes no errors in French; in fact, his crisp annunciation and attention to

grammatical nuances are impressive. Having received a Master's degree in theology in Europe,

he peppers his interviews with references to books and scholarly articles. He is dressed in the

African clothes of an urban professional: a blue tailored shirt, clean black trousers, and shiny leather shoes.

Ishmael. He is a young man who is 30 years old. He is dressed like an African professional: a colorful shirt and dress trousers. He seems somber, and his answers are polite, but brief. Before he entered the ministry, he worked as a tradesman. He is at the end of his apprenticeship to become an Alliance Pastor, and he is preparing to take his own church in an area of town where poverty runs rampant. He served as the Assistant Pastor of the largest Alliance Church in Ouagadougou, working for the District Superintendent.

Halicke. He is a pastor who is dressed in a simple African "complet" (a matching shirt and pants that is colored with dyes made from animal droppings). His clothes are worn and dusty, and it is obvious that he is not wealthy in the least. In fact, he pastors a church in the poorest section of the capital city. He is a serious man, but his kindness is evident as I have watched him minister to his parishioners. His French is poor, but he communicates well, using his large hands to illustrate his points. He carries a purse on his side, not a briefcase, and he wears sandals, not dress shoes. He is thin and wiry, and he has three marks on each side of his face that indicate the fact that he was ceremoniously cut when he was a younger man.

Mamoo. He is the pastor of a growing church in the capital city, and he is also the director of the youth center that uses the church facilities during the week. In his early forties, he is dressed in professional clothes, a tailored silk shirt and tailored trousers. Unlike some of the more formally dressed pastors, he generally wears sandals, not shoes. His French is grammatically clear, and he uses a rich vocabulary. Like some of the other more educated pastors, he went to the Ivory Coast to study at the graduate seminary level. He did not finish, but

he did bring an Ivoirienne home as his bride. He is very friendly and shares easily about his own life.

Joseph. He is a small man in his late thirties, the pastor of a newly planted church. Like some of the other pastors, he is dressed in a tailored silk shirt, pants, and shoes. He carries a portable phone, which he has to silence numerous times during the interview. He understands some English, and he wants to learn more so that he can unlock the English language to read about theology, philosophy, and church planting. Although soft spoken, his French is very good, and he is very earnest as he presents himself to the interviewer. From the numerous books he is reading at the present, he appears to be an avid reader. He is going to a study group with other pastors this evening, and he has prepared by listening to a cassette about the content.

Elisha. He is a thoughtful pastor who has taken the bus from another city to participate in this study. He serves as a professor and as the academic secretary of the French-speaking Bible Institute. He is 39 years old, and he is very articulate and insightful. He is meek and humble, and he smiles often. He is wearing dress slacks and a tailor made shirt. He wears dress shoes, not sandals. He carries a briefcase, and he is very serious about academics. He has been accepted in doctoral programs in both France and the United States, but he lacks the funding to go.

Timothé. He is a 44 year old pastor. He lives in one of the small cities of the sparsely populated bush region. His church of 100 is growing, and he is rumored to be the next district president. A tall man, he is soft-spoken, except when he preaches. He smiles easily, and is friends with many. His French is more difficult to understand than those from the large cities, but he speaks it well. He does not wear dress slacks; instead, he wears the same cotton fabric of those from this region.

Onesimus. He is an older man, dressed in soiled t-shirt and working pants. He speaks fairly poor French, and he is difficult at times to understand because of his sentence construction and thick accent. But he works hard to make sure that I understand his answers, although he looks down nervously as he explains his answer for a second time to me. He shepherds a church in one of the more recently established quartiers, and it is doing well. His responses lack some of the complexity of the other participants, but he is earnest in everything that he says.

Benjamin. He is a thirty-eight year old pastor who serves as the chaplain of one of the Christian lycées in the capital city. He has a booming voice, and he smiles often. These smiles turn to tears as he discusses the poverty of the typical Burkinabé. He is dressed in a large, woolen shirt with roughly made pants. He wears sandals, not dress shoes, and his dress belies a pastor who is well educated, having graduated from the French-speaking Bible school. Although he has traveled across town twice to participate in the study, he is more than accommodating with his time.

Théophan. He is the director of the French-speaking Bible Institute. He is in his mid fifties. He wears a brown woolen, tailored complet that is both simple and elegant. Seated behind his desk, he speaks with authority and passion as he allows me to conduct the interview. He switches easily from topic to topic, referring to numerous books on his shelves, speaking in impeccable French. He has a force of personality that is rare to see among academics.

Quantitative Participant Selection

Participant selection for the quantitative portion of the study utilized a convenience sample. Approximately 500 of the licensed clergy in the Burkinabé Alliance Church were asked to participate in the quantitative phase of the study at the biennial meeting of all of the Burkinabé Alliance Pastors. It was possible to survey all 500 members at the same time, provided that the

participants were willing to participate in the study. Although participaton in the survey was

Table 2

Quantitative Participants by Ethnicity

Demographic	Category	Number of Pastors	Percent
Ethnicity	Bobo Mandare	40	13.2
	Bwaba	98	32.3
	Gourounsi	3	1.0
	Mossi	5	1.7
	Peulh	1	0.3
	Samo	50	16.5
	Senoufo	3	1.0
	Other	20	6.6
	No Response	83	27.4

voluntary, it was expected that all Burkina Alliance Pastors would participate. This census

surveying of the entire population is a rare privilege for a quantitative researcher, and it provided

an opportunity to capture a comprehensive view of the entire group (Chilisa & Preece, 2005).

Table 3

Quantitative Participants by Geographic District

Demographic	Category	Number of Pastors	Percent
District	Banfora	19	6.3
	Bobo Dioulasso	20	6.6
	Dedougou	29	9.6
	Djibaso	17	5.6
	Doumbala	7	2.3
	Hounde	25	8.3
	Nouna	15	5
	Orouwe	11	3.6
	Ougagdougou	6	2.0
	Santidougou	25	8.3
	Solenzo	8	2.6
	Toma	17	5.6
	Tougan	32	10.6
	No Response	72	23.8

Selecting the entire group removed any latent suspicions about sampling errors for the

quantitatvie portion of the study (Salkind, 2004). Attendance at the conference was slightly

than expected, so only 436 surveys were distributed. As will be further explained in the

following section on data collection, 303 pastors participated in the quantitative phase. As tables

2, 3, and 4 indicate, the particpants provided a representative sample of the population being

studied; indeed, 70 % of the pastors participated in this survey. Furthermore, pastors from each

tribal group, each district, and each age group participated.

Table 4

Quantitative Participants by Age

Demographic	Category	Number of Pastors	Percent
Age	< 25	6	2.0
	26-35	50	16.0
	36-45	108	35.6
	46-55	52	17.2
	56-65	8	2.6
	>65	2	0.7
	No response	77	25.4

Data Collection and Analysis

Collecting cross-cultural and cross-language data and correctly analyzing it presents

unique logistical and analytical challenges (Hsin-Chun Tsai, Choe, Lim, Acorda, Chan, Taylor &

Tu, 2004). In spite of these difficulties, mixed methods can be used effectively in cross-cultural

research. Given the African oral culture of Burkina (Sissao, 2002), it would be logical to use

interviews as a core component of any qualitative strategy, especially when the researcher's aim

is to explore an issue (Creswell et al., 2003). Therefore, qualitative data played a large part in

this study.

Qualitative Data Collection and Analysis

According to Merriam (1998), the goal of qualitative research is "to develop a deep understanding of participants' experiences and perceptions of a phenomenon" (p. 4). Braun (1999), Hawkins and Parkinson (2008), and Wink and Dillon (2002) both discovered links between beliefs and spiritual development. Therefore, the thrust of the first phase of the qualitative research was to explore worldview and beliefs of Burkinabé Alliance pastors, specifically as they regarded learning.. As has been stated earlier, to narrow the cross-cultural gap, it was decided to exploit the rich data available in qualitative research to reduce researcher bias (Chilisa & Preece, 2005; Moghaddam et al., 2003; Patton, 2002) in developing the survey questions.

As stated in the previous section on participant selection, qualitative data was collected in February, 2009, through seven "standardized open-ended interviews" (Patton, 2002, p. 346). The interview questions were carefully created around the concept of learning through spiritual experience, and each asks the participant to recount a story about a time when he learned something in a specific context (Girden, 2001). (Please see appendix B for the text of the questions themselves.)

The analysis of cross-cultural data is not an easy undertaking, and great care must be taken to arrive at meaningful results. Lietz, Langer, and Furman (2006) issue an important caution: "Threats to the accuracy, trustworthiness, and/or validity of cross-cultural, cross-language qualitative research continue to exist if the data analysis process does not include those who understand the culture and language of the participants" (p. 24). Therefore, transcriptions have been typed in French, and first cycle coding was completed by the primary investigator and a doctoral committee member, who both read French, have spent time in West Africa, and are

familiar with the culture of Francophone West Africa. The involvement of an advisor and

doctoral committee member during the data interpretation phase has allowed for a degree of

investigator triangulation.

Phase 2 of this study was completed in February, 2010. In addition to verifying and

clarifying the themes from the phase one qualitative research through member checks, this

qualitative phase also used semi-structured interviews to explore factors that facilitate the

spiritual development of Burkinabé Alliance pastors. (Please see Appendix C for a list of the

questions themselves). Additionally, questions were asked about the appropriateness of certain

questions for the creation of the survey for phase three (Creswell, et al, 2003).

The interviews were coded and analyzed, and the initial seven themes from phase 1 were

verified, but it was soon realized that one of the themes (spiritual experience) was too general for

the purpose of this exploration of the spiritual development of Burkinabé Alliance Pastors. After

noting the differences between dreams and the spiritual experiences that occur in the waking

world, it was decided to modify the theme of spiritual experiences into two categories:

dreams/visions and spiritual synchronicities. Pastors were also asked if there were other factors

that would facilitate spiritual growth. After coding these responses, it was found that the

definition of a spiritually mature person coincided most closely with a person motivated to live a

lifestyle as characterized by the fruits of the Christian Holy Spirit from Galatians 5:22-23. These

verses read, "But the fruit of the spirit is love, joy, peace, patience, kindness, goodness,

gentleness and self-control. Against such things there is no law" (New International Version.

Three themes emerged that would facilitate spiritual development: 1) practicing the spiritual

disciplines, specifically Bible study, meditation and prayer; 2) attending to the nature of their

own spiritual experience; and 3) continuing education for pastors that would facilitate their

spiritual and professional development.   These will be discussed further in chapter 4.

The next part of the phase 2 qualitative research asked pastors if the 500 Burkinabé

Alliance Pastors would be familiar with the concept of Likert scale questions on surveys; this

was asked in an attempt to find out information that would enable me to create a culturally

appropriate survey. The responses were always affirmative, and I learned that surveys are used

by the government and by large corporations in Burkina Faso in roughly the same ways that they

are used in the West. I also learned that the typical neutral response of a Likert scale question

can be confusing for a non French speaker, so this response was dropped as a possibility.

After all of the qualitative data from phases one and two had been collected, it was coded

and analyzed for a second time, with an emphasis on taking the multiple codes and reducing

them to overarching themes or motifs (Merriam & Simpson, 2000; Saldana, 2009).   From this

point, it was decided to organize the qualitative data into the following three categories: 1) the

worldview of Burkinabé Alliance Pastors, 2) spiritual growth and development of Burkinabé

Alliance Pastors, and 3) educational needs for further development.

Quantitative Data Collection and Analysis

The goal of exploratory sequential mixed methods with instrument design is to create,

distribute and analyze a culturally relevant survey. This survey sought to explore relationships

between Burkinabé Alliance pastors, their practices as religious adult educators, and their

spiritual development. As stated earlier, this survey was given in September 2010, when the five

hundred Burkinabé pastors met at their biennial national conference. This survey was created to

better understand some of the factors that might influence their spiritual development and their

educational practices. Ember (2001) explains that "The basic assumption of cross-cultural

research is that comparison is possible because patterns (kinds of phenomena) that occur repeatedly can be indentified" (p. 5).

Many cross-cultural researchers use quantitative research to compare more than just patterns between subgroups of a dominant cultural group. They use quantitative research to compare patterns of Westerners with those in the developing world. The literature, however, cautions that it is inappropriate to use quantitative statistical analysis for comparisons between cultural groups (Cauce, 2002; Wheeler et al., 2002). Westerners have sometimes used quantitative statistics to confirm Western superiority over cultures from the developing world. A researcher must specifically avoid labeling a Western sample normative and comparing it to a cross-cultural sample, as this can be a form of cultural imperialism and colonialism (Wheeler et al., 2002; Moghaddam et al., 2003). It does seem logical, however, to use abstraction to categorize variables when they are within a single cultural domain. Because of the large number of surveys anticipated, inferential statistics can be used to understand better the relationships between variables when a researcher is focusing on one dominant cultural grouping (Pan & Bai, 2007).

Focusing on adult education in Africa, Chilisa and Preece (2005) outline four types of content that characterize survey questions: attributes, beliefs, attitudes, and behaviors. Attribute questions focus on demographic characteristics of the respondents; belief questions focus on what the respondents think is true—not the accuracy of their beliefs; attitude questions should seek out what the participants think is desirable; and, behaviors are defined as what people do. The questions created should have a "clear understanding of what type of content is being sought" (p. 112). The authors also emphasize the importance of simple word choice and knowledge of local terms to avoid faulty questions.

Following the direction of Chilisa and Preece (2005), the survey had four sections, the first three corresponding to the three research questions for this study. In the first section, ten belief questions were asked in an attempt to validate the results of the qualitative research and enhance the trustworthiness of the worldview themes found in phases one and two. These questions correspond to research question one. In the second section, questions were asked about their own beliefs and attitudes regarding spiritual development as a Burkinabé Alliance pastor. These questions correspond to research question two. In the third section, the survey explored attitudes regarding potential topics for pastoral formation, as this was a specific request of the leadership of the Burkinabé Alliance Church. These questions correspond to research question three. Finally, there were attribute questions that sought to understand the demographics of the participants. Please see Appendix D for a copy of the survey.

Survey Data Collection. The survey data collection was not a simple process. In order to analyze the survey, it first had to be distributed and collected in a way that would facilitate a high rate of participation. 189 French surveys and 275 Jula surveys were distributed on the first day of the conference in September, 2010, at the National Conference for the Alliance Church of Burkina Faso in Bobodialasso. In accordance with IRB requirements, implied consent forms were distributed with the surveys. Instructions on how to complete the survey were given to the pastors in French and Jula, and they were asked to return the surveys two days later. When the surveys were collected two days later, 114 French surveys and 190 Jula surveys were handed in that had usable data. If less than ten questions had been completed on an individual survey, the survey data was not used.

Survey Analysis. Since this study is an exploratory study, more emphasis has been placed on descriptive than on inferential statistics, as descriptive statistics can provide a global

presentation of the findings. The 303 surveys were entered into a database and analyzed using

SPSS.   Frequency counts were run on all items, and the descriptive data that was generated

paints a broad brush picture of the pastors that compliments the more focused details of the

qualitative data. In light of the sociocultural theoretical framework, the quantitative data were

then further analyzed to explore differences and relationships between the pastoral population

and their demographic settings or their worldview. By using statistical tests suitable for the

population being studied, differences were teased out of the data. For example, responses to

worldview questions were analyzed for the entire population, but differences surfaced between

participants who took the survey in French verses those who did so in Jula. This more detailed

analysis offers insight into the influence of culture and worldview on the pastor's spiritual

development. More specific analyses and their variables are addressed in Chapter 4.

As has been noted throughout this study, cross-cultural quantitative analysis is a

questionable undertaking, unless great care is made to ensure that the data is interpreted

appropriately (Cauce, 2002). The survey questions themselves are a combination of

demographic questions (nominal data, such as marital status, or age), belief questions (nominal

and data, such as opinions on the efficacy of a spiritual practice), and attitude questions (ordinal

data, such as preferences or rankings). Often attitude questions are posed using Likert scales and

are interpreted as scalable data, based on the assumption that there is a fixed distance between

items on a Likert scale questionnaire (Salkind, 2004). However, the majority of statistics

textbooks suggest that Likert scale data is best interpreted as ordinal, not scalable data (Bryman

& Cramer, 2009; Carver & Nash, 2006; Cliff, 1996).

The second reason to interpret the Likert scale data as ordinal data was to ensure its

cultural applicability. Nonparametric tests for ordinal and nominal data are often used in place

of their parametric counterparts for scalable data when certain assumptions about the underlying

population are questionable (Salkind, 2004). Given the cultural distance between me and the

participants, it was safer to use a more conservative, surer measure of what is being measured.

Ordinal data analysis examines frequencies of responses, not the arithmetic means of responses,

so ordinal data is less easily compared than scalable data. Because of this, it is less likely to be

misinterpreted in cross-cultural applications (Chilisa & Preece, 2005). When ordinal data is

converted to scalable data, the transformation itself can call into question the veracity of the

results. As Cliff (1996) states, "If the questions we are trying to answer are ordinal, it seems

preferable to use ordinal methods to answer them. That way the answer will be as close as

possible to the question being asked, which is always a desirable property of scientific research"

(p. X).

As the data was being analyzed, it was necessary to create a set of rules so that

anomalies could be consistently interpreted. The following decisions were made to interpret the

survey data. First, all missing data would be left blank and treated as system missing in SPSS.

Secondly, nominal questions that had more than one response were rejected. Thirdly, Likert

scale type ordinal responses for the julaphone population were treated as agree and disagree, not

strongly agree, agree, disagree, and strongly disagree. A tendency was noted among the

Julaphones to circle or to mark both "strongly agree" and "agree" or both "disagree" and

"strongly disagree." It appeared to be a cultural issue where the Julaphones were not able to

distinguish between the nuances of the two similar responses. Therefore, the data was collapsed

into either "agree" or "disagree." For comparisons within the Francophone sample, the four

options (strong agree to strongly disagree) were maintained.

Finally, rank order questions posed a specific challenge for many of the Francophone pastors and for almost all of the Julaphone pastors. Therefore, rank order questions presented a number of interpretive dilemmas during data analysis. Of the 190 Jula surveys counted, only 3 were returned with correct rank ordering. Of the 114 Francophone surveys counted, 52 were returned with correct rank ordering. It appears that these questions were often misunderstood by Julaphone pastors, many of whom either avoided the question or answered it incorrectly by placing checks next to all of the options. If a pastor selected all of the possibilities without marking an order, these answers were rejected. Pastors also tended to circle or place an x by only one quality, instead of listing all 5 in the appropriate rank. After some thought it was decided to count this answer as a five, the highest value for that question. In spite of these anomalies, much valuable data was gleaned from the surveys, and the information provides a fascinating view of a group of men little understood by those outside of West Africa.

Verification Strategies

When conducting research, it is important to demonstrate that the findings can be verified and validated (Merriam & Simpson, 2000). The verification strategies for a given mixed methods design must be related to the theoretical framework and the research design itself, as each portion of a mixed methods design should converge and lead toward the same conclusion. This process of verification in mixed methods is described by Erzberger and Kelle (2003) as:

> The search for *further empirical evidence* using *another research method*. Through this procedure, the trustworthiness of the theoretical statement, as well as the empirical data initially collected, is increased. Concurrence or convergence of empirical results is regarded as an indicator for their validity and strengthens the initial assumptions and the theoretical framework that was used to structure the research process (p. 468).

This methodological triangulation is implicit in the mixing of the methods used in the sequential exploratory research paradigm. Qualitative data combined collected in phases one and two has been used to create the survey instrument of the quantitative phase. According to Moghaddam et al. (2003), concrete cultural explanations are best gathered through qualitative research and abstractions are best compared through quantitative research. The resulting convergence of empirical findings presented in Chapter 4 yielded the integration and legitimization of findings desired in research studies (Johnson & Onwuegbuzie, 2004; Tashakkori & Teddlie, 2003). In addition to the methodological verification present in this study, verification strategies for the qualitative and the quantitative phases have also ensured that the results are trustworthy.

Qualitative Verification

The qualitative aspects of this research have employed various strategies to ensure consistency of results. First, the qualitative sample size has met the standards set by Cohen (1988) of six or more participants (Collins, Onweugbuzie, & Jiao, 2007). Although this sample size is itself contested by some, the fact that the sample size coincides with standards set in the scholarly literature adds to the credibility of this study.

Secondly, an audit trail was kept so that all records can be examined and validated. The goal of the audit trail is to provide empirical results that involve "rigorous methods for doing fieldwork that yield high-quality data that are systematically analyzed with attention to issues of credibility" (Patton, 2002, p. 552). Perhaps the most important audit strategy has been the quality of the data itself. Because of the difference between the African context and the Western academic milieu, the qualitative empirical data used a "thick description" of the "time, place, context, and culture" (Mertens & McLaughlin, 2004, p. 107).

Finally, member checks have already been used to verify the qualitative findings. The first aspect of member checking involved the interview process itself. The use of clarifying questions as a continual data check ensured that data was not misinterpreted because of the researcher's bias (Merriam & Simpson, 2000). The second aspect of member checking involved obtaining feedback after the interview. The data from phase one was taken back to the interviewee for review, with specific questions about misunderstandings by the researcher. Discrepancies were cleared up by the participant himself (Creswell & Plano Clark, 2007).

Quantitative Verification

Quantitative verification was established in three ways. First, the content validity of the quantitative instrument was attempted through pilot testing with West African Alliance Pastors during the Spring and Summer of 2010. Chilsia and Preece (2005) highlight the importance of testing the survey on native language speakers so that the survey is culturally relevant and sensitive. As the survey was piloted, corrections were made. Several revisions of the survey were made, and in each revision respondents were asked not only to utilize the quantitative instrument, but also to evaluate the additional questions for clarity and bias (Creswell, 2003). A comment section was included on the pilot test questionnaires, and participant suggestions were incorporated into the final version of the instrument.

The second verification strategy was to include enough participants to have a statistically valid quantitative study. The return rate of 60 % for the Francophone surveys and 77 % for Julaphone surveys indicate that enough of the population has participated in order to generalize the results (Salkind, 2004). Moreover, the high N for this study (303 pastors) met the general requirements for statistical generalizability required in quantitative analysis of $N > 82$ (Cohen, 1988). This large census population "allows mixed methods researchers to make generalizations

to other participants, populations, settings, locations, contexts, events, incidents, activities, experiences, times, and/or processes—such that it facilitates internal and/or external generalizations (Collins, Onweugbuzie, & Jiao, 2007, p. 270). Because of the cross-cultural nature of this research, it will be questionable whether or not the results are generalizable to other populations outside of Francophone West Africa (Moghaddam et al., 2003).

Thirdly, the probability value was set at .05, which means that there is 95 % likelihood that the statistically significant result did not arrive by chance alone. Finally, an audit trail was kept so that all records could be examined and validated. Data entry logs were kept to ensure easy access to problematic questions. Additionally, each survey received a number, and this identifier was used for data collection and for data analysis. In sum, surveys were handled so that they would meet and even exceed the requirements of the Internal Review Board (IRB) of the Pennsylvania State University IRB.

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Research Ethics and IRB Compliance

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This research project has been approved by the IRB of Penn State under the number 30172. The initial research proposal was submitted in December, 2009, and allowances were made for an extension of the initial qualitative phase into a second phase as previously outlined in this chapter. The study was modified in August, 2010, to include the survey instrument.

Some of the most important considerations in research involving human subjects are the ethical issues that arise. In accordance with IRB policies, participants were protected from manipulation or coercion. Their responses to research question were kept confidential and their anonymity was preserved. Responses were recorded on media that has been stored in a secure environment, and any references to names of subjects have been removed from the research responses.

Informed consent forms were used to ensure that subjects were in agreement with being subjects involved in a research study. The informed consent form used in the first phase of this study (see Appendix B) has already been approved by IRB, and this same form was used for the second phase of qualitative research in February 2010. In all three phases of research, the recruitment script was read to the pastors, and they were informed that they were going to be audio taped for the qualitative portions of the study. Pastors were assured that their identities would remain anonymous and that their answers would remain confidential. Additionally, they were asked to sign their names in ink on the copy kept for my records. These copies have been stored and locked in a secure place.

For the quantitative portion of this study, implied consent forms were distributed to the pastors before they received a survey. Participants were told that they were not required to answer all questions posed to guard against even the perception of manipulation or coercion. Because the surveys have demographic information, they have been distributed and filled out anonymously so that anonymity can be maintained. When the surveys are completed, they were sent to Pennsylvania. Data was entered into SPSS, but in a manner that safeguards the identity of the participants themselves. The only traceable parts of the data record were the survey numbers of the participants themselves. To further assure confidentiality, the hard copies of the research will be destroyed at the conclusion of the study.

Summary

This chapter has outlined the rationale for the choice of a mixed methods design for this study of the exploration of how Burkinabé Alliance pastors perceive spiritual development in their own lives and in their practice as adult educators. This study fills a gap in the research, because there is a no known scholarly research in adult education on the spiritual development of

Burkinabé Alliance pastors and their practice as adult educators. This three-phase sequential

exploratory mixed methods study has obtained both qualitative and quantitative data from

Burkina Alliance pastors regarding their spiritual development and their practices as religious

educators.

CHAPTER 4

FINDINGS

The purpose of this research study is to explore how Burkinabé Alliance pastors perceive

spiritual development in their own lives and in their practice as pastors who do their work as

adult educators. As has been discussed in chapter 3, this study follows a sequential exploratory

mixed methods design. This design uses quantitative data to explore a phenomenon discovered

in the qualitative phases of research in order to increase generalizeability of the quantitative

findings (Creswell, et al, 2003). This study involved three phases of research: a qualitative

phase in February 2009, a second qualitative phase in February 2010, and the quantitative phase

in September 2010.

These three phases of research were driven by three research questions.   The first two

questions are qualitative, and the third is quantitative, reflecting the three sequential research

phases of this study.

1. What is the primary worldview and learning context of Burkina Faso Alliance Pastors in
   relation to their spirituality and their work as pastors and educators?

2. How do they perceive that their spirituality has developed over time in this African
   context, and what have been key spiritual experiences that have facilitated that
   development?

3. What are the desired ongoing educational opportunities that the pastors feel would
   facilitate their spiritual development and religious educational work in their pastoral
   communities?

These three research questions attempt to understand the interplay of spirituality, culture, and

learning. They are driven by a theoretical framework that also attempts to understand the context

of the learner and its influence on the developmental process. The findings that are presented

mix qualitative and quantitative findings to provide a more data-rich presentation of the

information, combining the culturally specific interview data with statistics (Gunawardena et al.,

2003).

As was discussed in chapter 3, this study explored the attributes, beliefs, attitudes and

behaviors of African respondents (Chilisa & Preece, 2005), specifically as these respondents

regarded their spiritual development and learning. This chapter presents the findings that

emerged from this research in light of the research questions that inform the study. Themes of

findings are presented in relation to each research question. In general, the qualitative data is

presented first in the form of themes, and the relevant quantitative data is presented at the end of

the discussion of each theme because that was the order in which the data were collected and

analyzed. In order to make the chapter easier and more organized for the reader, Table 1 from

Table 1 (Repeated from Chapter 3)

Qualitative Particpants

Name	Age Range	Ethnicity	Position	District
Samuel	46-55	Bwaba	District President	Ougadougou
Ishmael	26-35	Bobo	Pastoral Student	Ouagadougou
Halicke	46-55	Mossi	Pastor	Ouagadougou
Mamoo	36-45	Bwaba	Pastor	Ouagadougou
Joseph	36-45	Gourounsi	Pastor	Ouagadougou
Elisha	45-54	Bwaba	Professor	Bobo Dioulasso
Timothé	35-44	Bobo	Pastor	Orowé
Onesimus	55-64	Samo	Pastor	Ouagadougou
Benjamin	35-44	Bwaba	Chaplain	Ouagadougou
Théophan	45-54	Bwaba	Professor	Bobo Dioulasso

Chapter 3 is inserted again here (see the previous page) as it summarizes the demographic data

on the qualitative participants. Further, a data display of the qualitative themes also is presented

in Table 5 that summarizes the themes of findings for each of the questions.

Table 5:

Qualitative Data Display

I.   **Burkinabé Pastors Contextualize Their Worldview vis à vis the Traditional African Worldview in their emphasis on:**
   a. **Rél(gion Traditionelle Africaine**
   b. **The African Oral Narrative Tradition**
   c. **The Communal Nature of Reality**
II. **Burkina Pastors Develop Spiritually through Theological Contextualization**
   a. **Spiritual Maturity as "Looking to grow, to increase"**
   b. **The Primacy of a Personal Relationship with Christ**
   c. **Supernatural Encounters with What is Perceived to be Demonic**
   d. **Varieties of Spiritual Experiences**
       i.   **The nuanced understanding of dreams and spiritual experiences**
       ii.   **Synchronicities as spiritual experiences**
       iii. **Poverty**
       iv.   **Spiritual practices facilitating spiritual development**
III. **Burkinabé Alliance Pastors Wonder if they will Develop Spiritually through Continuing Education**
   a. **The Context of Theological Education for Burkinabé Alliance Pastors**
   b. **Possibilities for Continuing Education**
   c. **The Economic Realities of Pastoral Employment in Burkina Faso**

Burkinabé Pastors Contextualize Their Worldview vis à vis

The Traditional African Worldview

This first theme relates to the contextualization of the spiritual understanding of

Burkinabé Alliance Pastors against the backdrop of their worldview. The ubiquitous presence of

the traditional African worldview as the backdrop for spiritual formation of Burkinabé Alliance

Pastors is one of the dominant findings of this exploration study. The concept of "traditional African worldview" serves as a general grouping for the three following themes: Animism, the African oral tradition, and the communal nature of reality. Each theme will be supported by qualitative and quantitative data. These three themes provide broad-brush strokes on the canvas upon which Burkina Alliance Pastors sketch out their spirituality.

Animism/Réligion Traditionelle Africaine

As discussed in chapter 2, Réligion Traditionelle Africaine (RTA) is one of the elements of a dominant African worldview that is applicable to African cultures (Turaki, 1997; Merriam & Ntseane, 2008). Also known as animism, the theme of RTA's surfaced in this research time and time again, especially to explain the spiritual realities at play in a given situation. All of the pastoral participants of this study confirmed the presence of and influence of RTA's on their faith. Pastors contextualized their faith in light of the animism intrinsic to West Africa. The reality of power of the animistic worldview is illustrated by this incident that Samuel shares about the tension he faced as a young man while staying in the village with his grandparents.

> Ok, in my childhood, I was a Christian because my father and mother were Christians, but in the village, all my uncles and other family members were not yet converted. I had some trouble from my grandparents. My parents were away during the holidays, and there were times when I was the only Christian in the village. They made sacrifices to idols. At first I refused to eat these things, but they often made sacrifices. My grandfather said to me, "Oh, no, and Samuel, (he called me by my traditional name) " Voila, here is the soup; you can eat the soup if you do not eat the meat [because the meat has been sacrificed]. It won't be a problem for you." I said, "But if I eat the soup, it's the same thing! That soup is from where? The soup comes from the meat. And often, I had

> problems with my grandfather because I refused to eat the soup. And when I was very
> young I loved to sing, and I was influenced by an evangelical pastor who arrived in the
> area and sang a lot. It was a moment of awakening for me. And I was very young, I was
> maybe ten years old, but I was influenced quite a lot by this man. . . . so when I came
> home and I made a musical instrument all by myself. I was playing it, and when I began
> to play it, all the youth of the village came to sing with me. But my grandfather, every
> time he found my instrument, we would break it and throw it away. . . He did not want a
> Christian grandson.

Samuel defined his spirituality against the backdrop of the animism of his ancestral village. A
pot of soup, full of meat sacrificed to ancestral spirits, presented him with a spiritual dilemma
that he would not have had to face had he not come from a Christian nuclear family with an
animist extended family.

> Halicke also grew up in an animistic village. He attests to its influence on his life.
> They teach us this from the time we are children. If there is this type of a problem, viola,
> this is the sacrifice that you must perform. If there is that sort of a problem, [use] this
> sacrifice. My family taught me this, and they taught me this to protect me. But now that
> I am a Christian, I see that this is not the real kind of protection.

Like Samuel, Halicke defines his Christianity in light of the religion of his family.

> Moreover, the need to for the church to contextualize its ministry in light of RTA's
remains an issue for Alliance Pastors. Benjamin explains,

> RTA—as we say animism—is a reality, and the Burkinabé leave it to become Christians.
> For example, before when there was something that we didn't understand, a suffering, we
> went to the soothsayers to see what it was all about. Today, when they become

Christians, they have the tendency to go see the prophet to say, 'I am suffering, I don't understand why.' And the prophet will say, voila, this explains it, so you must go and fast two days and you must pray immediately. And the people don't take into account what we are preaching. . . . today, in our context, this is diminishing a bit, but in earlier times, the congregants would say that it's the prophets who tell the future and the pastors who preach. . . When I finished Bible school and was out near Djibasso, there was the impression that when you were a good pastor, you would normally have two or three prophets in your church"

The connection that Benjamin makes between going to see the soothsayer and going to see the prophet is a rather subtle example of how the Burkinabé contextualize their spirituality in light of their religious milieu. The prophet has replaced the soothsayer. When I asked Benjamin if there were any other factors that described the setting of Burkina Faso, he reiterated the importance of RTA's in Burkina Faso:

I think we have underplayed the significance of the influence of RTA's on the beliefs of Africans and Burkinabés. I will give you this example: when they come to the gospel, we don't take time to understand what they believe, why they believe it, or what impact this belief has had on their lives. In other words, we need to comprehend what belief influences a person. This belief here and now, what impact will it have on a person's life. If we understand this, in announcing the gospel we can see what a person believes, remove it, and move toward the gospel. If we don't do this, when we come and give the gospel, the people accept it and add their own beliefs. The result of this is a mixing of practices. They really want to live out their Christian faith, but their African beliefs are there—and that doesn't work.

Théophan also spoke to this point that these experiences are not isolated for Burkinabé Alliance Pastors. He says, "It [Religion Traditionelle Africaine] is still very much an issue. We are often forced to hold several conferences at Maranatha. Because I teach African traditional religions, I am invited to conferences at churches to raise awareness of what to do, what role do the evil spirits play, how they become involved, and what one has to do to stay away from them."

From a quantitative standpoint, there were two questions on the survey that also addressed RTA's. The first question asked pastors if they believed that people in their church embraced some, but not all, beliefs and practices of RTA's. A one-sample chi-square test was conducted to assess whether there was a difference between Francophone and Julaphone pastors regarded the presence of RTA's in their churches. The results of the test indicate a statistically significant difference, χ^2 (1, N = 197) = 5.65, p<.017, with the Julaphones more likely to agree that there is some aspect of RTA's in their church (see Figure 2).

This appears to indicate there is an association between the language of the pastor and his belief about the presence of RTA in his church. While this information is somewhat general, the next question provided more specific information about the how a pastor contextualizes his faith based on worldview in which he functions.

The second question asked how a pastor would respond if he had been asked to eat in a village, but also knew that the food offered to him had been consecrated to the ancestral spirits. The question provided five possible answers: 1) It is sinful for me to eat from the pot, because I might curse myself; 2) It is not sinful for me to eat from the pot, because I am free in Christ; 3) It is sinful for me to eat from the pot, because I might offend a weaker brother; 4) It is not sinful for me, because there is no spiritual significance to this act; and 5) None of the above. The responses indicate that 75.2 % of the pastors responding to this question chose the third option,

"It is sinful for me to eat because I might offend a weaker brother." Most pastors chose the

option that most closely follows the biblical injunction found in 1 Corinthians 8:9-13 not to
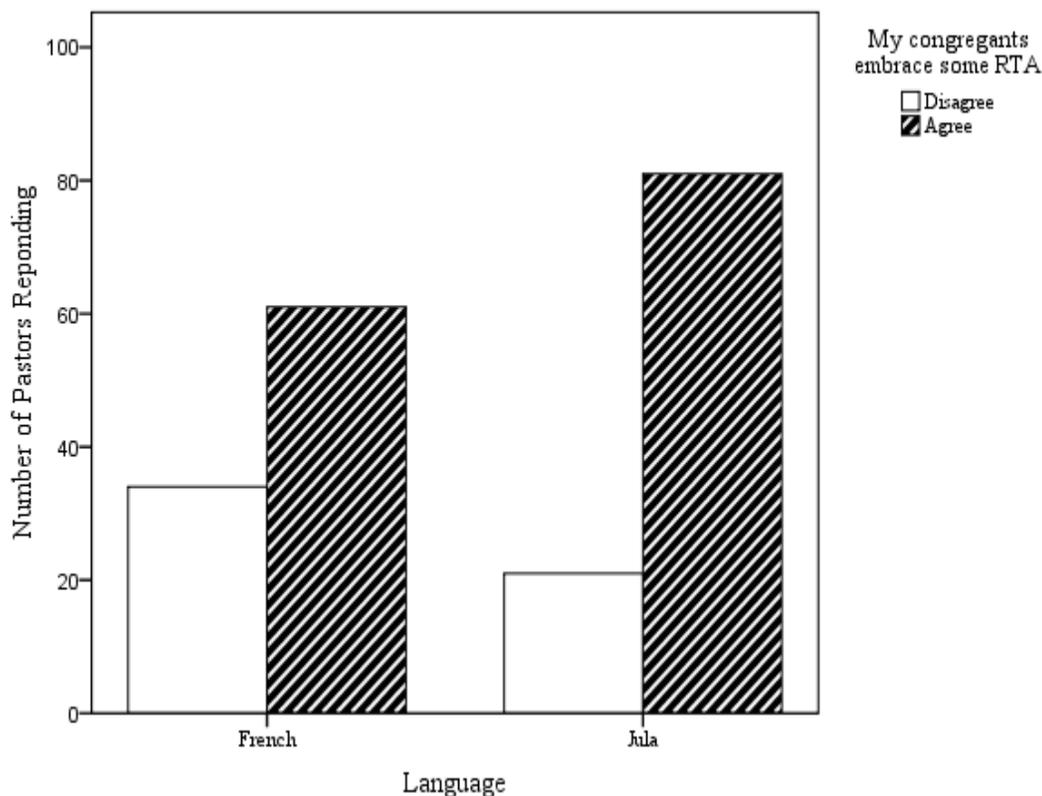
Figure 2: RTA's in the Congregation. More Francophone than Julaphone pastors disagreed that RTA's were present in their churches, and more Julaphones agreed that there were RTA's present in their church. χ^2 (1, N = 197) = 5.65, p <.017.

offend a weaker brother.

[9] Be careful, however, that the exercise of your rights does not become a stumbling block

to the weak. [10] For if someone with a weak conscience sees you, with all your knowledge,

eating in an idol's temple, won't that person be emboldened to eat what is sacrificed to

idols? [11] So this weak brother or sister, for whom Christ died, is destroyed by your

knowledge. [12] When you sin against them in this way and wound their weak conscience,

you sin against Christ. [13] Therefore, if what I eat causes my brother or sister to fall into

sin, I will never eat meat again, so that I will not cause them to fall.

The biblical text deals specifically with the issue of eating food sacrificed to idols, and the

parallel between the traditional African worldview and the biblical worldview is fairly evident.

What is interesting is that most pastors chose a biblical response to the cultural question at hand.

This will be further discussed in the next major section of this chapter, "Burkinabé Alliance

Pastors Develop Spiritually through Theological Contextualization." A χ^2 test revealed statistical

difference in answers between the Julaphone and Francophone pastors; therefore, it appears that

this is common idea among the Burkinabé Alliance Pastors. The presence of RTA's in the

Africentric worldview is closely related to the next motif, which describes the manner in which

the Burkinabé communicate their ideas to one another.

The Narrative Nature of the African Worldview

Africans speak in stories. When I asked Elisha if he would tell me something that he had

learned outside of the classroom, he shared this story:

> I am an African, and I learned many things listening to wise Africans, and we have many
>
> such stories, which we call proverbs, and I will tell you one because it really interested
>
> me. It's the story of the lion and the ram. You know that the lion is a carnivore; he likes
>
> to eat meat anytime. One day, a lion was chasing a ram. The ram had arrived at the
>
> corral, and the ram leapt over the fence to enter. But just as he did this, the lion caught
>
> him on the hind leg—and this means that the lion had the best part of the ram right
>
> between his paws. In any case, the lion had something in his hand. And the ram, who
>
> was very light, said to the lion, 'But you don't have anything right now. It's wood, not
>
> my foot that you have.' So the lion let go of what he had in his hands, which was in

reality the leg of the ram, and he ended up with a real piece of wood in his hand. And as soon as the lion let go of the ram's foot, the lion realized that he had been duped. He had been flattered, and the lion had lost everything. And every time that I recount this story, it makes me think of Revelation 3:11, where it is written, "I am coming quickly; hold firmly to what you received so that no one takes your crown." This is spiritual, in my opinion. I use this when I teach my students. . . .stories like this one are the richness of life from the village. And since I grew up in the village, I have many stories like this that I can use, and often this augments my teaching and my preaching.

Elisha's story combines an African fable with a biblical truth; this was something that three of the participants did without being prompted. When I asked Elisha about this phenomenon during a member check, he explained that understanding the oral history of Burkina Faso gives a pastor credibility with others. "When a person knows this history, you are more respected than someone who has learned it out of a book. A person who can tell a good story is better listened to. The oral history—how our traditions have been passed and also biblical stories that explain how someone has mastered what life has given him—is very important for us."

Pastors use African stories to convey truths about their spiritual relationships. When asked to explain how he had learned something outside of the classroom, Timothé related this story about a bandit and a hunter:

An elder was very wise, each time he would educate the children, he would tell the children not to do this or that. But in the village there was a bandit. In the village, there was a tree on a mountain and each time the elder would teach the children, he would tell them not to climb the tree because once you had climbed the tree, you couldn't get down. (I don't know if this tree was sacred or not). One day the bandit went and climbed this

tree to get its leaves (it was a Baobab) and to take the leaves and to sell them. When he

had finished gathering the leaves, he went to get down, but he couldn't. So he began to

cry and scream. A hunter heard him, and said 'My son, what are you doing up there?'

The bandit replied that he had been there for two days but that he could not descend. So

the hunter put down his sack, he put down his gun, and he extended his arms. He told the

bandit that if he believed in him, jump and he would catch him. The bandit knew that he

would either die in the tree or die jumping. So he jumped, and the hunter caught him and

placed him on the ground. He saved the bandit. I can say that we can compare the hunter

to Christ.

Timothé's use of a story to connect stories of the Africentric worldview and his belief in Christ

illustrates his contextualization of his culture and his faith. He also used this technique as an

educator. He stated plainly, "In my informal discussions, I use proverbs like this so that the

person will be able to comprehend."

There is another nuance to this motif. Pastors also explain their own spiritual beliefs

through stories.   Samuel, who illustrated many of his major points with real-life narratives,

related this episode to me to explain the spiritual power intrinsic to the animistic worldview.

You know in Africa that a so-called totem, which is the soul of an animal, of which you

cannot eat for a certain family? For example, we are the Smiths (pseudonym). There is

an animal that Smiths should not eat. It is their totem, which means it is the emblem of

our family and a reminder of our ancestry. A family is forbidden to kill its totem. It is

revered and adored. In my family, it was the wood snake, a big snake with white spots

blonde who swallows antelopes. It was what my family revered. And the snake, the big

snake, would leave the bush to come up in the house of the elder of my tribe, to come and

stay. It did not hurt anyone. When a woman gave birth in the tribe, the snake would leave the bush to come all the way to the door where the woman had given birth. According to tradition, since the wood snake is our ancestor, he comes to visit his child, his little son, the little child newly born into the family. And when this happens, the elder fetches a chicken and gives it to the wood snake. The snake takes the chicken, and he eats it. Sometime later he gets up, he leaves the front of the house, and then he returns to the bush. Now when my parents converted, and the Gospel began to penetrate into the village, then we Christians abandoned the tradition. Christians thought nothing of the wood snake. They could kill him and they had no problems. But when one is not Christian, and he kills, he automatically affects the evil spirits that can affect the life of the one who killed the snake, if he is not a Christian. There is a power, because there is a link that is there. I had an uncle who was not a Christian—he had converted—but he was not firm in his faith, and one day, some Christians went to kill the wood snake. They came; they prepared the meat. They ate, and he also ate while he was not really rooted in his faith—he did not even come to church. He was still on the other side. And when his wife became pregnant, when she gave birth, the child had on her skin blemishes, spots like the snake, that is to say, stains everywhere, white spots like a snake. And according to the traditions of our village, they said that it was because of the fact that he has eaten the totem. He should not have done this. The child did not survive long . . . a few days later the child died. So for us [Africans], we see the hand of God move through the traditions and everything that happens to us. This comforted me. It gave me more strength to believe that the Lord we follow is really the most powerful.

During member checking a year later, Samuel affirmed the validity of the spiritual powers at play in this story. To my questions about the veracity of his interpretation, he responded,

> He ate when he should not have, as someone who knew the enemy. It is sometimes a mystery and it's hard to understand. One may say this [that it wasn't really this way] . . . but how can you explain the spots on the child?   How did we find spots like the spots of the wood snake on the body of the child?

Samuel's story exemplifies the use of narrative to illustrate a point. His story focused on real life events, but these events were interpreted through the juxtaposition of his faith with the Africentric worldview.

From a quantitative perspective, because of the pervasiveness of the oral tradition, the survey asked only one question to understand the pastors' beliefs about the oral tradition: "For me as a Burkinabé, my cultural values are better transmitted orally than in writing." This question sought to understand the implications of the use of printed materials in adult education activities. Eighty-five percent of the total respondents (N=225) replied affirmatively. The data reveals that there is no statistical difference between Francophone or Julaphone pastors, and there is a dominant belief that cultural (and therefore spiritual values, as the two are inextricably linked together) values are best communicated orally, not in writing. The oral tradition is connected to the last area that will be examined in the Africentric worldview is the communal nature of reality.

The Communal Nature of Reality

The communal nature of reality speaks to the African understanding of the collective nature of knowledge and possessions and the harmony that flows from this collective agreement. According to traditional African thinking, human beings cannot be understood apart from their

"environment and their cultural identity" (Kapolyo, 2005). It is significant to understand that according to Africans, reality is best understood in the communal setting by the community. Burkinabé Alliance pastors must contextualize their faith vis à vis this African cultural reality and they must convey it to their churches.

Elisha explains that a church must foster a sense of community to be able to grow in the African context: "I think that Africa is still a continent where the community still holds special value . . . the pastor who wants to develop the Christian faith, who wants his people to blossom spiritually, he must also develop a strategy to wed the concept of community and the church as the family of God." Apparently, Timothé's church was able to discover the right combination for his spiritual growth, as he explains:

> In my village when I was young, when we finished school, we would go find those who were Christians and each time they would gather together in one place to feast together. They ate together—agape love feasts. Moreover, if a Christian had a problem, all of the church would gather together around to give the person advice and condolences. This had a profound influence on me. I found in Christianity there is a union.

Halicke discovered the negative influence of the community when he decided to become a Christian: "When I became a Christian, I had many trials, until they chased me from the family courtyard, because I had become a Christian. They said to me that I am the only one, the first in our family. The rest said, 'No! This one cannot stay here with us!'" His decision to become a Christian made him different than the others in his village. His refusal to share in the communal nature of reality for his village resulted in his expulsion.

This finding should not be oversimplified. Mamoo had little problem becoming a Christian, even though his father was not. He faced no persecution; therefore, one can deduce

that all are not ostracized if they reject the groupthink of their village. And even the definition of "the communal nature of reality should not be oversimplified." For instance, Samuel and Mamoo thought that it was better to use the term "solidarity" than community. Mamoo said, "the term solidarity is clearly better [than solidarity] because if one suffers, then you yourself suffer. On the other hand, if one rejoices, then you rejoice with him. So there is this solidarity that helps us sympathize with one another."

However, Théophan's definition of the communal nature of reality seemed to deconstruct this idea the best. He described the communal nature of reality not as solidarity, but as an interdependence: "I prefer the term interdependence over the term solidarity, because we are obligated to be with others in order to reach our full potential." His definition is valuable, because it approaches the understanding of the interconnectedness of all things intrinsic to the African worldview. All three motifs of the Africentric worldview are interconnected themselves; they all draw attention to an interconnected web of ideas in which Burkinabé Alliance Pastors function.

From a quantitative perspective, the survey confirmed both the communal nature of reality and the contextualization of their worldview. Survey questions six and seven both addressed the idea of the idea of the nature of reality or worldview. Question six asked respondents about their understanding of harmony and conflict. Sixty-five percent of the participants said that they valued harmony and that they avoided dealing with conflict. Based on a chi-square test, there was a statistically significant difference between the manner in which the Francophone pastors and Julaphone pastors responded to the issue of conflict, χ^2 (3, N = 206) = 48.62, p<.0001. Specifically, thirteen Francophone Burkinabé Alliance pastors thought that conflict is natural, while none of the Julaphone Burkinabé Alliance pastors thought that conflict

was natural. Moreover, at least three times as many Francophone pastors (40) were more likely

to deal with conflict directly than their Julaphone participants (11). And less than half of the
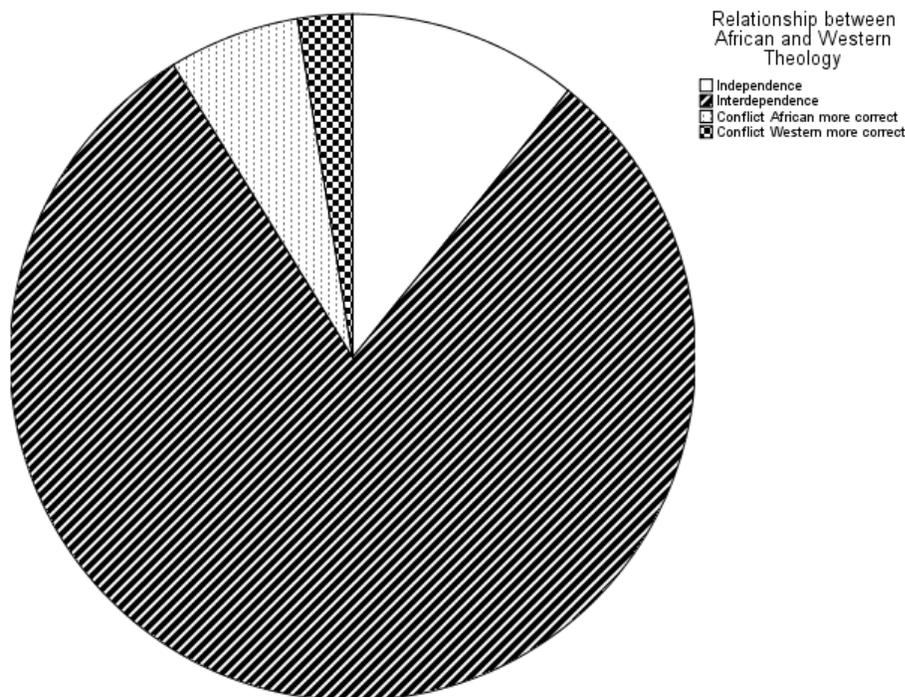
Figure 3: The Relationship between African and Western Theologies. When asked about the relationship between African and Western theology, the majority of the pastors explained that they believed that these theologies were interdependent, not independent.

 Julaphone pastors responding (42) were likely to deal with conflict directly than their

Francophone pastoral colleagues (93).   This value of harmony manifests itself in the response of

the participants to question 7 which asked whether or not theology was best understood from a

Western, African, or blended understanding. Perhaps because they value the work of the

missionaries among them, Figure 3 illustrates that the overwhelming majority (65 %) of the

participants chose the option that theology is best understood interdependently, not

independently. There was no variation between the Francophone and the Julaphone pastors on

this question.   It might appear that these findings would undercut the validity of contextual

theology as a valid theological frame. If contextual theology were valid, then the Burkinabé pastors would have chosen African, not Western theology as the more valid options. However, one has to first understand the context of Burkina Faso as a church established by missionaries where missionaries are still present. This context has always seen the harmonious existence of complimentary, interdependent theologies that accent and augment one another. This viewpoint is articulated by Théophan, the director of the Bible school where the survey was taken. Théophan went to great lengths to in his interview to point out the positive aspects of Western influences on their theology. As is discussed further in Chapter 5, his view appears to be indicative of other Burkinabé Alliance Pastors.

Burkinabé Alliance Pastors contextualize vis à vis the Africentric worldview. The three subthemes of RTA, the narrative nature of the African worldview, and the communal nature of reality all speak to the cultural realities of ministry in Burkina. The first finding brings the physical world to the biblical Word. The second finding is the flip side to the first finding. It brings the biblical Word to the physical world.

Burkina Pastors Develop Spiritually through Theological Contextualization

The fact that Burkinabé Alliance Pastors develop spiritually through theological contextualization is the second main finding of this chapter. First, this section defines spiritual maturity for Burkinabé Alliance Pastors. The quantitative data attempts to define a measure of this maturity for these pastors, and it helps illumine what this maturity looks like. Secondly, this section explains how pastors use four theological realities to frame their spiritual growth. They grow through their relationship with Christ, their encounters with what they perceive to be the demonic, their spiritual experiences, and their ability to deal with pastoral poverty. Each of these motifs will be investigated further.

Spiritual Maturity As "Looking to Grow, to Increase"

Understanding the spiritual maturity of Burkinabé Alliance Pastors was one of the primary objectives of the second phase of qualitative data collection. Spiritual maturity is a multifaceted phenomenon, and it was a struggle to get the right terminology for the survey. Timothé encouraged me to use the French word for growth "croissance" and not "apprentisage," which has the same connotation as the English word "apprenticeship." He said, "After we have come to Christ, now we look to grow, to increase." Croissance is more closely associated with growth than apprenticeship.

To define spiritual maturity, Samuel explained that a pastor is spiritually mature if his actions are congruent with what is known as the fruits of the spirit (see Galatians 5:21-22):

For me a pastor who is mature spiritually, we see this, first of all, by how he serves the Lord. Secondly, we see it by how he resolves conflict, and especially by how he controls himself. This is a very important point. If an old pastor is not able to be self-controlled, that won't work. I am speaking of the fruits of the Spirit, self-control, and patience. This is very important. As I have said before, this is also very important. If he doesn't know how to know to resolve conflicts or to intervene, his ministry quickly breaks.

Elisha saw spiritual maturity more as ministry engagement than other factors. He notes,

This [Spiritual maturity] is not based on capitalistic criteria, or on social capital, but mainly on if the person is actively involved spiritually in the church. A person can be poor, he can not speak French extraordinarily well, but [the question is] "Is he solidly engaged in ministry in the local church? This should be a criterion of our evaluation. If a Christian is mature spiritually as the base, this is carried over into his ministry and his engagement in the local church.

Onesimus also noted a link between spiritual maturity and engagement in the church. However, he said that a mature pastor will "get together with other pastors to pray, and this will be outside of his regular ministry in the church." Onesimus appears to understand a mature pastor as one who does what he ought to do, not what he has to do.

The survey data revealed much about pastoral maturity. Question 18 gave pastors 5 options to choose from to define a spiritually mature pastor. Because of the fact that Julaphone pastors largely skipped this question, the following results can only be applied to the Francophone population, and only 53 or the 113 Francophone pastors ranked each of the qualities. The rankings placed "Someone who lives by the fruit of the Spirit" as most indicative of a spiritually mature pastor. This quality was followed by "Someone who has a right relationship with Christ," as the second most indicative of spiritual maturity. The third selection was "Someone who can love like Jesus in the midst of complexity," which was followed by the fourth description, "Someone who has been a been a Christian a long time and who has

Table 6

Burkinabé Alliance Pastors' Self Ranking of Spiritual Maturity

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Immature	6	2.0	3.4	3.4
	Immature	11	3.6	6.3	9.7
	Mature	98	32.3	56.0	65.7
	Very Mature	60	19.8	34.3	100.0
	Total	175	57.8	100.0	
Missing	System	128	42.2		
Total		303	100.0		

experienced many things." The quality least ranked as indicative of someone spiritually mature was "Someone who has risen to a position of authority in the church." Pastors were also asked to rank their own spiritual maturity by responding to this question: "If I had to rate my level of

spiritual maturity, I would   a. I am very mature, b. I am mature, c. I am immature, and d. I am

very immature. The results are listed in Table 6.

Pastors were also asked to rank the spiritual maturity of other Burkinabé Alliance Pastors

by responding to this question: "If I had to rate the level of spiritual maturity for the average

Burkinabé Alliance pastor, I would say a. He is very mature, b. He is mature, c. He is immature,

and d. He is very immature. The results appear in Table 7. These tables reveal that the most

prevalent self-identifier for pastors (56 %) was "mature." This was also the case for their

identification of the maturity of the typical Burkinabé Alliance pastor (55 %). An attempt was

made to calculate correlations between those pastors who ranked themselves "very mature" and

some of the spiritual disciplines that have correlated with maturity in other studies (Hawkins &

Parkinson, 2008). However, this attempt was soon abandoned due to the fact that more

information was needed to create a valid spiritual measure. At the very least, the findings from

Table 7

Burkinabé Alliance Pastors' Ranking of Spiritual Maturity of Average Pastor

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Very Immature	3	1.0	1.7	1.7
	Immature	12	4.0	7.0	8.7
	Mature	95	31.4	55.2	64.0
	Very Mature	62	20.5	36.0	100.0
	Total	172	56.8	100.0	
Missing	System	131	43.2		
Total		303	100.0		

this survey regarding spiritual maturity indicate that the pastors had a favorable view of their

spiritual maturity at the time of the taking of the survey. Given this glimpse of spirituality of

Burkinabé Alliance Pastors, it is necessary to understand how this growth occurs.

The Primacy of a Personal Relationship with Christ

First and foremost, pastors in the Burkina Alliance Church grow through their relationship with Christ. They used their relationship with Christ a paradigmatic frame through which they interpreted reality. This motif for spiritual growth is so foundational that it merited little discussion during the interviews. During member checks on the motifs, there was little response to my query about whether or not their relationship with Christ was central to their spiritual growth. Timothé responded emphatically, "Yes, I agree with that!" Similarly, Onesimus said, "Yes! Yes! That is the key point." Halicke looked at me with surprise that I would even ask a question so basic. He taciturnly said "Oui" to my question about the centrality of Christ in his life. To my observation that he had made continued references to the Lord in his interview last year, and my check that he was referring to Jesus, simply said, "Oui" as if he saw little point in the question itself. He summed up his sentiments by explaining, "Since I received Jesus into my life, I speak to God directly, without having to sacrifice sheep or chickens"

This Christ frame served as the key to making meaning out of the variety of events which came the way of the pastors. Mamoo understood a different way of framing religious sacrifices when he became a follower of Jesus:

> I realized that when I became a Christian, I understood that the sacrifices that my parents did found fulfillment in Jesus Christ. That pleased me very much. I no longer need to sacrifice—just believe in Jesus so that the problem is solved. Here, in the village, or among my parents when there is a concern or a question about the future, they sacrifice a chicken. And I see that in Christ, one no longer needs to sacrifice, simply to trust in Jesus. So for me, the problem led to the solution. I learned that the sacrifices have actually found their fulfillment in Jesus, because Jesus is the fullness of everything. So I

don't have to cast aside the truth to be content with an image. . . So, there it is, I have

found reality; therefore, I don't have to content myself with things that aren't real. So,

we no longer need to sacrifice, in Christ, one has it all. And it is also free, because we do

not to pay for it, while in the sacrifices you have to pay for the sheep or the chicken, so

there are always costs. In Christ, even if that's a prayer of healing it's free. It's free, it is

grace, there is nothing to pay.

Mamoo illustrates a foundational finding of this study. Burkinabé Alliance Pastors interpret the

events around them through the perceptual grid of their personal relationship with Christ.

Samuel relied upon his spiritual relationship with Christ when a congregant from his first

church found on the street a troubled man, totally nude and tearing up pieces of paper as if they

were money.   The congregant brought the troubled man to the church to see Pastor Samuel.

After attempting to address the man, the pastor concluded that the man was not in his right mind

and that he was possessed by another spirit.   He used his biblical understanding of demon

possession and Jesus' response to interpret this man's behavior. Furthermore, he used the

example of Jesus as model for his actions:

I said to myself, 'Okay, how do I do this? I never saw someone pray to exorcise

demons.' [Addressing the interviewer], imagine if they had never told you, 'Okay, when

you encounter a situation like this, you must do this and that?' Well, I went back to the

church courtyard, and I said to my wife, 'You need to pray for me.' So I took the young

man from the church with me to the area where we went [to pray for the man who was

possessed by another spirit]. Then, before I began, [laughter] I realized that I didn't even

know where to begin! So I said, "Okay, Jesus, you said that in your name we could chase

out demons. And here is a case before me right now. You said we should do it like this,

so I'm going to do it like you told us to." So I prayed out loud, saying, "In the name of Jesus, I command the spirits, Leave!" And then, it worked! [laughter]. Well, I was myself astonished, you see, at this, and then the young man got up as if nothing had happened. He explained that he had gone to see a grand Marabout who gave him medicine so that he could have money. And the spirits brought him money, but in the end, they ended up possessing him.

Samuel's intentional use of the biblical formula for exorcism used by Jesus demonstrates that he identified so strongly with the Jesus of the scriptures that he framed the problem by referring to modeling his response according to how he believes Jesus would have acted. More importantly, Samuel believed that Jesus is a living spiritual power who can be addressed through direct address. Jesus's name had significant spiritual power for his context.

As these pastors identify themselves as Christ followers, the survey asked respondents if they had encountered the presence of God in their pastoral ministry. All of them responded that they had. The question was phrased generally, referring to God, not necessarily Christ. In essence, the question (based on the qualitative research done before the question was written) took for granted that the pastors would think of God as Christ. It is a theological given, based on the trinity, in which God, Christ, and the Holy Spirit are to be regarded as the same ontological essence (Hiebert et al., 1999; Tiénou, 1982). I noted in my interviews with Mamoo that he rarely referred to God as Jesus. Since he has a Muslim father, I thought that perhaps he viewed God more through a monotheistic than a Trinitarian lens. Surprised by my inquiry, he thought my idea was farfetched and firmly affirmed that God and Jesus are the same. It appears that this Burkinabé Alliance pastor was using his biblical understanding to shape his identity more than his culture was.

Supernatural Encounters with What is Perceived to be Demonic

Burkinabé Alliance Pastors believe that they regularly encounter what they perceive as the demonic. This motif is another way that these pastors believe they grow and develop spiritually, for these pastors believe that they must be ready to face the spiritual powers of evil. The presence of evil spirits is part of the African worldview. It is part of the Christian worldview to interpret these spirits as demonic, and to fight against them.

Hebga (1979) catalogues a succession of African encounters with the spirit world that could in part be explained by mental illness or coincidence. However, the author connects numerous supernatural experiences with Maribaux, who have used magic to influence the spirit world, which has, in turn influenced the physical world. « Partout en Afrique noire se practique des rites de possession individuelle ou collective » [Everywhere in Black Africa rites of individual or collective possession are practiced] (p. 79). Kinsley (1996) records similar experiences. Bukinabé Alliance pastors must deal with this spiritual reality, as they approach these everyday phenomena through a biblical understanding of spiritual power. Thus, Tshibangu (1990) calls for pastoral teaching "qui puisse aider les chrétiennes à se liberer de la peur et en particulier de la sorcellerie » [which would be able to help Christians to be liberated from fear, and in particular from sorcery] (p. 28).

As was observed in the encounter between Samuel and the man who was brought to the church courtyard, Samuel believed that he was having an encounter with a man who had been demonized by a Marabout. His response was to exorcise the demonic spirit, and to view this exorcism as deliverance. Onesimus said that a pastor should expect to be in contact with demonic spirits: "When a pastor serves, it's not everyone who will encounter a demon, but I can

say that he [the pastor] is always working in contact with demons, especially when you defend the work of God"

Mamoo explained spiritual encounters with the demonic are a reality in Burkina by relating an incident from his life:

In my ministry in Dedougou, I prayed for deranged persons, persons who were possessed. So, we know that demons are real, as we have an animistic worldview that operates here in Africa. In the context of animism, we communicate with the spirits of our ancestors who are in reality demons. So in Africa, they communicate with the spirits of the ancestors, and the process begins. They are reality demonic spirits because in my own experience that we had while praying for a young woman who was in high school who took the BCP three or four times and could not pass. When the time for the exam approached, she would always get a headache. So we didn't know what was going on. So it was while praying for this young woman in question that the demon used her mouth to speak saying that the child here is her father who had come to demand the young woman: he had made sacrifices to have this child; therefore, the young woman belonged to him. So it was this demon that was blocking the intelligence of this young woman. Okay, so her parents were involved too, when they asked the spirit to help them have a child. Now, in asking the ancestors to help them have a child, the child herself became possessed when she was born and as she grew up. So one sees the link between the ancestors and the demons because the demon himself said that his father himself had come to demand of him this child and that he [the demonic spirit] had the power to stay in this child. And the demon even said that he was married to this young woman. Here

in Africa, we don't doubt the presence of demons. Our worldview helps us because we come from animists where we made sacrifices to the ancestors.

Mamoo believes that the ancestral spirits are in reality demonic spirits (even though the culture at large does not necessarily equate evil spirits with demonic spirits. Similar to all of the other participants in the study, Théophan emphatically agreed with the veracity of supernatural encounters with the demonic:

I know that before becoming Christians every pastor or layman today has most certainly been in contact with these demons. Yes, for example from birth, it starts from there, eh, the little baby who comes out of the maternity is first presented automatically to the ancestors. I do not know what they should be called—what words you might use for these demons but with the spirit supernatural spirits, there are those that are not necessarily good.. With us there is this cosmology where there are supernatural spirits— good and bad—it depends on who plays what role, it depends on who you approach to get what. So the child is automatically presented in the family home to the ancestors. How does this happen? Before the mother gets the baby, the oldest family member brings a calabash of water and pours it on the child's forehead. Shea butter is also placed on the forehead of the child.   Then the mother crossed the threshold to enter the family home and there are canaries, and each one represents an ancestor. With us it's like that! They are given to the ancestors, they are guided by the ancestors, they are at the mercy of those above.

Théophan's understanding of evil spirits, the demonic, and the ancestors is not isolated. Elijah commented how the church deals with this spiritual reality for Burkinabé Alliance Pastors:

Deliverance ministry (exorcising demons) is growing in Africa. Within the church, I

mean is where this ministry is growing. There are many churches that spend much more

time on these ministries because in the African context, we not only believe in the

existence of evil spirits, but we live under the influence of evil spirits. It is an undisputed

reality and that fact that the church cannot but have an outlook on these things, because

people often come to church to be under some kind of influence, being under a kind of

possession. Obviously, the pastor to do the work that God requires; he must rescue those

who are suffering. So it makes it a reality in the African church and it is an African

reality. But it's not just the church that is aware; other religious communities are also

aware.

Supernatural encounters with what is viewed as the demonic is commonplace in Burkina Faso.

All of the participants from phase one responded affirmatively and emphatically to this spiritual

reality during member checks, and each time they connected the presence of what they perceived

to be demonic to animism.

The quantitative data also shed light on this aspect of the spiritual understanding of

Burkinabé Alliance pastors. The survey asked participants if they had encountered the presence

of evil spirits during their pastoral ministry. Eighty-six percent of the pastors said that they had,

indeed, encountered the presence of demonic spirits; however, χ^2 revealed a statistically

significant association between the language in which the survey was taken and the answer of the

pastor (see Figure 4). It is also interesting to note that while 86 % had encountered demonic

spirits, the pastors placed "learning how to deal with demonic spirits" as the least important

priority for continuing education. This is discussed further in the third section of Chapter 4. In

sum, Burkina Alliance pastors believe that they have encountered evil spirits in their ministry

and that these evil spirits are demonic spirits which disguise themselves as ancestral spirits.
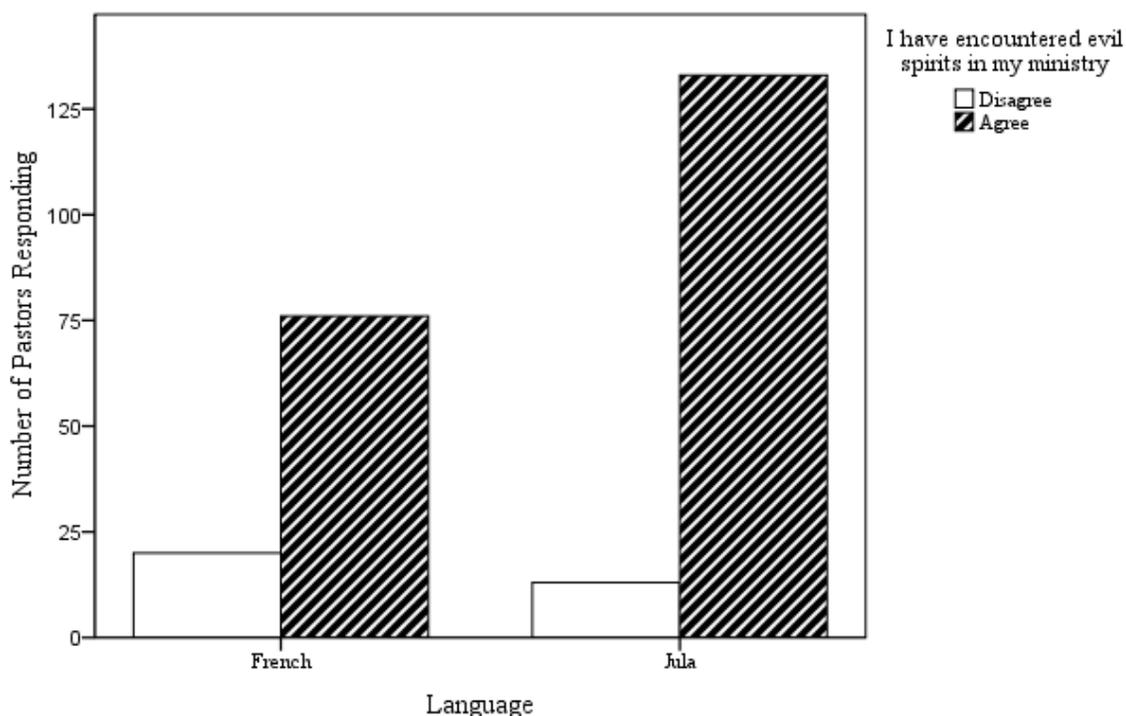
Figure 4:   Presence of Perceived Demonic Spirits in Ministry. A greater number of Julaphone than Francophone pastors experienced the presence of what are perceived to be evil spirits in their ministry. χ^2 (1, N = 242) = 6.98, p<.008.

Fighting against these evil spirits through deliverance ministry is part of the contextual ministry

of these pastors.

Varieties of Spiritual Experiences

Spiritual experience plays a large role in the spiritual development of Burkinabé Alliance

pastors. There are three primary types of experiences, based on the qualitative findings that

affect the spiritual growth of these men: dreams, spiritual synchronicities, and the experience of

poverty and dependence.   In considering the qualitative findings, it is helpful to recall that all the

interviewees were Francophone pastors, due to the language barrier in interviewing the Julaphone pastors.

The nuanced understanding of dreams as spiritual experiences. The importance of dreams for spiritual direction is a significant finding for this study, but the Burkinabé Alliance pastors presented a nuanced view in their description of the positive spiritual significance of dreams; further, there were differences in the level of importance they placed on dreams. Théophan, the director of the Bible School where the survey was conducted explained the importance of the Traditional Religious African worldview and dreams:

> If the belief is strong in the efficacy of dreams, and here in Africa, that is the case, all dreams are always interpreted. For the traditional religions, this is the case. If a person has a dream, he must go and tell it to the head of the family. If there is not a response, then he has to go to another more aged, and if there is still not a response, then he has to go to the charlatans who will give their response, even if it is forced. True or false, you are going to get an interpretation for your dream.

Théophan did not negate the phenomenon of dreaming itself, but he personally does not believe that all dreams have significance. "There are dreams, I don't deny the significance of them, to this day, I dream often, but I don't put a lot of stock in them.

Timothé defended the use of dreams as spiritually significant in Burkina Faso by connecting them to biblical accounts. "God speaks to us through dreams. If we look at Joseph's case in Genesis, God came to him through a dream. To test a dream, you wait a few days afterwards to see if what he or she foretold in a dream comes true. If it happens, you can say that a dream is true; if not, it was false."

Onesimus related that dreams can be difficult to understand and must be nuanced.

One can dream that which the devil has given us, but a dream can also be something we

have been thinking about. You can go to sleep, and that's what comes into your head.

Then you go to church and you say, 'I had a dream and I saw my [deceased] older sister

or grandmother,' but that is not at all true. We can say, then, that some dreams are false

dreams. There are dreams that come from God, and there are dreams that come from the

enemy.

Onesimus's nuanced understanding of dreams is reflected in the survey data from

the Francophone pastors. When asked if dreams guided their spiritual growth, the majority of

the Francophone pastors disagreed with this statement, and their beliefs were significantly

different to the Julaphone pastors, the vast majority of whom agreed with the statement. (see

Figure 5), Statistically this difference was significant at the .0001 level. Since dreams play such

an important part of the spiritual revelatory process in Burkina Faso in general, these findings are

curious, and need some brief explanation here, though this is taken up further in Chapter 5.

The reaction of Théophan to my inquiry about dreams during the qualitative phase might

help to explain this reaction. As the director of the Bible school and a full-time professor, it

would follow that he has substantial influence over the spiritual meaning making of these

pastors. He explains that dreams are becoming less and less a part of the spiritual direction of

the students who attend the Bible Institute:

The tendency to make a link between dreams and spiritual direction is diminishing with

the young pastors who have received much more education. . . The students all need to

come by my office the first year and explain to me their conversion and their call to

ministry. In the past, we had many students who would say, 'Ah, I dreamed and I saw

this or I saw that. I saw myself behind a group of animals, or I saw myself in a crowd.' It

was their dreams that were at the origin of their conversion or of their calling.

However, as Figure 5 indicates, dreams are still a substantial part of the thinking of

approximately 15 % of the Francophones, and a substantially larger part of the 34 % of

Julaphones in relation to spiritual experience. Mamoo, who is both a Julaphone and a

Francophone explains, "We believe equally in the communication of the message of God by

dreams. So, here in Africa, we try to interpret each dream that we had. We say 'Each dream

doesn't come by chance; there is certainly a meaning.' This is why we try to understand our

dreams."
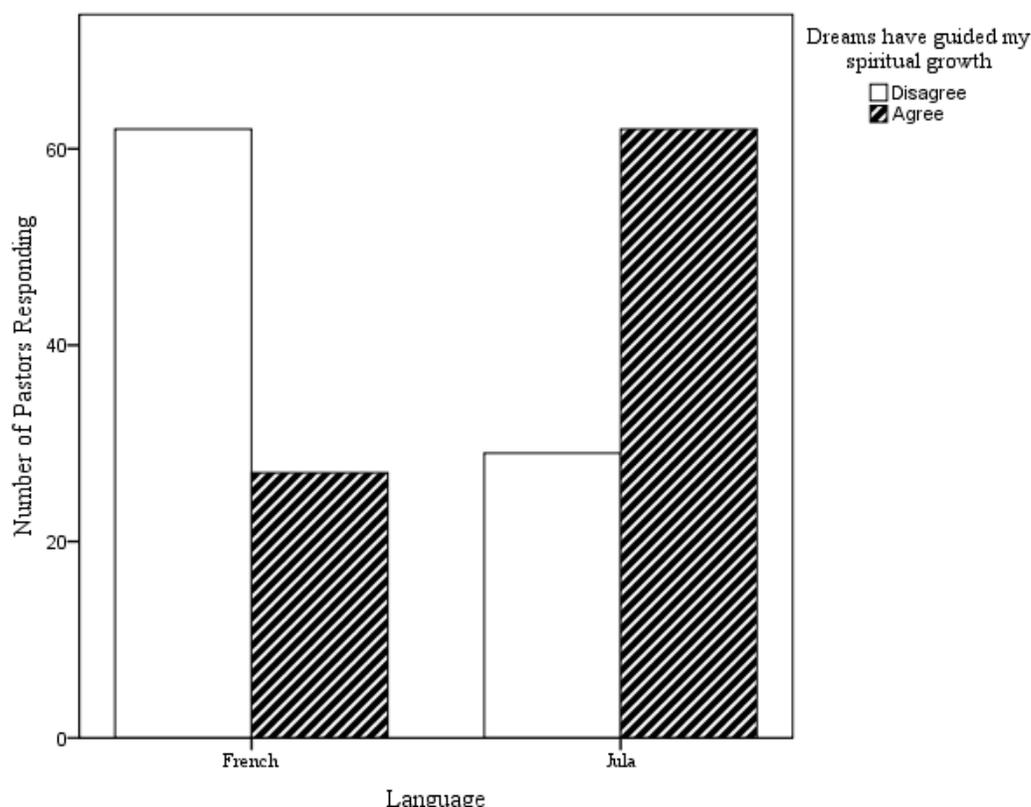
Figure 5: The Role of Dreams in Spiritual Growth. Julaphone and Francophone pastors
responded differently to whether or not dreams had guided their spiritual growth. $\chi^2 (1, N = 180)$
$= 25.71$, p<.0001.

Synchronicities as spiritual experiences. In Africa, all of life is viewed as religious in nature (Chilisa & Preece, 2005). The intersection of synchronicities and spiritual experience is prevalent, but deciphering the meanings of these synchronicities is not always clear, just as the case for deciphering the meaning of dreams. Samuel says,

> Often we allow ourselves to be guided by dreams and equally by spiritual experiences. And sometimes we are defined by our experiences. You can have a spiritual experience at one given moment, but after you think that this experience can guide you to a certain domain, when the experience was just for this moment itself. When I think that what I lived will guide me or to do this or that other thing, I risk getting off track.

Samuel's insights come from years of experience, and he appears to be able to understand the limitations of interpreting all things as spiritually significant. On the other hand, I did find this tendency in my interview with two of the other pastors.

Mamoo connected a significant chain of events during a 24-hour period with spiritual meaning. During the evening before a big trip, Mamoo's best friend's brother dreamt of seeing a car accident, and he explained that he also saw a tombstone with a cross on it. Mamoo, his best friend, and his best friend's brother were going to travel by car the next day, so the three of them took the dream as a warning. The next day, they witnessed a car accident with fatalities that was eerily similar to the dream the night before. Mamoo explained, "I remarked that in my convoy, I was the only Christian, and if it had been my vehicle which had been in the accident, it would have been my tombstone with the cross on it." The linking of this spiritual synchronicity and a dream gives insight into the way that Mamoo interprets spiritual synchronicities. Moreover, he referred to this sort of synchronicity in two other key events in his life: his call to ministry and

having the funds to be able to complete his education, both of which placed heavy interpretation on spiritual realities as they occurred around him.

Halicke is a second example of a pastor who placed much emphasis on spiritual synchronicities. He explained that he believed that faith was necessary to see God's hand in everyday experiences. He also explained using this lens is valid because its antecedent is found in Jesus' earthly ministry—a reference to the aforementioned practice of interpreting reality first and foremost through a relationship with Jesus. Halicke spoke of Jesus' calming of the storm on the Sea of Galilee, explaining

> This, I believe is something that is real. Jesus asked his disciples 'Where is your faith?' So we can't understand these experiences outside of our faith. And if we have faith in our Master, Lord Jesus, as he himself gave faith to his disciples, therefore, this we must believe because we are in Africa.

The Bible speaks much of experiencing God through dreams and spiritual experiences, and the cultural milieu of Burkina Faso also emphasizes this biblical reality.

The quantitative data confirmed the fact that spiritual experiences and synchronicities are part of the spiritual landscape for Burkinabé Alliance Pastors. Two initial questions were asked to understand how the pastors interpreted spiritual events. First, the pastors were asked to agree or disagree with this statement: "I believe that God has provided me with particular life experiences to guide my spiritual growth." Ninety-seven percent of the pastors agreed (N=270). Secondly, pastors were asked to respond to a slightly different statement that would place more emphasis on phenomena than on ontology: "I believe that particular events and experiences have taken place in my life, where I have discovered the presence of God." Similarly, 97 % of the pastors agreed with this statement (N=253).

A third question addressed the issue of spiritual experiences: "Rate the following in terms of how frequently they help you experience God." A 5 was given for "Very Often," a 4 for "Often," a 3 for "Sometimes," a 2 for "Occasionally, and a 1 for "Seldom." A comparison of a sum of the pastors' scores reveals that pastors reported experiencing God more frequently in worship services and least frequently while speaking in tongues (see Table 8). The information reveals interesting nuances regarding the phenomenon of experiencing God in visions. Pastors ranked meditating on nature and visions almost identically (their means are 3.51 and 3.59 respectively), but more pastors chose to indicate that they experienced God through visions than through meditating on nature, which is indicated by the higher sum of all the respondents for visions (470) than the sum of all the respondents for meditating on nature (406).

Since this question appeared to be understood by a substantial number of Francophone and Julaphone pastors, Mann-Whitney U tests were conducted to evaluate whether or not there was a relationship between the language in which pastors took the survey and the various ways they experienced God (please see Table 9). Indicated by high z scores, the results of the test were

Table 8

Various Ways Pastors Experience God

	N	Mean	Sum of Respondents
Being in Worship Service helps me experience God	161	4.03	649
Playing sports helps me experience God	112	3.07	344
Visions helps me experience God	134	3.51	470
Meditating on Nature helps me experience God	113	3.59	406
Dancing helps me experience God	97	3.22	312
Speaking in Tongues helps me experience God	78	1.63	221

significant for four of the six responses. First, there was a significant difference between the responses of Julaphone and Francophone pastors for "being in worship services," z = -6.03, p<.0001. Francophone pastors had an average rank of 100.15, while Julaphone pastors had an

average rank of 59.57. The difference is also reflected in the sum of their scores in Table 9.

Table 9

Francophone and Julaphone Responses to Spiritual Experiences

| | Language | | | | | | Statistical Tests | | |
| | French | | | Jula | | | Mann-Whitney | | Asymp. Sig. |
	Mean	Sum	N	Mean	Sum	N	U	Z Score	(2-tailed)
Being in Worship Service helps me experience God	4.54	386	85	3.46	263	76	1601.500	-6.033	.000
Playing sports helps me experience God	2.29	133	58	3.91	211	54	591.000	-5.820	.000
Visions helps me experience God	3.67	253	69	3.34	217	65	1854.000	-1.785	.074
Meditating on Nature helps me experience God	3.65	208	57	3.54	198	56	1547.000	-.292	.770
Dancing helps me experience God	2.83	150	53	3.68	162	44	792.000	-2.772	.006
Speaking in Tongues helps me experience God	2.21	106	48	3.83	115	30	327.500	-4.177	.000

Therefore, Francophone pastors indicated that they experienced God more frequently in worship services than Julaphone pastors. Secondly, there was a significant difference between the two samples for "playing sports," $z = -5.82$, $p<.0001$. Julaphone had an average rank of 74.56, while Francophone pastors had an average rank of 39.69. Therefore, Julaphone pastors are more likely to experience God while playing sports than Francophone pastors. Thirdly, results were significant for "dancing," $z = -2.77$, $p<.006$. Julaphone pastors had an average rank of 57.50, while Francophone pastors had an average rank of 41.94. Therefore, Julaphone pastors are more likely to experience God while dancing than Francophone pastors. Finally, there was a significant difference between the two samples for "speaking in tongues," $z = -4.17$, $p<.0001$. There was no significant difference between the two groups for either "visions" or "meditating on nature." In fact, it is noteworthy that the mean for visions is slightly higher for Francophone than for Julaphone pastors. While this might appear to be at odds with the earlier findings regarding dreams guiding spiritual growth, it could also be affirming what the qualitative

research among the Francophone pastors has been consistently revealing: these pastors are African pastors who serve in a context where dreams and visions are part of the spiritual equation. They might be more or less for certain segments, but they are present nonetheless.

Pastoral Poverty. Negotiating pastoral poverty was another way that these pastors grow and develop spiritually, in a sense embracing spiritual practices in order to deal with their poverty. Burkina Faso remains one of the world's poorest countries, and pastors find themselves limited professionally by the constraints of their income. Elisha explains how the vocation of pastor can lead a man into a poorly paying profession from which there is no escape:

> Poverty is a limiting factor in particular Burkinabe pastors and pastors in Africa in general. It is true that we as pastors have received the call and received the training to be pastors, but everything is contextual. Everything is done in a context of poverty. Our ministry does not afford us the same financial opportunities as other professions, our pastoral office does not afford the same opportunities as others and even outside of the work of ministry, we don't have the same opportunities for advancement as other professions. Once we commit to be pastors, we are limited in the job market.

Halicke explained in his interview that his children began praying for food and clothing for their family when they overheard their father crying aloud in prayer to God about the family's material needs. Pastoral poverty is a reality in a country where poverty runs rampant. Samuel reminded me of his father, a pastor to whom he had referred to in his first interview.

> Poverty is still a very important factor for the pastors of the Alliance because when you take the median pastor, there are many who live in the villages who are so much poorer. They [the poor ones] are much more numerous than those who live a little better. In our villages you will encounter pastors who do not even bike! Often, it becomes a problem

for him and it is sometimes a hindrance to his calling as a pastor. Personally, it was almost a hindrance to my vocation . . . My father was a pastor and seeing what we lived, I swore that I would never become a pastor myself. It [pastoral poverty] is a major factor facing the pastors of the alliance and it also explains why are pastors are moving from job to job or even leaving the ministry altogether.

Elisha, Halicke, and Samuel all struggle with the poverty that is intrinsic in being called to pastoral ministry in Burkina Faso to remain in their calling. Similarly, Ishmael, one of their colleagues, left the ministry last year, and one of his chief reasons for this was his inability to provide for his family. Timothé shared that "the love of money is a barrier to spiritual growth for pastors in Burkina Faso. Mamoo, similarly, did not think that pastors should be anything other than poor. He asked rhetorically if a pastor could really be living out his calling to minister to the poor if his own standard of living were that much higher than the standard of living of his congregation.

Mamoo is not alone in his sentiments. The quantitative data revealed that as well; 69 % of the pastors indicated on the survey that they were in the lowest economic class in Burkina Faso, 19 % placed themselves in the middle class, and 11 % believed they were in the upper class. A χ^2 test revealed a statistical difference between Julaphone and Francophone pastors regarding their economic level χ^2 (2, N = 155) = 12.54, p <.002. Thus, there is an association between economic class and the language in which the survey was taken. The scriptures say much about money, and the participants of this study struggled to resolve the tension between their vocation and the professional poverty it brought them. When asked if they believed that a pastor should help his church emerge from poverty, 26 % of the pastors thought it possible, but confessed they did not know how to do it. Twenty-two percent indicate that only temporary

solutions were available, and 37 % indicated that they had found solutions. Seven percent indicated that they thought that globalization made an escape from poverty unfeasible, and 7 % indicated that they thought it was not a pastor's job. A χ^2 test revealed a statistical difference between Julaphone and Francophone pastors regarding this issue χ^2 (4, N = 158) = 14.40, p<.006. Two times more Francophone pastors (N=41) indicated they had found solutions than Julaphone pastor (N=18), and three times as many Francophone pastors (N=26) as Julaphone pastors (N=8) commented that there were only temporary solutions available.

In spite of this crushing poverty, pastors do not intend to forsake their calling. The survey revealed that the pastors are committed to lives of poverty in order to remain faithful to their calling. Pastors were asked to agree or disagree with this statement, "I would continue in my calling as a pastor even if I meant I faced certain poverty for the rest of my life." Ninety-nine percent of the pastors (N=227) agreed with this statement; only 2 disagreed. Timothé summed it up best. "People can see that we don't have a lot of things, but we are rich because we don't think of ourselves as poor.

Additional Practices and Blocks to Spiritual Growth

In the tradition of the church, there are certain practices associated with spiritual growth, and they are commonly referred to as the spiritual disciplines. These practices usually indicate spiritual activity and have been linked with spiritual maturity; in fact, Wink and Dillon (2002) conceptualized their definition of spiritual development around the idea of practice-oriented spirituality. In the creation of the survey, I was encouraged by the pastors to focus on how often their colleagues engaged in the spiritual disciplines, as well as to consider their blocks to spiritual growth. For example, Timothé encouraged me not to "ask someone if he reads the Bible. Ask him how many times a week he reads it."

The spiritual disciplines are spiritual practices that enhance growth. Samuel affirms this connection, "Spiritual exercises put in place certain things that we use to maintain ourselves spiritually . . . if we practice the spiritual disciplines, it is with the intention to develop spiritually." Quantitative data indicates that the pastors practice the spiritual disciplines often. The survey asked participants to indicate how often they engaged in various spiritual practices. Spearman rho correlations were used to investigate correlations between the disciplines (indicated in Table 10), and the numerous statistically significant correlations indicate the

Table 10

Correlations between Spiritual Practices

			How often I pray	How often I read the Bible	How often I meditate on God's word	How often I fast	How often I worship by singing
Spearman's rho	How often I pray	Correlation Coefficient	1.000	.399**	.284**	.050	.222**
		Sig. (2-tailed)	.	.000	.000	.497	.002
		N	242	208	206	185	191
	How often I read the Bible	Correlation Coefficient	.399**	1.000	.496**	.227**	.231**
		Sig. (2-tailed)	.000	.	.000	.002	.002
		N	208	214	193	178	180
	How often I meditate on God's word	Correlation Coefficient	.284**	.496**	1.000	.256**	.258**
		Sig. (2-tailed)	.000	.000	.	.001	.000
		N	206	193	213	174	182
	How often I fast	Correlation Coefficient	.050	.227**	.256**	1.000	.268**
		Sig. (2-tailed)	.497	.002	.001	.	.000
		N	185	178	174	191	170
	How often I worship by singing\	Correlation Coefficient	.222**	.231**	.258**	.268**	1.000
		Sig. (2-tailed)	.002	.002	.000	.000	.
		N	191	180	182	170	195

**Correlation is significant at the 0.05 level (2-tailed).

various disciplines complement one another as regular practices. In other words, the pastors are regularly engaging in more than one of the spiritual disciplines. Moreover, the moderate correlations indicate the interconnectivity of these actions. Only one of the disciplines, fasting,

did not correlate often. Fasting seems to be at least a monthly discipline, as is indicated by the data: "monthly" was the most popular response (29 % of respondents, N= 191).

When asked to rank order the spiritual disciplines, pastors placed the disciplines in the following order: 1. Bible reading, 2. prayer, 3. meditation, 4. fasting, and 5. singing.

Pastors were asked not only to rank order the disciplines, but they were also asked to indicate which spiritual exercises proved the most efficacious. Table 11 presents their responses.

Table 11

The Efficacy of Spiritual Disciplines for Burkinabé Alliance Pastors

		Prayer helps me grow	Bible Reading helps me grow	Meditation on Bible helps me grow	Fasting helps me grow	Praise and Worship helps me grow
N	Valid	216	200	204	184	189
	Missing	87	103	99	119	114
	Mean	3.97	3.96	3.96	3.89	3.84
	Median	4.00	4.00	4.00	4.00	4.00
	Mode	4	4	4	4	4
	Sum	858	792	807	716	725

The sum is perhaps the most pertinent score, for it represents the total of the scores for that particular discipline as well as strength of the response from the N. Thus, prayer and biblical meditation are the most efficacious disciplines, while fasting appears to be the least. However, these differences are not to be interpreted too strongly. The similarities of the mean, median, and mode indicate that the responses for each of these disciplines is more similar than different. Each has its place in the spiritual life of the pastors.

Because of the importance of the spiritual disciplines, other questions were placed on the survey to verify the assertions about the efficacy of the disciplines. Pastors were asked which of the disciples very much (*beaucoup*) affected their spiritual development. Figure 6 details their

responses. The majority of the pastors (51 percent) choose "Bible reading" as their response,
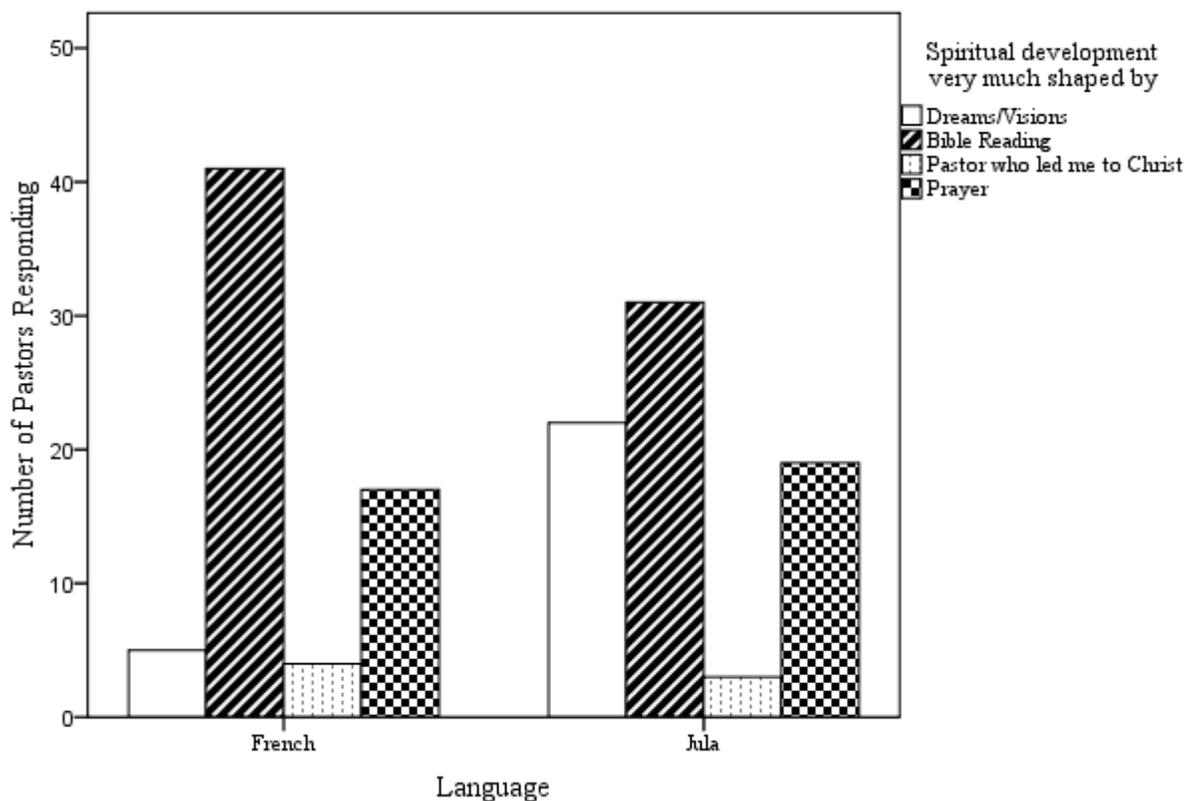
Figure 6: Factors Shaping Spiritual Development. Although the majority of the pastors chose "Bible reading" as the spiritual discipline which most affects their spiritual development, a χ^2 test revealed an association that exists between the language in which the survey was taken and the pastors responses: χ^2 (3, N = 142) = 11.93, p <.008. Specifically, the second most popular response for Julaphones was "visions," while for Francophones it was "prayer."

which corroborates responses to other questions. However, a statistically significant greater

number of Julaphone pastors chose "visions" as their response than did their Francophone

colleagues. This could be explained in part by the tendency of the Julaphone pastors to be more

influenced by Traditional African Religions, since they live in that milieu. Visions are an

integral part of the manner in which Animists receive spiritual insights (Kinsley, 1996; Somé,

1994). Furthermore, because there is not much access to the written word in the bush, pastors in

the bush tend to be more Spirit-led than driven by the biblical text. Timothé, a pastor who small

city is more heavily influenced by the bush mentality than other participants, explained that "to

grow in our faith, we must be led completely by the Holy Spirit." This statement must be

balanced against another one that he said just moments later: "First, I can say that there is the

Bible. As soon as a person is lazy with his Bible reading, he risks failure . . . he also risks failure

if he leans on his own intellect." In spite of the shamanistic influence of receiving spiritual

direction through visions and ecstatic utterances, the pastors remain faithful to reading and

meditating on the Bible.

Fidelity to God's word was affirmed by all of the pastors taking the survey. Question 15

stated, "I need to meditate on God's word to grow spiritually." Of the 104 pastors who answered

this question, all of them agreed with this statement. And this occurs in a basically illiterate

society. Even though it would seem that the West African context would point to spirituality

being shaped by more visions and dreams, the Bible remains the number one influence on the

spiritual growth of Burkinabé Alliance Pastors.

If spiritual development has been very influenced by the spiritual disciplines, what have

been the greatest blocks to spiritual development for the pastors? The qualitative data revealed

some interesting insights. When asked what blocked his spiritual life, Benjamin explained that

the problem was as much a cultural one as anything else. He explained, "There are many who

don't ever make the connection between the Christian life and our cultural lives. This means that

we don't need to necessarily negate cultural things or ignore the biblical truth; the key is to be

able to adapt . . . contextualization is very important."

In a similar vein, another pastor stressed that the people in a pastor's church must see a

vital spirituality in the life of the pastor. Timothé believes that it is a block to a pastor's spiritual

growth if "his acts and his demeanor do not honor Christ. This puts a barrier in place that causes

him to lose all credibility."   Joseph agreed with Timothé. When I asked him for barriers to a person's spiritual growth, he responded "selfishness and pride are two of the biggest barriers to a pastor's spiritual growth, and they are two of the hardest things to combat." Numerous pastors mentioned time and family issues. Others said it would be helpful if the national church were to make spiritual growth a priority for them.

Using the above information gathered in the interviews, the survey asked pastors what were the greatest blocks to their spiritual growth. Of the 142 pastors responding to this question, more pastors (35 %) chose "lack of time" than other responses. Only three of the pastors chose "a lack of direction from the national church," and 32 % of the pastors chose "none of the above" as their choice. "Family problems" (30 %) was not far behind. A χ^2 test revealed that there was a statistical difference between the responses of the Julaphone and the Francophone pastors: χ^2 (3, N = 142) = 10.89, p<.012. Similar to results for all of the respondents, "lack of time" was the most popular choice for the Francophone pastors, but "family problems" was the most popular response for the Julaphone respondents. However, the fact that just under a third of the participants chose "none of the above" means that this question merits follow up by the national church.

Burkinabé Alliance Pastors Wonder if they will Develop Spiritually through Continuing Education

The third theme of this chapter concerns continuing education. One of the main purposes of this study was to explore possible subjects for continuing education for Burkinabé Alliance Pastors. This section will explain what participants shared about continuing education itself, as well as list some of the topics that participants suggested as valuable for spiritual development.

Theological Education for Burkinabé Alliance Pastors

Burinabé pastors have already been educated theologically. Since continuing education is based on education itself, it is important to understand what theological education the pastors have already completed, as is expressed in Table 12.

Table 12

Pastoral Theological Education

Name of Theological Institution	Number of Pastors Attending	Percentage
Marantha Bible Institute (French)	84	33.9
Poundou Bible Institute (Jula)	150	49.5
Other Theo. Schools (French)	11	4.4
Both Maranatha & Poundou	3	1.2
No Response	55	11.0

Possibilities for Continuing Education

Continuing education would seek to build on their institutional learning and help the pastors to grow spiritually and professionally. During the qualitative inquiry, participants were asked if they thought that continuing education was an important component of pastoral education. Elisha, a professor at the Bible Institute, spoke very favorably of continuing education: "The first thing to help pastors to grow in their faith is to make sure that their education continues. . . .I think that in life we need to assure that education continues to consolidate what a pastor has learned in the day to day and also to learn new things." Onesimus compared continued education to something that can "replace the sort of cassette in our minds that we all have of what we have learned in school. If we push too hard on it, then it breaks. We must get what others have learned too in order to grow!" Every participant in the qualitative phase responded positively to the possibility of continuing education. For instance, Benjamin said,

I think that practices that can truly aid pastors in their spiritual development are

teachings, conferences, and it is necessary, as I told you earlier, to have from time to time

continuing education retreats. In our church there are many who have studied in Jula and

even some who have studied in French. Our resources are limited by a lack of documents

and research. Therefore, we have to really insist on teaching. Teaching can be a

conference: we study a theme. On the other hand, continuing educational pastoral

retreats help us to renew again that which we have studied. When you have a certain

level and you don't try to improve yourself, you are in the process of decline. It's for this

reason that we find in the countryside that the doctrine of the Alliance is not properly

known. . . Pastoral retreats are valuable because they equip us in a certain way that is

necessary because when a pastor goes out into the field, there are realities out there and

the pastors aren't prepared for them and they are all alone. Retreats allow us to be better

developed.

Benjamin's opinions about pastoral continuing education are noteworthy, for he is not a

professor in a Bible institute. He is a pastor who wants to grow spiritually and as a pastoral

professional.

The survey asked the pastors directly how important that they believed continuing

education to be for their spiritual growth. Table 13 represents their responses. The majority (56

%) did not feel that it was important for their spiritual growth. This finding does not bode

well for the plans of the national church to implement a continuing education program; however,

it could be that the question was not correctly posed. It could be that pastors believe that

continuing education is an important component of professional development, but not spiritual

development.

Table 13

Continuing Education for Burkina Alliance Pastors

	Response	Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Not that important	102	33.7	56.4	56.4
	Important, but I can't pay	72	23.8	39.8	96.1
	So important that I'll pay	7	2.3	3.9	100.0
	Total	181	59.7	100.0	
Missing	System	122	40.3		
Total		303	100.0		

Drawing from the qualitative data, the survey also asked the pastors to identify which topics might be most helpful for them for their continuing education. The pastors chose the following topics in the order of importance: 1. conflict resolution, 2. Helping new converts deal with family pressures to leave their faith, 3. spiritual growth, 4. how to deal with family issues, and 5. how to deal with demonic spirits. However, these results should not be understood as anything more than an initial query. Since most of the respondents to this question were Francophone (over 80 %), the Julaphone pastors should be polled before decisions are to be made regarding continuing education.   Understanding potential continuing educational opportunities is important, but it must be understood against the realities of pastoral employment.

The Economic Realities of Pastoral Employment in Burkina Faso

Although pastoral employment is not directly related to continuing education, its influence cannot be understated. How can a pastor minister if he cannot feed his family? Pastoral employment was a preoccupation of the national church leaders, and it surfaced in many of the discussions with the qualitative participants. As was noted in chapter 3, one of the qualitative participants left the study because he was dissatisfied with poor wages. As was noted in the findings section on poverty, the majority of Alliance pastors in Burkina Faso place themselves in the lowest economic bracket.

Pastoral employment and pay are subjects of great concern to the leaders of the national church. Their concern is legitimate because the pastoral employment contributes to the identity of the pastors themselves. From the survey response to the number of years in the ministry

Table 14

Years in Ministry for Burkinabé Alliance Pastors

Years in Ministry	Number of Pastors	Percent
<1	17	5.6
2-5	45	14.9
6-10	44	14.5
11-15	51	16.8
16-20	43	14.2
>20	37	12.2
No Response	66	21.8

(please see table 14), it does not appear that the pastors are quitting the ministry in mass. Théophan explained that some Burkinabé Alliance pastors don't think that a pastor should be bi-vocationally employed—especially not as a manual laborer. They believe that a pastor is a professional. As a professional, he should be doing professional work in an office. Théophan emphasized this in his interview:

> Yes, pastoral poverty is a problem. That's obvious! That's something we see and feel every day, and it is still a major impediment to the effectiveness of the work. It is a major impediment to the effectiveness of our ministerial work because our work cannot be full-time actually. The problem is what? That there is this mentality that when we speak of the work of the ministry, our pastors believe that they should be doing office work, not manual labor, because they want to follow the model of the white man.

Benjamin confirmed Théophan's assertion. He commented "giving oneself wholeheartedly to intensive farm work could negatively affect a pastor's ministry and his spiritual growth." In

other words, he sees a difficulty for a pastor who needs to do both farming and be a pastor.
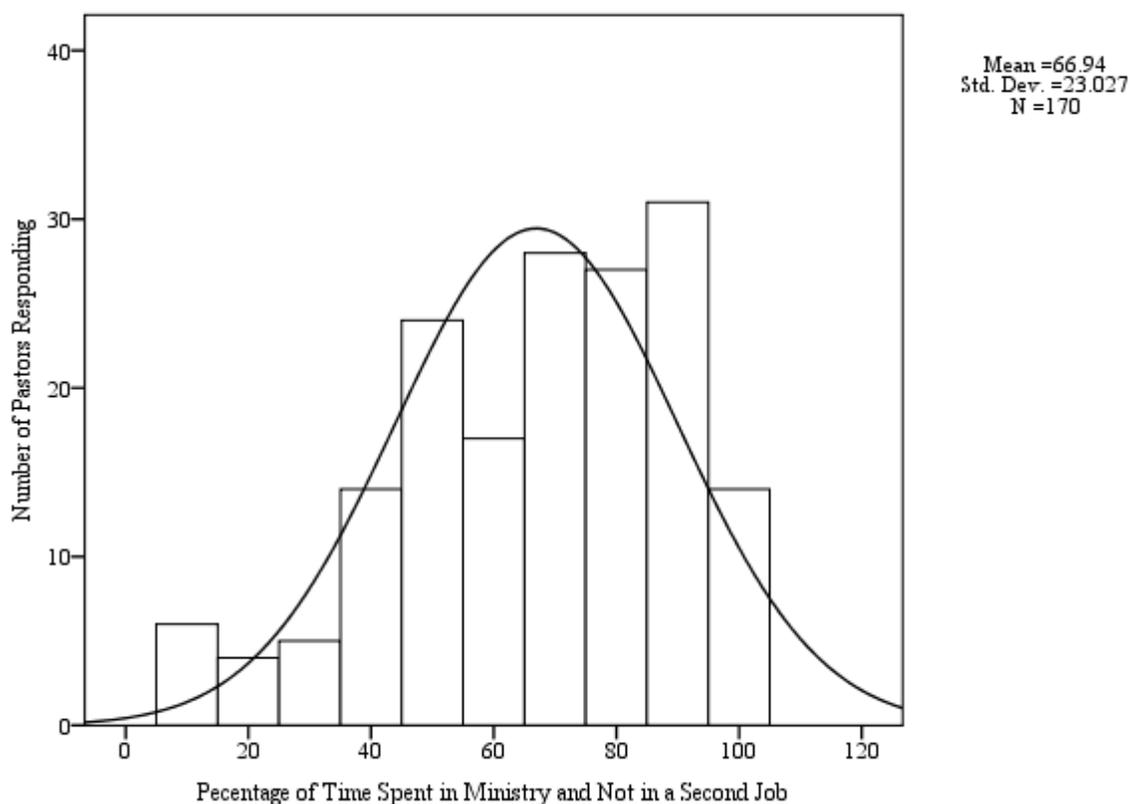
Figure 7: Percentage of Time Spent in Ministry and Not a Second Job. Pastors reported spending on average 66 % of their available time doing the work of the ministry; the remaining time was spent in a second job. The graph is skewed toward the positive side, which is reflected in a mean of 66.94 %, a median of 70 %, and a mode of 90 %.

However, the majority of the pastors do agree with Benjamin or Théophan. When asked to agree

or disagree with the statement that a pastor can have a second job and be effective in ministry, 60

% agreed, and 40 % disagreed. A χ^2 test did not reveal a statistical difference between the

Francophone and Julaphone pastors, $\chi^2 (1, N = 206) = 3.319, p<.069$. In sum, the majority of the

pastors felt that they could be bi-vocational and be effective, but there were enough who

disagreed with the idea that it makes one wonder. In any case, due to ubiquitous poverty and

poor pay, many pastors have little choice but to work bivocationally.

The survey asked pastors to report how much of their time they committed to the ministry verses a second job using a 10 percentage point interval scale from 0 to 100.   Figure 7 on the previous page summarizes the pastors' responses. It is noteworthy that there were no discernable statistically significant relationships between percentage of time spent in ministry and other demographics.

Chapter Summary

This findings chapter has presented the empirical evidence from this exploration of the spiritual development of Burkinabé Alliance Pastors. The findings have been grouped under three broad themes. Each of these themes is supported by a combination of qualitative and quantitative research.

First, Burkinabé Alliance Pastors contextualize their worldview vis à vis the traditional African worldview. They live in the midst of traditional African religious system that colors the manner in which they define spiritual realities. To be culturally relevant, they must communicate in a world dominated by narratives and proverbs. In order to minister effectively, they must comprehend the communal nature of reality and the harmony that is expected by the village.

Secondly, Burkinabé Alliance pastors develop spiritually by contextualizing their faith. Their standard for maturity is best expressed as a life full of the fruits of the Holy Spirit. Their spiritual development centers on a relationship with Christ as the main frame around which they apprehend spiritual realities. Their development is sharpened through encounters with what is perceived to be demonic. It is expressed through a variety of spiritual experiences, the majority of which are linked to the spiritual disciplines. Finally, their development is challenged by the poverty that is intrinsic to their calling.

Thirdly, Burkinabé Alliance pastors wonder if they will develop spiritually through continuing education. After noting their present level of theological education, possibilities for continuing education were listed and ranked. It was noted that continuing education is not presently seen by the pastors as a necessity for spiritual development. Finally, the reality of pastoral employment was explored. The majority of the pastor report devoting at least 70 % of their work time to their ministries.

CHAPTER 5

DISCUSSION

The purpose of this research study is to explore how Burkinabé Alliance pastors perceive spiritual development in their own lives and in their practice as religious adult educators. This study has followed a sequential exploratory mixed methods design, using quantitative data to explore a phenomena discovered qualitatively. This study involved three stages of research: a qualitative phase in February 2009, a second qualitative phase in February 2010, and a quantitative phase in September 2010.

The following three research questions reflect the three sequential phases of this study:

1. What is the primary worldview and learning context of Burkina Faso Alliance Pastors in relation to their spirituality and their work as pastors and educators?

2. How do they perceive that their spirituality has developed over time in this African context, and what have been key spiritual experiences that have facilitated that development?

3. What are the desired ongoing educational opportunities that the pastors feel would facilitate their spiritual development and religious educational work in their pastoral communities?

These three research questions attempt to understand the interplay of spirituality, culture, and learning by using a mixed methodology—a combining of the qualitative and quantitative research methods to determine the findings (Gunawardena et al., 2003).

The findings have been grouped under three broad themes, which are driven by a theoretical framework that also attempts to understand the context of the learner and its influence on the spiritual developmental process. Each of these themes is, in turn, supported by a

combination of qualitative and quantitative research. Thus, the study has internal consistency as both the research design and theoretical frameworks complement each other (Erzberger & Kelle, 2003).

The first set of findings indicates that Burkinabé Alliance Pastors contextualize their worldview vis à vis the traditional African worldview. First, this worldview is dominated by an animistic religious system, which places heavy emphasis on honoring ancestral spirits. Secondly, living in the midst of this African religious system that colors the manner in which they define spiritual realities, they must communicate in indigenous narratives and proverbs in order to be culturally relevant. Finally, in order to minister effectively, they must comprehend the communal nature of reality and the harmony that is expected by the village mores which permeate both rural and urban societies.

The second set of findings indicates that Burkinabé Alliance pastors develop spiritually by contextualizing their beliefs in accordance with the Christian scriptures. First, the quantitative data reveals that the pastors chose "the fruits of the Spirit" from Galatians 5:22-23 as their standard for spiritual maturity. Secondly, their spiritual development centers on a relationship with the Christ of the Bible as the main frame around which they apprehend spiritual realities. Thirdly, their development is sharpened through occasional encounters with what is biblically perceived to be demonic. Fourthly, it is expressed through a variety of spiritual experiences, the majority of which are linked to the biblical spiritual disciplines, others through dreams or synchronicities. Finally, their development is challenged by the poverty that is intrinsic to their calling, and is consistent with the biblical definition of a follower of Christ.

The third set of findings indicates that Burkinabé Alliance pastors wonder if they will develop spiritually through continuing education. Continuing education is not presently seen by

most of the pastors as a necessity for spiritual development. The greatest felt need for continuing

education centers on the issue of understanding conflict resolution. The greatest block to

continuing education was reported as "a lack of time." Finally, since these pastors are adult

learners who must balance their education with their work, the reality of pastoral employment

was explored. The majority of the pastors report devoting at least 70 % of their work time to

their ministries, which was consistent for both Francophone and Julaphone pastors.

In this chapter, I will first discuss the findings in light of the theoretical frames of

sociocultural theory and contextual theology. Next, I will discuss the implications of this study

for theory, research, and practice in the field of adult education. Lastly, I will present the

strengths and limitations of the research and present recommendations for further research.

The Pastors' Spiritual Development in Light of the Theoretical Frameworks

This discussion will examine the findings from Chapter 4 in light of the intersecting

theoretical frameworks of sociocultural theory and contextual theology as discussed in Chapter

2. Interpreting the responses of Burkinabé Alliance pastors in relation to the qualitative and

quantitative inquiries without the dual perspectives of sociocultural theory and contextual

theology creates an incomplete picture at best. Just as in Palmer's (2007) subject-centered

learning, both of these perspectives capture an angle of the research that is illumined by the

other. Please see Dyrness's Interaction Model in Figure 1 in Chapter 2 for an illustration of the

roles of both contextual theology and cultural analysis.

The specific theoretical frame used for cultural analysis in this study is sociocultural

theory. Sociocultural theory is used by adult educators to understand the socially mediated

process of learning. Nielwolny and Wilson (2009) define sociocultural theory as "an alternative

view of learning that emphasizes the mediated nature of historically, socially, and culturally

provided experience that constitutes human systems of meaning and knowing" (p. 27). Since sociocultural theory addresses cultural issues, it overlaps with other discourses in adult education that focus on culture, such as what Guy (1999) has referred to as culturally relevant adult education, and what Tisdell (2003) labels spiritual and culturally relevant adult education. However, I contend that sociocultural theory can be somewhat limited in its analysis of religiously based systems of meaning and knowing.

Contextual theology augments the study's use of sociocultural theory, shedding light on the biblical application in a certain context. Bevans (2000) defines contextual theology as "the attempt to understand Christian faith in terms of a particular context" (p. 1). Contextual theology provides a lens through which researchers can focus on the subjective problems of everyday life that Christians face as they try to negotiate their cultural context and remain faithful to the tenets of their beliefs. Missiologists and clergy make use of contextual theology to understand the tension between the evangelical's belief in the authority of the scriptures on the one hand and their need to be culturally relevant on the other (Tiénou & Hiebert, 2006). Thus, the combination the two interpretive frames of sociocultural theory and contextual theology provide a richer understanding of each of the following findings.

The African Context and Pastors' Worldview

Both the sociocultural context of Burkina Faso and an understanding of contextual theology are key to making sense of understanding the pastors' worldview.

Animism/Religion Traditionelle Africaine. The first theme within this finding involves the prevalence of RTA's (Religion Traditionelle Africaine), also known as animism, in shaping the cultural landscape of Burkina Faso (Turaki, 1997). Sociocultural theory stipulates that the analysis of the adult learner is to be interpreted in light of his or her learning context (Alfred,

2002; Baumgartner, 2001; Guy, 1999; Vygostky, 1979). My findings corroborate this theory.

Many of the qualitative participants defined their spirituality against the backdrop of the animism

of their ancestral village.

While all of the pastors define their spirituality against the backdrop of RTA's, there was

a consistent difference between the degree to which Francophone and Julaphone pastors regarded

the prevalence of RTA's. As indicated by a chi-square test, the Julaphones were more likely to

agree that there was some aspect of RTA's in their church. RTA's are more of an issue for

Julaphone than Francophone pastors. This difference can be accounted for in the cultural

difference between the two groups (Kane, 2000), but it can also be explained by the social setting

(Hiebert et al., 1999; Turaki, 1997). The Julaphone pastors reside mostly in the villages, while

there are more Francophone pastors in the cities. The Julaphones are more directly confronted

with the issues of RTA's because they are more likely to be in the villages. A pot of soup, full of

meat sacrificed to ancestral spirits, presented the Julaphones with a spiritual dilemma that is

much more prevalent for them than for their urban colleagues (Mlilo & Soédé, 2003; Orobator,

2005; Somé, 1994).

Twenty-five years ago, Shreiter (1985) noted that the urban blend in major metropolitan

centers complicates cultural analysis:

> To base a local theology entirely upon patters of traditional religion in West Africa or in
>
> the island culture of the South Pacific ignores some basic facts: the world population is
>
> becoming more and more urban. The median age for most of the third world population
>
> is less than twenty. . . In many areas of the world, cultures are not only subjected to rapid
>
> social change due to technology and urbanization, but are also subjected to oppression,
>
> poverty, and hunger (p. 13).

Shreitier's insights appear especially applicable in relation to the worldview findings of this study, particularly in light of the fact that urbanization and globalization have increased significantly over the last two decades. It is likely that the activity of the cities tends to suppress the authority structure of the elders necessary for the traditional African worldview to flourish (Hiebert et al., 1999). However, foundational religious beliefs do not disappear, even in urban melting pots. Samuel is a case in point. Although he was living in the city and over fifty years old, Samuel recalled the impact of his animistic grandfather on his thinking and the presence of internalized village morés as he interpreted events around him.

The second RTA question in the survey placed the pastors in the hypothetical situation of being asked to eat in a village while knowing the food had been consecrated to ancestral spirits. Their response highlights the importance of contextual theology in order to understand their thinking. Seventy-five percent of the pastors responded, "It is sinful for me to eat from the pot, because I might offend a weaker brother." As was noted in Chapter 4, this option appears to have been chosen because it most closely follows the biblical injunction not to offend a weaker member of the Christian community, whose faith would be compromised by seeing a spiritual leader eating food sacrificed to idols. Interestingly enough, there was no difference between the Francophone and Julaphone pastors regarding this response. Despite the educational and linguistic differences between the two groups, the pastors chose the biblical response. This finding confirms this study's emphasis on contextual theology as a part of the learning process. For these pastoral adult learners, their theology does matter.

Narrative Nature of the African Worldview. The findings related to the second theme, the narrative nature of the African worldview, have much to offer the field of adult education. The fact that African's speak in stories verges on a truism. To some extent, all human beings

speak in narrative. But in Africa, to communicate effectively means to speak in stories. Only one survey question dealt with this issue. Eighty-five percent of the pastors (N=225) believed that their cultural values were better transmitted orally than by writing. This finding confirms the emphasis that Ntseane (2007) places on enculturated learning. She holds that learning is absent (and development will not occur) unless education is delivered in a manner consistent with the traditional African worldview that emphasizes informality, orality, proverbs, and practical application.

The lens of contextual theology also contributes to this discussion. Three of the qualitative participants combined African fables (Sissao, 2002) with biblical applications (Hiebert, et al., 1999; Ott & Netland, 2006). Granted, these men are pastors, and one would expect them to use the scriptures to explain how they had learned something. The lamentable reality, however, is that much modern educational analysis does not even choose to acknowledge the importance of the sacred text for the religiously minded adult learner, but this is essential in a Christian ministry context. The Bible is a key component of the worldview of global Christians, especially those from the global South (Bosch, 1991; Johnston & Mandryk, 2005; Orobator, 2008; Ott & Netland, 2006; Tiénou & Hiebert, 2006). Elisha, one of the qualitative participants, demonstrated this phenomenon with his story of the ram and the lion. The lion is duped by the ram into letting go of the ram's leg, and the lion misses a meal—the ram himself. His narrative combined a well-known African parable that both complemented and completed the biblical verse from Revelation 3:11: "I am coming quickly; hold firmly to what you received so that no one takes your crown." After Elisha finished his narrative, he added, "This is spiritual, in my opinion." Elisha understood the significance of his story as window into a spiritual reality. He stated: "When a person knows his history, he is more respected than someone who has learned it

out of a book. A person who can tell a good story is better listened to. The oral history—how our traditions have been passed and also the biblical stories that explain how someone has mastered what life has given him—is very important for us." It is significant that Elisha juxtaposes "our traditions" with "biblical stories," for it demonstrates how this African pastor weds his theology to his sociological context.

Samuel used narratives slightly differently when he provided two accounts of real events that involved information heavily influenced by culture (the wood snake and the demonized man), that were not really comprehensible outside of his use of the biblical text to frame his understanding. The quantitative data supports the centrality of the Christian scriptures for understanding the meaning making of the pastors. When asked "which spiritual discipline *beaucoup* [very much] affects your spirituality, the majority of the pastors chose "Bible reading" over prayer, visions, and meditation. Comprehending both culture and the theology is essential to understanding the spiritual development of Burkinabé Alliance pastors.

Communal Nature of Reality. The third theme involves the communal nature of reality. The communal nature of reality speaks to the African understanding of the collective nature of knowledge and possessions and the harmony that flows from this collective cultural construct (Tiénou & Hiebert, 2006; Turaki, 1997). Here, sociocultural theory has much light to shed on this issue. According to tribal thinking, a person is not seen as an individual, but rather as a member of a larger group (Dillard, 2006; Hiebert et al., 1999; Orobator, 2008). Thus, Elisha explains that his church is best understood as the "family of God." In Africa, Human beings cannot be understood apart from their environment and their cultural identity (Kapolyo, 2005; Shizha & Abdi, 2009). Numerous qualitative participants spoke of the importance of the larger community for their spiritual identity and nurturing. Théophan used the term "interdependence"

to describe the community, "because we are obligated to be with others in order to reach our full potential." His definition is valuable, for it demonstrates the interconnectedness of all things, which is intrinsic to the African worldview (Orobator, 2008; Turaki, 1997; Hiebert, et al, 1999). A lack of harmony does not sit well with an African pastor, especially one more heavily influenced by traditional African religions (Hiebert, et al, 1999; Turaki, 1997).

Question six on the survey asked respondents about their understanding of harmony and conflict. Sixty-five percent of the participants said that they valued harmony and that they avoided dealing with conflict. Based on a chi-square test, there was a statistically significant variation between the manner in which the Francophone pastors and Julaphone pastors responded to the issue of conflict. This issue surfaced again, when Julaphone pastors, who are more concentrated in the villages, identified conflict resolution as their greatest need in terms of continuing education, confirming Braun's (1999) assertion that theological education needs to be rooted in real life application, not classroom rote memory. They appear to be at a loss as to how to deal with the social context of the village when their faith collides with the traditional African worldview (Hiebert et al., 1999).

A strong desire for harmony could also be the motivation behind the pastors' belief that theology is neither expressed best in its African nor its Western form, but rather as complimentary, interdependent harmonies (Orobator, 2008; Tiénou, 2007). This idea is at odds with the direction of Dyrness (1990), who emphasizes the distance between local theologies, not necessarily the combination of these theologies, but it is confirmed by Tiénou, a missiologist from Burkina Faso (Tiénou, 2007). Indeed, the pastors appear to have done everything to say that their local theology is not superior to Western theology—contrary to the thinking of some Westerners (Mlilo & Soédé, 2003; Tshibangu, 1990).

Burkinabé Alliance Pastors contextualize vis-à-vis their traditional worldview. These three findings all point to this reality, and they confirm the importance that certain adult educators place on the role of spiritual identity as a part of the spiritual development process (Tisdell, 2003; Tolliver, 2006). Burkinabé pastors live under the influence of RTA's, they communicate through narratives and proverbs, and they believe that harmony is a key attribute of a community that functions interdependently (Turaki, 1997). In order to develop spiritually as adults, they must also contextualize their spirituality.

Spiritual Development through Theological Contextualization

The findings shift here from an emphasis on the worldview of the pastor to manner in which he brings his faith into the cultural context. The second set of findings relates to issues regarding the pastors' sense of their own spiritual development. Here too, sociocultural theory and contextual theology, along with insights from the spiritual development literature offer insights into the findings

Spiritual Development as "Looking to Grow, Increasing." The first theme within this second set of findings provides a definition and reference point for spiritual maturity. Burkina Alliance Pastors define spiritual development as "croissance" (growth) and not "apprentisage," which has the same connotation as the English word "apprenticeship." To define spiritual maturity, Samuel explained that a pastor is spiritually mature if his actions are congruent with what is known as the fruits of the spirit (see Galatians 5:21-22), especially his ability to be self-controlled, handle conflict well, and to be patient (Bosch; 1991; Loder, 1998; Heibert et al., 1999).

It appears, at first, that the contextual theology lens is the better one to interpret the findings regarding spiritual maturity. The definition of spiritual maturity is closely tied to the

biblical definition of the fruits of the Holy Spirit: "But the fruit of the spirit is love, joy, peace, patience, kindness, goodness, gentleness and self-control. Against such things there is no law" (New International Version). This is a picture of Christian spiritual maturity that I have seen used first hand in France, the United States, and Africa, as have others (Bosch; 1992; Loder, 1998; Tiénou, 2007). However, sociocultural theory affords another view of spiritual maturity articulated by Samuel. Instead of naming all of the character qualities associated with the fruits of the Spirit, Samuel emphasized those character qualities which point to a need for a pastor to be able to maintain harmony in the church: (self-controlled, patient). And then Samuel added to this definition "able to deal with conflict." This would appear to be coincidental, unless one takes into consideration the quantitative data, which reveals the pastoral preoccupation with harmony. The ability to deal with conflict was the most highly requested subject for continuing education. This preoccupation comes from the culture itself, and appears to be one of the reasons that Samuel would list "able to deal with conflict" as part of the fruits of the spirit. As an African, he relishes harmony (Nafukho, 2006; Orobator, 2008), but this love of harmony is superseded by his spiritual identification with Christ.

The primacy of a personal relationship with Christ. There were four domains of spiritual growth for the pastors, and the first of these domains is their relationship with Christ. This domain surfaced most in the qualitative data, since survey questions glossed over this reality. This spiritual domain should be interpreted both theologically (Bosch, 1992; Tiénou, 1978) and socioculturally (Kapolyo, Mbiti, 1990; Orabotor, 2008; Tshibangu, 1990). The pastors used their relationship with Christ as the paradigmatic frame through which they interpreted reality. Samuel's use of the biblical formula for exorcism (Hebga, 1979) is really an attempt to model the actions and instructions of Jesus (Bosch, 1992; Hiebert et al., 1999; Tiénou, 1982).

These pastors anchored their spiritual reality in Christ, whom they consider a living, active spiritual being.

Mamoo's words are indicative of all the pastors; all have made a faith commitment to Christ similar to his: "Since I received Jesus into my life, I speak to God directly, without having to sacrifice sheep or chickens." The pith of Mamoo's words are best interpreted through a combination of sociocultural theory and contextual theology. Socioculturally, the worldview of animal sacrifice serves as the social learning context (Alfred, 2002; Estep, 2002; Merriweather-Hunn, 2004; Merriam & Associates, 2007) for the spiritual reality of Christ as the final sacrifice (Hiebert et al, 1999; Mbiti, 1990; Turaki, 1997). Theologically, Mamoo's words hearken to three biblical texts: First, the idea of "receiving Jesus into his life," is a direct reference to John 1:11-13, which lies at the heart of the evangelical conversion experience Secondly, his words, sacrificing sheep or chickens" point to the biblical idea of Christ being the ultimate sacrifice for humankind's sins. Thirdly, the ideas of speaking to Jesus directly alludes to the idea of spiritual communication with God through prayer and divine revelation found in the Acts 16:7 (Bosch, 1992; Heibert et. al, 1999; Ott & Netland, 2006; Tiénou, 1978). Just as Jesus spoke to his disciples in the biblical text, Mamoo and the other pastors believe that the Spirit of Jesus speaks to them today.

The quantitative data convincingly confirms this reality: One hundred percent of the pastors confirmed that they had encountered the presence of God in their pastoral ministry. When I probed during the interviews to see if that encounter was with an ontological reality other than the Spirit of Jesus Christ, I was met with strange looks and strong protestations assuring me that these pastors' lives were spiritually grounded in a relationship with Jesus Himself.

Supernatural encounters with what is perceived to be demonic. While the first

domain of spiritual growth anchors a pastor's identity in a relationship with Christ, the second

domain entails encountering what is perceived to be demonic. While it might seem odd that

encounters with evil spirits would engender spiritual growth, pastoral encounters with perceived

demonic spirits were viewed as spiritual battles that demanded the discipline and training of

soldiers prepared to fight the enemy (Hebga, 1979). This second domain of spiritual growth for

Burkinabé Alliance Pastors cannot be understood accurately, unless both sociocultural theory

and contextual theology are utilized.

Socioculturally, the perception of the presence of the evil spirits in Africa is a given

(Hebga, 1979; Heibert et al., 1999; Kinsley, 1996). Because of the presence of evil spirits, the

pastors must find a theological antecedent that corresponds to this cultural reality to make sense

of it. Drawing on 2 Corinthians 11:14, the pastors believe the demonic spirits can mask

themselves as ancestral spirits as, "Satan himself masquerades as an angel of light" as attested to

in the theological interpretation of Hebga (1979), Heibert et al. (1999) and Mlilo & Somé

(2003).

Theologically, the presence of evil spirits demands that pastors protect their parishioners

from demonic influences (Bosch, 1991; Heibert et al., 1999), as is instructed of pastors in the

New Testament: "Be self-controlled and alert. Your enemy the devil prowls around like a

roaring lion looking for someone to devour. Resist him, standing firm in your faith, because you

know that your brothers throughout the world are undergoing the same kind of sufferings" (1

Peter 5:8-9). This pastoral ministry is explained by Elisha, a qualitative participant in the study:

Deliverance ministry (exorcising demons) is growing in Africa. . . in the African context,

we not only believe in the existence of evil spirits, but we live under the influence of evil

spirits. It is an undisputed reality and that fact that the church cannot but have an outlook

on these things, because people often come to church to be under some kind of influence,

being under a kind of possession. Obviously, the pastor to do the work that God requires;

he must rescue those who are suffering.   So it makes it a reality in the African church,

and it is an African reality. But it's not just the church that is aware; other religious

communities are also aware.

Tshibangu (1990) confirms the opinions of Elisha, calling for pastoral teaching "qui puisse aider

les chrétiennes à se liberer de la peur et en particulier de la sorcellerie » [which would be able to

help Christians to be liberated from fear, and in particular from sorcery] (p. 28). The quantitative

data confirmed that that an overwhelming majority of pastors (86 %, N=242) had encountered

evil spirits in their ministry.

There was an interesting divergence between the Francophone and Julaphone pastors,

with the greater number of Julapone pastors experiencing what is perceived to be demonic

spirits. Even though the qualitative participants (who were all Francophone pastors) affirmed the

existence of demonic spirits, 20 of the 96 Francophone pastors said they had not encountered

demonic spirits in their ministry, while only 13 of 146 Julaphone pastors believed they had not

encountered demonic spirits. As has been stated throughout this chapter, this difference can be

accounted for by the tendency of the Francophone pastors to be more affected by the dominant

Western worldview, which doubts the presence of demonic spirits (Heibert et al., 1999), while

the Julaphones are more isolated from the occidental critical approach to reality (Bosch, 1991;

Merriam & Associates, 2007; Nafukho, 2006).

Pastoral Poverty. Negotiating pastoral poverty was the third domain of spiritual growth

for the pastors.   Burkina Faso remains one of the world's poorest countries, and pastors find

themselves limited professionally by the constraints of their income. Elisha's statement highlights this reality: "It is true that we as pastors have received the call and received the training to be pastors, but everything is contextual. Everything is done in a context of poverty." His quote reveals the sociological and the theological realities of the pastors' situation. Sixty-nine percent of the pastors indicated on the survey that they were in the lowest economic class in Burkina Faso. They remain impoverished because of their spiritual perception of a theological calling, and this calling is expressed in the sociocultural context of West Africa, one of the poorest parts of the world. Their beliefs about poverty appear to be shaped by the general cultural differences between Francophone and Julaphone pastors. Chi-square tests revealed statistical differences between these two groups regarding both their economic levels, and their beliefs that a pastor should help his church to emerge from poverty. Twice as many Francophone pastors (N=41) indicated they had found solutions to poverty than their Julaphone colleagues (N=18).

In spite of this crushing poverty, pastors do not intend to forsake their calling. The survey revealed that the pastors are committed to lives of poverty in order to remain faithful to their calling. Pastors were asked to agree or disagree with this statement, "I would continue in my calling as a pastor even if it meant I faced certain poverty for the rest of my life." Ninety-nine percent of the pastors (N=227) agreed with this statement; only 2 disagreed. Timothé summed it up best. "People can see that we don't have a lot of things, but we are rich because we don't think of ourselves as poor." Their theological understanding frames their sociological interpretation.

Spiritual Experiences. The fourth domain of spiritual growth involves two types of spiritual experiences, dreams and synchronicities. The importance of dreams and synchronicities

for spiritual direction is a significant finding for this study, and corroborates the research of Tisdell (2003) who understands their importance for culturally relevant learning experiences.

Dreams are an important aspect of spiritual experiences for African adult learners, although not all participants in this study viewed their dreams as de facto spiritual experiences. Interestingly, though perhaps not surprisingly, the importance placed upon dreams was inferior to that placed upon Bible reading or upon prayer. However, dreams are still an important part of the spiritual experiences of the Burkinabé Alliance Pastors, though most agree that they need to be interpreted with caution.

The majority of the quantitative participants indicated that dreams had guided their spiritual growth. This finding confirms the assertions of Jedged and Shaw (1992), Lyon and Wimmer (2002), and Tisdell (2003) who posit that some dreams are viewed by adults as spiritual experiences. However, the Burkinabé Alliance pastors presented a nuanced view in their description of the positive significance of dreams. A chi-square test indicated that Julaphone and Francophone pastors responded differently as to whether or not dreams had guided their spiritual growth. The majority of the Francophone pastors disagreed with this statement, but the majority of the Julaphone pastors agreed. For something as ubiquitous in the literature as dreams in Africa (Jung, 1925; Hiebert et al., 1999, Jedgred & Shaw, 1992), it is surprising that there were differences in the level of importance they placed on dreams. As has been detailed in other parts of this chapter, the perceptions of the Julaphones verses the Francophone pastors are best explained socioculturally by observing some of their general tendencies of these two groups to fit into the rubric of educational differences between those who have been Westernized to some extent and those who have been not (Bosch, 1991; Kane, 2000; Mlilo & Soédé, 2003). Théophan's interview explained this reality better than any of the other qualitative participants.

As the director of the French speaking Bible Institute, his opinion holds great sway over the Francophone students, many of whom took the survey. Théophan welcomes the diminution of the pastors' calls to ministry through dreams as proof of a more balanced understanding of this phenomenon. Additionally, this difference can be explained by the tendency of the Julaphones to be more holistic and embodied in their spirituality, referred to by Amstutz (2002) as "nondichotomous learning" (p. 26). Based on the survey data in Chapter 4, Julaphone pastors revealed a more organic spirituality--sports/dancing/speaking in tongues, while the Francophone pastors appear to be more rationally driven—experiencing God in a worship service.

As noted in Chapter 4, the spiritual experiences of the pastors do not make sense if they are interpreted only individualistically. Even though the qualitative participants were interviewed individually, these pastors were clearly more influenced by a collectivist understanding than those who in the individualistic West. Life is lived collectively in Africa, and spirituality is no different (Orobator, 2008).

However, only viewing the pastors' perceptions of dreams and spiritual experiences through the lens of sociocultural theory is incomplete. The pastors' perceptions must also be understood theologically. Numerous qualitative participants referenced the Joseph narrative in Genesis 37-41 as proof of the validity of dreams. Despite the statistical difference between Francophone and Julaphone pastors, dreams remain a reality in Africa. Mamoo, who is both Julaphone and Francophone explains, "We believe in the communication of the message of God by dreams. So, here in Africa, we try to interpret each dream that we [have] had."

In addition to dreams, some of participants of this study attested to the pervasiveness of spiritual experiences. Samuel explains, "Often we allow ourselves to be guided by dreams and equally by spiritual experiences. And sometimes we are defined by our experiences." This

qualitative data is supported by conclusive quantitative data. Both Francophone and Julaphone pastors showed a high frequency of spiritual experience. Ninety-seven percent of the pastors agreed with two similar statements on the survey: "I believe that God has provided me with particular life experiences to guide my spiritual growth," (N=270) and "I believe that particular events and experiences have taken place in my life, where I have discovered the presence of God" (N=253).

Similar to dreams, these spiritual experiences are best explored through the theoretical frames of this study. Socioculturally, spiritual experiences are viewed as part of a world that is religious in nature (Chilisa & Preece, 2005). Theologically, spiritual experiences are supported by the pastors' biblical understanding. Halicke spoke of Jesus' calming of the storm on the Sea of Galilee in Matthew 8:21-23 to explain his interpretation of life's events: "This, I believe is something that is real. Jesus asked his disciples [when they thought they were going to drown] 'Where is your faith?' So we can't understand these experiences outside of our faith." While all pastors viewed experiences spiritually, numerous differences surfaced between the Francophone and Julaphone pastors regarding the exact nature of spiritual experiences that helped them to encounter God.

The pastors also linked the spiritual disciplines to spiritual experiences, as conduits for spiritual experiences, which can, in turn, lead to spiritual development (Tisdell, 2008). Samuel explained, "Spiritual exercises put in place certain things that we use to maintain ourselves spiritually . . . if we practice the spiritual disciplines, it is with the intention to develop spiritually." Quantitative data indicates that the pastors practice the spiritual disciplines often. Spearman rho correlations were used to investigate the relationships between the disciplines, where numerous statistically significant correlations manifested themselves. This confirms the

research of Hawkins and Parkinson (2008) and Wink and Dillon (2002), which tie the practice of the spiritual disciplines to spiritual growth.

While spiritual growth is often facilitated by shimmering moments of transcendence, real development does not appear to come by moving from spiritual high to spiritual high. Spiritual growth is often about the day-to-day practice of the spiritual disciplines (Wink & Dillon, 2002). Based on the qualitative data (such as the aforementioned statements of Halicke, Mamoo, and Samuel) the pastors regularly interpret and reinterpret their lives (Bateson, 1995) in light of their spiritual experiences (Tisdell, 2003) the spiritual disciplines, (Wink & Dillon, 2002), especially the biblical text (Courtenay, 1993; Osborne, 1993). This movement points to non linear spiritual transformation which can "transcend linear expectations and repeatedly reconfigure life's set patterns" Loder (1998).   Since the pastors return regularly to the scriptures and interpret their lives through the rereading of the biblical text, there is evidence of spiral learning. And this study would be incomplete unless it spiraled back to discuss the theory of Fowler, since it has been a major theoretical framework in spiritual development for some time (Courtenay, 1993; Tisdell, 2003).

While Fowler's (1981) Faith Development Theory would appear to be a necessary theoretical lens for this study, its limitations outweigh its advantages.   Fowler's analysis would place the majority of these pastors at the synthetic-conventional level, which would play into a Western analysis which could minimize their spiritual development (Wheeler et al., 2002); however, an analysis based on Fowler would not fully examine the development of their faith in light of their context. For this reason, a cultural analysis is preferred. Moreover, approaching the pastors' development in light of the theological and the sociological realities provides an even richer analysis.   For instance, none of the models in adult education account for the

intersection of the role of revelation, the spiritual disciplines, and the cultural setting of the learner, such as is the case in West Africa among Burkinabé Alliance Pastors. Therefore, there is the need for a West African-centered model of Christian spiritual development. This will be further discussed in the implications of these findings for theory.

Uncertainty about Continuing Education

The third finding from this study is the uncertainty of the pastors toward continuing education. Fifty-six percent of the pastors did not think that continuing education was necessary for their spiritual growth. Preese (2003) suggests that the educative process should maximize the learner's spirituality and context as resources for the learning process. However, this is impossible if the pastors themselves do not desire to use continuing education to further their spiritual development. The national church needs to ascertain why there is hesitancy from the pastors. It is quite feasible that the pastors do not see continuing education as addressing their felt needs. Francophone pastors indicated that the greatest barrier to their spiritual growth is a lack of time. The Julaphone pastors indicated that the barrier comes from family issues.

Perhaps the pastors are hesitant to engage because continuing education has not been delivered in the past in a way that was culturally relevant. Lamine Kane (2000) supports this idea. Writing as an African adult educator himself, he presents the stark reality for Adult Education in the African context: "In most of the African countries south of the Sahara, the situation of the educational system is such that adult and continuing education is simply ignored" (p. 155). In light of this reality, perhaps spiritual growth should even be disassociated from continuing education and continue without risking being labeled something that is irrelevant in the West African context. Adult education in Africa has shifted from continuing education toward an emphasis on lifelong learning (Oduran, 2000). This shift fits well with the direction I

believe the Burkina Alliance Church may wish to steer an implementation of these findings.

Because the disconnect between continuing education and spiritual development has practical

implications for the national church, this finding will be further addressed below in the section

on the implications for practice.

Implications of the Findings for Theory, Research, and Practice

This section will take the findings and apply them to the larger body of literature in Adult

Education. Adult Education and spirituality have often intersected (English, 2005a). Daloz

(1999), Dirkx (2001), English (2005a), Friere (1970), Palmer (1993), and Tisdell (2003)

explicitly connect their roles as adult educators with spirituality and learning. This section will

attempt to do the same by discussing the theoretical implications of this study in Adult Education

addressing spiritual development.

Implications of the Findings for Theory in Adult Education

The first theoretical implication of this study for adult education is to revisit the

operational definitions of spirituality. Wink and Dillon (2002) define spirituality exclusively as

an individualistic phenomenon, based on their research with US respondents. They state,

"spirituality is the self's existential search for ultimate meaning through an individualized

understanding of the sacred" (p. 79). Similarly, Tisdell's (2003) contrast of spirituality as

"individualized" and religion as "collective" is somewhat limited in the cross-cultural context of

this study. She writes, "spirituality is about an individual's experience with the sacred. . .

religion, on the other hand, is about an organized community of faith" (2008a, p.28). Within the

African context of a collective society, spirituality can be both collective and individualistic.

Spirituality can also be both collective and individualistic in the West, so I wonder why the

aforementioned scholars refer to it only in an individualistic sense.

After having conducted this research, I propose that Wink and Dillon's (2002) definition be expanded to read ". . . through an individualized or collective understanding of the sacred." I propose that Tisdell's be modified to read, "Spirituality is about an person's individual or collective experience with the sacred." This modified definition would be more applicable throughout the world, not just in the West (Wheeler et al., 2002).

The second theoretical implication of this study for adult education is to affirm the need to understand the worldview of an adult learner. Understanding the worldview of an adult learner is necessary to comprehend how a learner filters and organizes the information that he or she receives. Simply stated, belief (the internalized worldview of an adult learner) drives practice (Hawkins & Parkinson, 2008; Tisdell, 2003; Tolliver, 2006).

The third theoretical implication of this study is that Christian based adult education cannot be understood fully outside of Christian theology and doctrine. This theology and doctrine comes from a proper enculturated understanding of biblical revelation. As has been stated throughout this study, numerous African Adult Education scholars highlight the importance of religion as a part of the African sociocultural context (Ntseane, 2008; Nafukho, 2006; Orobator, 2005; Somé, 1994; Wheeler et al., 2002). For these pastors, their theology is, indeed, a part of their culture. Not to include it is to miss a significant part of their learning context (Hiebert et al., 1999; Ott & Netland, 2006; Tiénou, 1999; Tiénou & Hiebert, 2006).

The fourth theoretical implication of this study for adult education is to acknowledge the importance of the spiritual disciplines for adult spiritual development. As has been demonstrated in the findings of this study, the spiritual disciplines have a significant role to play in the spiritual development process, particularly for Burkinabé Alliance pastors. As stated above, this confirms the empirical research of Wink and Dillon (2002), and of Hawkins and Parkinson (2008). Both

of these studies suggest that a model of spiritual development for North Americans that does not

address the role of spiritual disciplines is incomplete. This study of Burkinabé Alliance pastors

extends this finding to an African setting. Both the Francophone and the Julaphone pastors

indicate a high level of frequency of the spiritual disciplines as a part of their practice. In fact,

using the practice of the spiritual disciplines as an engine of Christian spiritual growth appears to

be a transcultural reality—as attested to by the results of this cross-cultural study.

The fifth theoretical implication of this study for adult education is the need for a more

inclusive model of spiritual development that presents the interplay of culture, revelation,

spirituality, and the spiritual disciplines. I have, therefore, developed the model pictured in

Figure 7. While Tisdell's and Dyness's models both deal with culture, they emphasize different

aspects of the learning process for religiously based adult learners. Tisdell's theory-in-progress

focuses on the positionality/culture of the adult learner, and Dyness's model relies almost

exclusively on revelation and theology. Both of these theories could go further. For instance,

Tisdell's theory could go further in acknowledging the need for faith specific revelation as a part

of the spiritual growth process. Dyrness's model could go further in acknowledging the role of

learning as a part of the process of contextualization.

My holistic theory-in-progress of spiritual development attempts to redress some of these

issues and to build on the groundwork laid by Tisdell; it can, perhaps, be applied more

appropriately in a West African context. As can be seen in Figure 8, adult development occurs

in a cultural and learning context (Baumgartner, 2001; Tisdell, 2008). These internalized

contexts shape the spiritual identity, which remains perhaps the most important theoretical strain

in spiritual development models (Merriam & Ntseane, 2008; Tisdell, 2003; Wheeler et al., 2002).

There are also the external influences of revelation, spiritual experience, and the ritualized

practices of the spiritual disciplines (Wink & Dillon, 2002). All of these factors can affect the

spiritual identity of those who strongly identify with a particular religious tradition. From the

interaction of spiritual experiences and an adult learner's identity flows action, one of the most
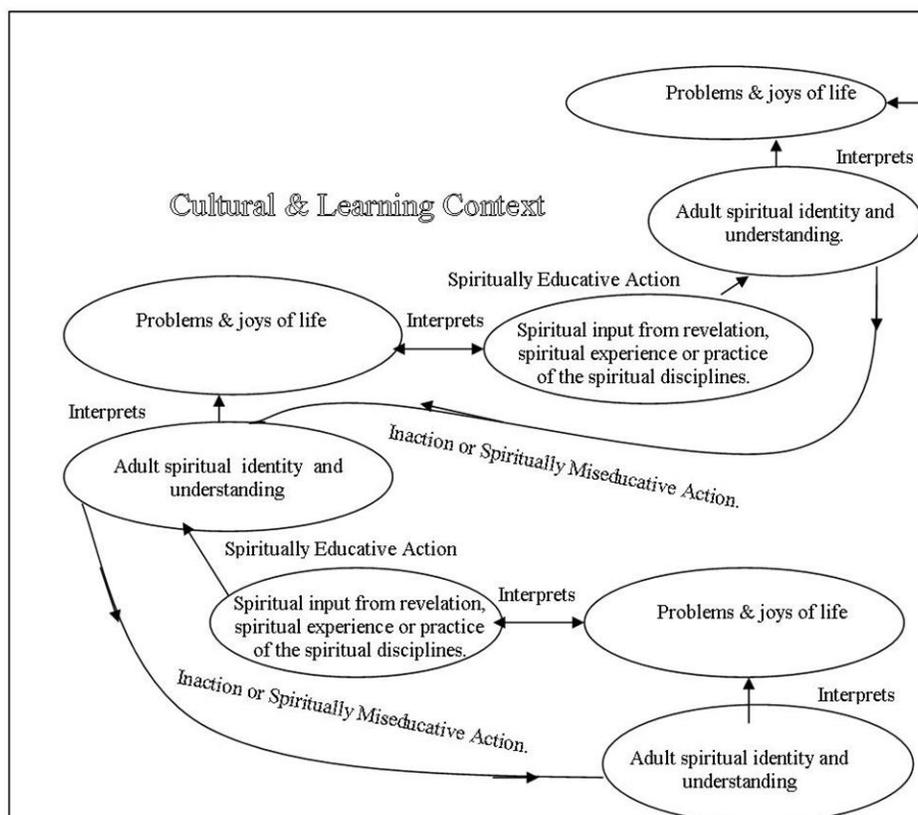
Figure 8: A Holistic Theory-in-Progress of Spiritual Development. This diagram proposes a spiritual development model for adult learners from a faith tradition, appropriate to a West African context, and perhaps others as well. A learner's spiritual identity creates its own unique spiritual learning lens through which an adult learner interprets life's problems and joys the world. A person's spiritual identity is affected by a variety of influences, not the least of which are revelation, spiritual experiences, and the practice of the spiritual disciplines. The learner has the opportunity to grow through spiritually educative action and move to a higher level of spiritual development through spiral learning; conversely, the learner has the possibility of decline by refusing to act or by choosing spiritually miseducative actions. Even if the actions are poor, they can be the initial steps of movement toward growth.

important components of learning in adult education (Knowles, et al. 2005; Taylor, 2005).

Action, however, is not necessarily a positive thing. When it is educative action (Dewey, 1938),

an action that would lead to spiritual growth, it facilitates development to a new level of spiritual

identity and understanding. Conversely, miseducative action (Dewey, 1938) that would not lead

to spiritual growth can keep an adult learner from maturing spiritually. This model attempts to

provide adult educators with a crucial insight. There is a faith lens that a religiously based adult

learner uses to make sense of life's joys and problems. This faith lens provides a motivation for

action, but the motivation for action is often pointless, unless it is learning consecrated by action.

The developmental path toward a new level of spiritual maturity must be refined by the

opportunity to act and grow or not to act. In an attempt to be culturally relevant and not impose

a series of Westernized stages on a cross-cultural model such as Fowler's (2000), this model

avoids a linear structure.   Instead, the model suggests constant renegotiation of one's spiritual

identity through interaction with spiritual experiences and action, similar to the spiral learning

suggested by Bateson (1995), Loder (1998), Osborne (1998), and Tisdell (2003). Since this

model emerges from this study of Burkinabé Alliance Pastors, it is most appropriate for the West

African cultural milieu. Whether it is applicable to other settings would need to be the subject of

further study. Nevertheless, this model has the potential to provide the guidance adult educators

need to help them understand adult spiritual development.

Implications of the Findings for Practice in Adult Education

How can this research be used in the practice of adult educators? It is my hope that the

first and foremost application of this research is made by the Burkina Alliance National Church

and the Christian and Alliance Church Mission. The findings from this study will be given to the

mission and to the national church in a French document that will provide primary source data

for the creation of a continuing educational program for Burkina Alliance Pastors. My

suggestions here do not address educational methodology, nor do they map out a curriculum. In

light of the sociocultural thrust of this study, these decisions are best made by the Burkina

Alliance Church.

Base a continuing education program on the local culture of the adult learner. The

first implication for practice is to base a continuing educational program for spiritual

development on the local culture of the adult learner, rather than the educational biases of the

program planner (Nji, 2000). It is for this reason that I refuse to map out a distinctive continuing

educational program for the Burkinabé Alliance Church. I believe it is better to suggest basic

principles and for the Burkina Alliance church itself to create and implement its own program. I

believe the basic parameters of the program should be created by the centralized church

leadership, which would be contextually appropriate for this group heavily influenced by French

centralized government. To ensure cultural relevancy, the program should be contextualized at

the appropriate level, and this would be the district level. As noted above, Africa has shifted

toward an emphasis on lifelong learning (Obduran, 2000), and I believe this is congruent with

the direction of implementation of this research. It appears that the districts themselves embody

cultural differences; therefore, it should be up to the district committees to implement the

principles of lifelong learning as a plan for their localized context. For instance, the program for

Ouagadougou will be different than that for Worowé, as the two regions themselves are distinct,

as seen in differences that exist for Francophone pastors (who typify Ouagadougou) and the

Julaphone pastors (who typify Worowé). Religious adult educators must respect the impact that

culture has upon the spiritual growth process (Braun, 1999; Tisdell, 2003). When teaching

Julaphone pastors, who live in the context of the village, it is important for illustrations and

applications to be explained in this cultural context. When cultural issues are properly addressed in the instruction of adults, it can serve as a conduit for new information. Conversely, when culture is not respected, new information can be ignored or glossed over because it does not fit into a cultural grid. If the Julaphone pastors were presented with ideas with which they are not familiar, such as the forced rankings in the survey, they will most likely ignore it, or not understand it.

This cultural difference should affect the manner in which adult education regarding spiritual development is delivered. There is a general difference between the manner in which Julaphone and Francophone pastors experience spirituality in the context of their religious understanding. This difference should be considered during the creation of a continuing education program for pastors so that every pastor can maximize his readiness to partake in spiritual experiences that would engender spiritual growth.

As was explained in the above section, the Julaphone pastors have a much greater sense of an embodied spirituality than the Francophone pastors. Therefore, Julaphone pastors would appear to more likely to learn spiritual things better if the instruction is based on concrete experiences, not on cognitive memorization or reading from a text. This is not necessarily the case for Francophone pastors. There exists a wealth of information in French that is in print for the spiritual education of Francophone pastors. Therefore, instead of conducting teaching that is translated from French to Dioula, instruction may be more effective if divided into Francophone and Julaphone groups and taught in the strongest language of the adult learner (Kane, 2000).

Use the scriptures as the text for a continuing education program. The second implication for practice in adult education is to use the scriptures as the text for a continuing education program. Resources are limited in Burkina Faso, and literacy is an issue. But

Burkinabé Alliance pastors each have a Bible, and they know how to read it and use it in their

oral society. The quantitative data confirmed the importance of meditating on the scriptures for

the spiritual growth of the Burkinabé Alliance Pastors. Since all of the Burkinabé Alliance

pastors indicate that they grow through the practice of the spiritual disciplines, this aspect of

spiritual formation should be expanded, encouraged, and deepened.

Use the findings of this study. The third implication for practice in adult education is to

use the findings of this study. For instance, the national church should embrace the idea of

spiritual development not in the academic sense, but in the practical, organic sense of

"epanouissement" or the blossoming of spiritual life.

The biblical idea of living by the fruits of the spirit would serve nicely as a model for

spiritual development, as this is the model that the pastors chose for their ideal of spiritual

maturity. Perhaps each of these character qualities could be addressed in an ongoing series of

teachings such as an exposition on "peace" for the first session, "joy" for the second, and "love"

for the third, etc. Since these spiritual qualities are main themes in the scriptures, studying them

could push the participants to the spiral learning that facilitates growth.

Finally, the national church should seek to understand better the potential gains and

liabilities of pastoral employment for their churches. The pastors indicated that "a lack of time"

was their greatest block to spiritual growth, and to their own continuing education. The

availability of an adult learner to attend to his education (even spiritual education) is a factor in

the educational success of an adult learner. The majority of the pastors felt that they could be bi-

vocational and be effective in ministry, but there were enough (40 %) who disagreed with the

idea that it merits consideration. In any case, due to ubiquitous poverty and poor pay, many

pastors have little choice but to work bi-vocationally. Having bi-vocational pastors could be

seen as an asset, not a detriment. Bi-vocational pastors are not cloistered by needs of the church; they are out among the people because their work demands that they be present. There was no correlation between church size and pastoral employment. However, the issue of bi-vocational employment and spiritual development should be examined. In the spirit of contextual theology and sociocultural learning theory, a spiritual development plan could be developed that considers the realities of pastors who tailor their own spiritual education to their own situation.

Strengths, Limitations, and Suggestions for Future Research

Any research cannot, in and of itself, capture an exhaustive, comprehensive view of a subject being studied. This section identifies three strengths, three limitations, and it suggests three possibilities for future research.

Strengths. This study has numerous strengths. First, it has a rigorous research design that follows a specified pattern of research appropriate for exploratory mixed-methods. The use of both qualitative and quantitative data in this study has provided a wealth of information not often found in similar studies. Secondly, because this study has been longitudinal, it has allowed for the use of valuable verification strategies, such as member checks on the data collected in the first phase. Additionally, this study has made every effort to verify results through a variety of research strategies. Thirdly, this study has involved an experienced group of researchers who have served as guides throughout the study.

Limitations. While this study offers much insight into the experiences of Burkinabé Alliance Pastors, there are at least three major limitations associated with this research. First, the definitions of spirituality and spiritual development are culturally constructed (Tisdell, 2003). Although this study built its definitions around the qualitative responses of the Burkinabé Alliance pastors themselves, there are limitations. The study's exclusive use of French for the

qualitative portions of the research could leave large gaps in understanding the Julaphone pastors.

Secondly, because of the use of three languages for this survey instrument, misunderstanding could have arisen. The survey instrument was created in English and translated into French and Dioula. Although the researcher is fluent in French, he is not in Dioula. Therefore, inconsistencies in the idiomatic and local use of language could have hampered proper understanding of the questions on the survey taken by the pastors in September, 2010.

Third, these findings are not necessarily applicable to other contexts, although they might be applicable to other Evangelical pastoral contexts in Francophone West Africa. There are aspects of the study that confirm the universality of certain spiritual practices: the role of identity in shaping a spiritual learner, the efficacy of the practice of the spiritual disciplines for Christians, and the application of spiritual experiences to spiritual development. However, the culturally specific information is not applicable to pastors in other cultural settings outside of the African context.

Fourth, as a White researcher working with Black African pastors in Burkina Faso, there could be a power differential that arises. Furthermore, as someone from the West, I could be influenced by aspects of the Western world view of which I am not aware. Additionally, as a pastor who shares many common beliefs with the participants of this research, there is the potential for researcher bias.

Finally, because this study is exploratory and not explanatory, there is an inherent weakness in the design for cross-cultural research. A more complete study would have included another phase of research after the completion of the survey and the presentation of the

quantitative findings. This research phase would have conducted follow-up interviews with both Francophone and Julaphone pastors to interpret the quantitative data in the field. A lack of time, limited financial resources, and linguistic limitations did not allow for this in the current study, but this may be possible in the future.

Implications for Future Research. This exploration of the spiritual development of Burkinabé Alliance pastors has the potential to serve as the catalyst for more research. Just as this research grew from the suggestion of Braun (1999) to examine the spiritual development of Gabonese pastors as part of the educational process, this research points to the need for further empirical studies.   Preese (2003) suggests that the educative process should maximize the learner's spirituality and context as resources for the learning process, yet I have only begun to address an extremely complicated situation in Burkina Faso. More can be done.

First, more research needs to be done using the dual axes of contextual theology and sociocultural theory as complimentary theoretical frames. Just as it is impossible to understand light without darkness and darkness without light, it is my contention that it is impossible to understand the spiritual development of Burkinabé Alliance pastors without the two lenses of sociocultural theory and contextual theology. There is a learning component of spiritual development that is best approached through sociocultural theory (Tisdell, 2003), and there is a theological component best approached through contextual theology (Braun, 1999, Hiebert et al., 1999). However, more can be done to understand and qualify the specific learning context of Burkinabé Alliance pastors. And more can be done to understand their contextual theology as it is applied in the application of their teaching and of their learning from spiritual experiences.

Secondly, a follow-up survey could be created by a Julaphone researcher that improves on the survey in this study. Ideally, it would include appropriate instructions that are clearly

understood by the pastors before they take the survey. This way, more of the pastors would participate in more of the questions. Although the N values for each survey question were above the number needed for valid results, it would be preferable to have more of the pastors engaged in each of the questions. It would be good to give consideration to the manner in which the survey is administered. Perhaps the survey itself should be administered collectively, or perhaps it should be given to groups of pastors who would take the survey together, given that the culture is communal (Orobator, 2005). The literature review uncovered no known research on West African Alliance pastors who share Dioula as a common trade language. As a part of a major people group in West Africa, Julaphones merit further investigation. It may be that many of the Julaphone pastors did not understand the Likert-scale questions or the forced ranking questions, since many of these were left blank. Therefore, another attempt at research could be made, using an alternate survey method (or a different methodology altogether) in order to comprehend how these pastors develop spiritually.

Finally, this research could spur further research on the learning aspect of spiritual development. There has been a dearth of treatment relating to the discrete mechanisms of West African pastoral education. More research could be done examining how pastors receive information, process it, and apply it to their context. It would also be beneficial to conduct a longitudinal study over a span of five years to see how spiritual development changes over time. Such a study would be more consistent with the theory that drives it. If culturally-mediated spiritual experiences are the building blocks of spiritual development, a future study would build on the experience identified in this study and examine it in pastors' lives over time.

Closing Thoughts

I began my professional life in the clergy in 1995, when I left my secure job as a high

school English teacher to follow my calling to become a pastor and missionary. Before my wife Diane and I moved to the Metro New York area, I had no real idea about cultural issues. My ignorance created confusion and frustration as I butted into people who lived differently than I. I viewed the world very much from the hegemonic perspective of one who is part of the dominant culture. That began to change when I went to Alliance Theological Seminary, a progressive institution, which began its history as a missionary training institute. In order to train good missionaries, they injected cultural considerations from the beginning. More, importantly, living in the greater Metro area allowed me to rub shoulders with many from the developing world. These relationships challenged me to look at life through a variety of different lenses.

It was also through these relationships that I understood that different cultures ask different questions of the Bible. In a class on Contextual Theology with a Dr. Tite Tiénou, I first learned many of the insights that have surfaced in this dissertation. My studies of culture have helped me to question my own belief system. I learned that Africans are much more focused on the communal nature of the scriptures than are we in the West, and this has reaffirmed my calling to be involved in disciple-making and fellowship in the church. Our African brothers and sisters take seriously the concept of the family of God—why can't we do the same? I was asked by the Christian and Missionary Alliance Church to consider going to West Africa as an international worker, but I balked. I was in love with the aura of France, and I wanted to help start churches there, not in Africa. After completing our four-year term in France, much of it quite difficult for my family, we decided to stay in the States. I began to work at the Glenview Alliance Church as the associate pastor where I was asked to lead annual trips not to France, but to Burkina Faso, the very place from which I had been trying to escape. I was reintroduced to the Burkinabé pastors who serve in one of the poorest counties in the world. I

believe that this chain of events is more than coincidence. I had been a modern Jonah, fleeing

the Ninevah of my life, Burkina Faso. In spite of my best efforts to escape its centripetal force,

the providential spiral was returning me to a place of spiritual vitality.

Four years ago, I entered the Ed.D. Program in Adult Education at Penn State

University's Capitol Campus. Little did I realize that the spiral would propel me toward a

cohort and professors who would nurture my desire to understand how adults learn and develop.

They collectively encouraged my desire to study my Burkinabé colleagues as adult spiritual

learners. Through these trips and this research, God rebuilt a part of my spiritual life that had

died a slow, rational death in the land of Voltaire. The Burkina pastors' commitment to their

calling inspires me to continue in my own. Watching them care for their poor motivates me to

do the same for the marginalized who show up at our church. The respect and cooperation that

they have granted me as a researcher and as a fellow pastor deepens my respect for them and for

others in the ministry. Their collective definition of spiritual maturity--being filled with the

Spirit--calls me to incorporate all of the richness of the Spirit's workings in my life.

I have chosen 1 John 2:17 as the verse from the Bible to help to guide my life. It reads,

"The world and its desires are passing away, but the one who does the will of God abides

forever." As I have spiraled around this text for 30 years, I have come to this simple conclusion:

I want to do what I perceive to be the will of God. Providence has smiled on me and my family.

We live in a delightful neighborhood with quaint ranch homes and tall shade trees. My children

go to one of the best schools in the county, and my wife Diane and I are able to earn enough to

live comfortably. As I have traveled to different parts of the world, I have a deeper appreciation

for what we have. But Jesus is not easy on those who have much, according to one of the

master/servant parables of Jesus in the Gospel of Luke. Eugene Peterson's paraphrase of the

scriptures captures Jesus' words best to those servants of Jesus who have been given much:

"The servant who knows what his master wants and ignores it, or insolently does whatever he pleases, will be thoroughly thrashed. But if he does a poor job through ignorance, he'll get off with a slap on the hand. Great gifts mean great responsibilities; greater gifts, greater responsibilities!" (Luke 12:47-48, *The Message*). I know what the Master wants me to do with the gifts He has given me. He wants me to serve others. May this research fulfill at least a part what I consider my life's work as a Christ follower. *Maitre, à Toi la gloire !*

APPENDIX A: INFORMED CONSENT FORM

PENNSTATE

Informed Consent Form for Social Science Research

The Pennsylvania State University

Title of Project:	**Spiritual Knowledge Construction of Burkinabe Alliance Pastors**
Principal Investigator:	**Andrew Knisely, M.Ed, M.Div.** **120 Clarkson Drive** **York, PA 17403** **andrew@knisely.net** **717-779-6483**
Advisor:	**Dr. Martha Strickland, Ed.D.** **Olmstead 331** **777 W Harrisburg Pike, W331 Olmstead Blg. Middletown, PA 17057** **mjs@psu.edu** **717-948-6525**

Please Note: English is in black; et Francais et en bleu.

1. **L'Objectif de Cette Etude:**
Le but de cette étude est de mieux comprendre comment des pasteurs dans L'Eglise Alliance Chrétienne du Burkina apprennent spirituellement.
Purpose of the Study:
The purpose of this research is to understand how Pastors in the Burkina Alliance Church learn spiritually.

2. **Processus à Suivre:** Je vais vous poser quelques questionnes générales sur votre propre situation et sur votre église ; ensuite, je vais vous poser quelques questions sur le sujet de votre façon d'apprendre en générale et aussi sur le sujet de votre façon d'apprendre spirituellement. Il n'y a pas de réponse juste. Je fais une cassette pour me souvenir correctement de ce que vous aurez dit. Cet enregistrement ne vas pas être partage publiquement, et celui vas être écouté par moi et mon professeur qui est mon advisor académique. Tout ce que vous aurez dit va être confidentiel..
Procedures to be followed:
You will be asked to respond to some general questions about you and your church and then some questions about learning in general and spiritual learning. There are no right or wrong answers. You will be audiotaped. I am recording this dialog so that I can be sure to correctly remember what you said. This recording will not be used publicly and will only be heard by me and my professor who is my academic advisor. Any of your words used later will be confidential.

3. **Bénéfices:**
Cette étude peut apporter une bénéfice pour les dirigeants de votre église nationale et pour la mission pour mieux comprendre comment les pasteurs comme vous apprennent spirituellement. Vous pouvez avoir une meilleure compréhension vous-même suite a votre participation dans cette interview. L'information que vous allez partager puisse être utile pour mettre en place un system pour la formation des pasteurs qui mettre l'accent sur l'apprentissage spirituelle.
Benefits:
It could be beneficial to the church leadership and mission to better understand how Pastors like you learn spiritually.   You could even have a better understanding of spiritual learning as

a result of this study. The information you are sharing might be used to help the national church and the mission form a better system of continuing education that focuses on spiritual learning.

4. **Duré/Temps:**
   Cette interview va durer 30 minutes, et il n'y aura qu'une session. C'est possible que je vous contacte dans l'avenir pour mieux comprendre un de vos réponses.
   Duration/Time:
   This will take approximately 30 minutes to complete, and there will only be one session. I may contact you in the future for clarification.

5. **Declaration de Confindentialité:** Votre participation dans cette recherche est confidentielle. Vos réponses vont être gardé dans un lieu secure a l'Eglise de Glenview Alliance en Pennsylvanie dans un tiroir condamné a clef dans le bureau du Pastor Adjoint (mon bureau). Tous les records électronique vote être protégé par un mot de passe. Personne sauf moi et mon professeur peux regarder cette information.   Les cassettes vont être détruites dans trois ans de la fin de cette etude. Si l'information est publiée dans un journal de recherche, il n'y aura rien d'information partagé.
   Statement of Confidentiality:
   Your participation in this research is confidential. The data will be stored and secured at Glenview Alliance Church in a locked/password protected file in the office of the Associate Pastor (my office). No one except for my professor and I will have access. The audio recordings will be destroyed within three years of the completion of the study. In the event of a publication or presentation resulting from the research, no personally identifiable information will be shared.

6. **Le Droit de Poser Questions:**
   Contactez Dr. Martha Strickland à 717-948-6525 avec les questions, ou problèmes a propos de cette étude. Vous pouvez aussi contacter si vous vous sentez que cette recherche a vous causer du mal.
   Right to Ask Questions:
   Please contact Dr. Martha Strickland at (717) 948-6525 with questions, complaints or concerns about this research. You can also call this number if you feel this study has harmed you.

7. **Participation Voluntaire**
   Votre décision de participer dans cette étude est volontaire. You pouvez vous arrêter si vous voulez à n'importe de temps. Vous ne devez pas répondre aux questions auxquelles vous ne voulez pas répondre.
   Voluntary Participation: Your decision to be in this research is voluntary. You can stop at any time. You do not have to answer any questions you do not want to answer. Refusal to take part in or withdrawing from this study will involve no penalty or loss of benefits you would receive otherwise.

Vous devez avoir au moins de dix-huit ans pour participer dans cette étude. Si vous êtes d'accord pour participer cette étude et vous êtes d'accord avec l'information ci-dessus, signez votre nom et la date au dessous.
You must be 18 years of age or older to consent to take part in this research study. If you agree to take part in this research study and the information outlined above, please sign your name and indicate the date below.

Vous allez recevoir une copie de cette formulaire pour vos records personnelles.
You will be given a copy of this consent form for your records.

_____   _____

Signature de participant   Date
Participant's Signature   Date

_____   _____

Signature de Temoin   Date

Person Obtaining Consent   Date

Est ce que vous me donnez votre d'accord pour enregistrer vos paroles ? Oui _____ Non _____
(Ecrivez « x »)

Do you give me permission to record your words?   Yes _____   No _____ (indicate
with "x")

Je suis d'accord d'être enregistré, pour la recherche seulement, pendant cet interview comme décrit
ci-dessus.

I agree to be audiotaped during the interview for research purposes only as described above.

_____   _____

Signature de participant   Date

Participant's Signature   Date

APPENDIX B: FIRST PHASE INTERVIEW SCRIPT

Study: Spiritual Knowledge Construction of Burkinbé Alliance Pastors
Etude: Formation de la Connaissance Spirituelle des Pasteurs de l'Alliance de Burkina

Interview Script:
Text d' Interview

Context: Face-to-face interview with Burkinabé Pastors in Church Courtyard or Office.
Lieu: Interview face à face avec Pasteur de l'Alliance du Burkina au cour de l'Eglise ou dans le bureau du Pasteur

I am working towards my doctorate in education at Penn State University. I would like to understand better how Pastors like you and me learn spiritually.
Je poursuit mes études dans l'éducation à l'université de l'état de Pennsylvanie. Je voudrais vous mieux comprendre comment les Pasteurs comme vous et mois apprennent d'une façon spirituelle.

I would like to talk to you about how you learn in general and then specifically how you learn spiritually. There are no right answers; just describe how you learn.
J'aimerais parler avec vous sur le sujet de votre façon d'apprendre en générale et aussi sur le sujet de votre façon d'apprendre spirituellement. Il n'y a pas de réponse juste. S'il vous plait, décrivez comment vous apprenez.

I am recording this dialog so that I can be sure to correctly remember what you said. This recording will not be used publicly and will only be heard by me and my professor who is my academic advisor. Any of your words used later will be anonymous.
Je fais une cassette pour me souvenir correctement ce que vous aurez dit. Cet enregistrement ne vas pas être partage publiquement, et celui vas être écouté par moi et mon professeur qui est mon advisor académique.

May I turn the recorder on?
Puis-je commencer la cassette.
Questions:
1.   Tell me a story of how you've learned something outside of the classroom.
    1.   Est-ce que vous pouvez me raconter une histoire de quelque chose que vous avez appris hors, de la salle de classe.
2. Tell me about a time when you learned something important from your parents.
    2.   Expiquez-moi une fois que vous avez appris quelque choses de vos parents.
3. Tell me about something significant that you have taught the children in your life.
    3. Est ce que vous pouvez me donner un exemple de quelque chose que vous avez appris aux enfants, soit dans votre foyer, ou bien dans votre communauté ?
4. Tell me about a time you learned something while you were in the classroom.
    4. Dites-moi quelque chose que vous avez appris dans une salle de classe?
5. Explain to me how you are learning in your walk with God right now.

5. Explique moi quelque chose que vous apprennez acutellement dans votre relation avec Dieu.
6. How does the religion of the village of your youth impact your faith?
6. Comment est ce que la religion de votre village or quartier de votre jeunesse avez influencé votre foi.

Thank you for your time.
Merci de votre l'aide.

APPENDIX C : SECOND PHASE INTERVIEW SCRIPT

Verbal Interview Script for Modification of IRB 30172: **Spiritual Knowledge Construction of Burkinabe Alliance Pastors**

Principal Investigator: **Andrew Knisely, M.Ed, M.Div.**
                                  120 Clarkson Drive
                                  York, PA 17403
                                  andrew@knisely.net
                                  717-779-6483
Advisor: **Dr. Martha Strickland, Ed.D.**
                                  Olmstead 331
                                  777 W Harrisburg Pike, W331 Olmstead Blg. Middletown, PA 17057
                                  mjs@psu.edu
                                  717-948-6525

1. I have a transcript of the written response that you gave last year to my questions. Based on what you said, I have a couple of questions to ask you so that I can be sure I understand what you meant. Do I understand you correctly when you say _____?

J'ai un manuscrit des réponses que tu m'avais données l'année passé aux questions que je t'avais pose. A propos de tes réponses, j'ai quelques questions de te poser pour etre sure que j'avais bien compris ce que t'avais voulu dire. Je te comprend correctement, quand tu avais dit ?

2. From your response and from the responses of other participants in this study, I have come up with the following factors related to the worldview of Burkinabé pastors

Utilisant les réponses que tu m'avais données (avec les participants dans cette etude), je suis arrivé aux facteurs que décrivent le point de vu des pasteurs Burkinabés.

   a.   **The primacy of a personal relationship with Christ to frame your spirituality La relation personnelle avec Jésus est la chose la plus importante pour encadrer ta spiritualité.**
   b.   **Poverty as a major factor for pastors in Burkina. La pauvreté étant un facteur majeur pour les Pasteurs Burkinabé de l'Alliance.**
   c.   **The communal nature of reality. L'importance de la commune pour comprendre la réalité au Burkina.**
   d.   **Supernatural encounters with the demonic. Les rencontres supranaturelles avec les démons.**
   e.   **The importance of spiritual experience for direction—especially dreams. L'importance de l'expérience spirituelle pour la direction spirituelle, surtout les rêves.**
   f.   **The importance of animism in the Burkinabe culture. L'importance de l'animisme dans la culture Burkinabé.**
   g.   **The narrative nature of the Africentric worldview. L'importance de la culture orale, et les narratives pour comprendre la perspective du monde au Burkina.**
   h.   Do these factors appear legitimate to you?   Is there anything that you believe is should be added as a theme for spiritual development and learning? Est ce que ces facteurs semblent légitimes ? Est ce qu'il y a quelque chose que tu aimerais ajouter?

3. Could you please tell me other factors that you would consider to be key areas of spiritual development for Alliance pastors in Burkina Faso? In other words, what beliefs or practices help pastors to develop into spiritual maturity?

Est ce que tu peux me dire d'autres facteurs que tu considères clefs pour bien comprendre la croissance spirituelle des pasteurs de l'Alliance au Burkina ? Autrement dit, quelles practiques ou pensées aident les pasteurs de l'Alliance à grandir dans leur foi ?

4. In order to understand spiritual development, I am developing a survey that each Burkinabé Alliance pastor will fill out at the biennial council next September. This survey will use questions that ask to what degree a pastor agrees or disagrees with a question. If I give you a question, can you answer it with one of these words: strongly agree, agree, undecided, disagree, strongly disagree?

Pour comprendre la croissance spirituelle, je suis en train de créer un sondage que chaque Pasteur de l'Alliance Chrétiennes va remplir en Septembre a la conference de pasteurs. Ce sondage va utiliser des questions qui cherche une reponse de degree sur des questions : d'accord totallement, d'accord, neutre, pas d'accord, pas d'accord du tout. Ca marchera ?

5. Here are two examples.
   a. For me as a pastor, it is extremely important to read the Bible daily.
      i. Strongly agree
      ii. Agree
      iii. Neutral
      iv. Disagree
      v. Strongly disagree

   Pour moi, comme Pasteur, c'est vraiment important de lire la Bible chaque jour pour atteindre la croissance spirituelle ?

   d'accord totalement,
   d'accord,
   neutre,
   pas d'accord,
   pas d'accord du tout.

   b. If I eat from the village pot after the food has been consecrated to an idol, I am sinning against God.

   Si je mange un repas au village après que la nourriture a été consacré aux idoles, je pêche contre Dieu.
      i. Strongly agree
      ii. Agree
      iii. Neutral
      iv. Disagree
      v. Strongly disagree

   c. Do you believe that these types of questions can be understood by Burkinabé Alliance Pastors, or will they look for a right answer?

   Tu pense que ces types de questions peuvent être comprises par les Pasteurs Burkinabés, ou est ce qu'ils cherchent une réponse juste ?

6. Can you think of any other questions like the two above that might help me understand how pastors develop spiritually?

Est ce que tu peux penser à d'autres questions comme les deux qui peuvent m'aider pour comprendre l'apprentissage spirituelle ou la croissance spirituelle ?

7. I am interested in discovering which practices correlate with spiritual development. Do you have any suggestions for me?

J'aimerais découvrir quelles pratiques dans la vie Chrétienne vont avec la croissance spirituelle ? Tu as des suggestions pour moi ?

8. Is there anything else that you wish to add to this to help me understand how Burkinabé Alliance Pastors develop spiritually?

Est ce qu'il y a quelque chose d'autre que tu veux ajouter pour m'aider comprendre comment les Pasteurs Burkinabés de l'Alliance apprennent ou croissent spirituellement ?

9. Would you be willing to try this survey in the next 6 months?

Est ce que tu es d'accord pour faire ce sondage (que je vais créer) dans les 6 mois prochaines?

10. May I see you again to ask you any questions to clarify what you have said?

Est ce que je peux te voir de nouveau pour clarifier ce que tu m'avais dit ?

APPENDIX D: SURVEY

Answer the following questions by circling the response that best describes your answer.

1) In my pastoral ministry, I believe that I have encountered the presence of God.
   a. agree strongly   b. agree   c. disagree   d. disagree strongly

2) In my pastoral ministry, I believe that I have encountered the presence of demonic spirits.
   a. agree strongly   b. agree   c. disagree   d. disagree strongly

3) I believe that God has provided me with particular life experiences to guide my spiritual growth.
   a. agree strongly   b. agree   c. disagree   d. disagree strongly

4) I believe that particular events and experiences have taken place in my life, where I have discovered the presence of God.
   a. agree strongly   b. agree   c. disagree   d. disagree strongly

5) For me as a Burkinabé, my cultural values are better transmitted orally than in writing.
   a. agree strongly   b. agree   c. disagree   d. disagree strongly

6) Which of the following best reflects your belief about harmony and conflict as a Burkinabe pastor?
   a. I value harmony and tend to avoid conflict
   b. I value harmony, but will deal directly with conflict when necessary.
   c. I value harmony, and tend to deal indirectly with conflict.
   d. I believe that conflict is a natural part of human existence, and have no problems dealing with conflict.

7) The relationship between African theology and Western theology is one of
   a. Independence; they refer to different aspects of reality.
   b. Collaboration; each can be used to help complete the other.
   c. Conflict; African theology is more accurate than Western theology
   d. Conflict; Western theology is more accurate than African theology.

8) Which statement best describes your belief or worldview:
   a. I think; therefore, I am.
   b. I am because we are; we are, and therefore I am.
   c. Both of the above
   d. Neither of the above

9) I believe that people in my church embrace some (but not all) beliefs and practices of Traditional African Religions
   a. agree strongly   b. agree   c. disagree   d. disagree strongly

10) If I plan to eat in the village, and find out the food offered to me in a communal meal has been consecrated to ancestral spirits,
   a. It is sinful for me to eat from the pot, because I might curse myself.
   b. It is not sinful for me to eat from the pot, because I am free in Christ,
   c. It is sinful for me to eat from the pot, because I might offend a weaker brother.
   d. It is not sinful for me, because there is no spiritual significance to this act.
   e. None of the above.

11) Check the box that best describes how often you do the following outside of corporate worship:

	Daily	Several times a week	Weekly	Monthly	Not at all
I pray. . .					
I read the Bible. . .					
I meditate on God's word					
I fast					
I worship God by singing					

12) Now check the box that describes how much each activity helps you to grow spiritually

	Very much	Some	A little	Not at all
Praying helps me grow spiritually				
Reading the Bible helps me grow spiritually				
Meditating on the Bible helps me grow spiritually				
Fasting helps me grow spiritually				
Worship God by singing helps me grow spiritually				

13) Rate the following in terms of how frequently they help you experience God: (1 = lowest frequency; 5= highest frequency)

	Very Often	Often	Sometimes	Occasionally	Seldom
a. Being in Worship services:	5	4	3	2	1
b. Engaging in athletics	5	4	3	2	1
c. Having a vision	5	4	3	2	1
d. Meditating on nature	5	4	3	2	1
e. Dancing	5	4	3	2	1
f. Speaking in tongues	5	4	3	2	1

14) My spiritual development is shaped most by
   a. Dreams and visions   b. Bible Reading   c. my pastor who led me to the Lord
      d. prayer

15) I need to meditate on God's word to grow spiritually.
   a. agree strongly   b. agree   c. disagree   d. disagree strongly

16) Continuing education for pastors
   a. is so important for my spiritual development that I could use my personal monies. to pay for materials

    b.   is important for my spiritual development, but I cannot pay any personal monies. for materials

    c.   is really not that important for my spiritual development.

17) Even though all of the spiritual disciplines are important, rank these spiritual disciplines in your life in order of their importance to you for your spiritual development. 1 = most important, 2 = second most important, 3 = third most important, 4 = fourth most important; 5 = least important. Use each number only once.

        a.   _____ Bible reading
        b.   _____ Praising God by singing
        c.   _____ Fasting
        d.   _____ Prayer
        e.   _____ Meditation

18) Rank these qualities of a spiritually mature person in importance: 1 = most important, 2 = second most important, 3 = third most important, 4 = fourth most important 5 = least important. Use each number only once.

    a.   _____Someone who has been a been a Christian a long time and who has experienced many things.
    b.   _____Someone who has risen to a position of authority in the church
    c.   _____Someone who can love like Jesus in the midst of complexity
    d.   _____Someone who has a right relationship with Christ
    e.   _____Someone who lives by the fruits of the Spirit

19) If I had to rate my level of spiritual maturity, I would say
    a.   I am very mature
    b.   I am mature
    c.   I am immature
    d.   I am very immature

20) If I had to rate the level of spiritual maturity for the average Burkinabé Alliance pastor, I would say
    a.   He is very mature
    b.   He is mature
    c.   He is immature
    d.   He is very immature

21) The greatest obstacle to my spiritual growth is:
    a.   A lack of time for my own spiritual growth
    b.   A lack of direction from the Burkina Alliance Church regarding my spiritual growth
    c.   Problems in my family that keep me distracted from growing
    d.   None of the above.

22) Dreams have guided the direction of my spiritual growth.
    a. agree strongly   b. agree   c. disagree   d. disagree strongly

23) Burkinabé Alliance Pastors do not understand how to help recently converted Christians deal with the family pressures to revert back to other religions.
    a. agree strongly   b. agree   c. disagree   d. disagree strongly

24) A Burkina Alliance pastor can minister effectively and have a second job outside of his ministry.

    b. agree strongly   b. agree   c. disagree   d. disagree strongly

25) I would continue in my calling as a pastor even if it meant I faced financial hardships for the rest of my life.

    a. agree strongly   b. agree   c. disagree   d. disagree strongly

26) Some say that Burkinabé Alliance pastors should be able help their churches escape from financial poverty.
   a. it is possible, but I have no idea how to help my church
   b. I can provide only temporary solutions to my church
   c. I have found some workable solutions for my church
   d. the global system make this practically impossible for any pastor to help his church
   e. I don't think this is a pastor's responsibility

27) Rank order these topics in terms of what you believe would help you to be a better pastor. 5 is the most important; one is the least important.
   a. _____Learning how to resolve conflicts
   b. _____Learning how to deal with family issues
   c. _____Learning how to develop spiritually
   d. _____Learning how to deal with encounters with evil spirits
   e. _____Learning how to help new converts to be understood by their families who are not Christian.

28) Please indicated your age:
   a. Less than 25 years
   b. 26-35 years
   c. 36-45 years
   d. 46-55 years
   e. 56-65 years
   f. More than 65 years.

29) To what people group/tribe do you belong?
   a. Mossi
   b. Bwaba
   c. Bobo Mandarè
   d. Senoufo
   e. Samo
   f. Bissa
   g. Peulh
   h. Gouin
   i. Gourounsi
   j. Other

30) Describe your present marital status
   a. Married no children
   b. Married with children
   c. Single
   d. Widowed

31) You reside in which Alliance District?
  a. Ouagadougou
  b. Bobo Dioulasso
  c. Dedougou
  d. Solenzo
  e. Orouwé
  f. Nouna
  g. Banfora
  h. Houndé
  i. Gaoua
  j. Tougan
  k. Toma
  l. Doumbala
  m. Santidougou
  n. Djibasso
32) What best describes the setting of the church you pastor or the church you attend if you don't pastor a church?
  a. Village
  b. Small city (less than 10,000)
  c. Large city (More than 10,000).
33) Please describe the formal education that you have completed. Check all that apply.
  a. ____ Ntorosso
  b. ____ Poundou
  c. ____Maranatha
  d. ____ Bethel
  e. _____Yamaoussoukro
  f. _____FATEAC license
  g. _____FATEAC matrise
  h. Other: list name of the school _____
34) How many years have you been in ministry?
  a. Less than 1 year.
  b. 2-5 years
  c. 6-10 years
  d. 11-15 years
  e. 16-20 years
  f. More than 20 years
35) I would consider myself part of the
  a. Lower economic class
  b. Middle economic class
  c. Upper economic class
36) What are your ministerial roles?
  a. Pastor
  b. Asst. Pastor
  c. Professor
  d. District Committee
  e. Superintendant

      f. School Chaplin

      g. Radio

      h. Other _____ (explain, please)

37) If you pastor a church, what is the average attendance of your church on Sundays?

      a. Less than 100

      b. 100-200

      c. 200-300

      d. 300-400

      e. 400-500

      f. More than 500

38) For an average week, indicate how much time you devote to a job outside of the ministry (including farming or herding) and how much time you devote to your ministry

      g. Ministry = 100%

      a. Ministry = 90%

      b. Ministry = 80%

      c. Ministry = 70 %

      d. Ministry = 60 %

      e. Ministry = 50 %

      f. Ministry = 40 %

      g. Ministry = 30 %

      h. Ministry = 20 %

      i. Ministry = 10 %

      j. Ministry = 0%

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distance education context. *Teaching in Higher Education, 7*(3), 309-21.

Vita

Andrew Jon Knisely

Education

D.Ed., Adult Education, Pennsylvania State University, Harrisburg, 2011
      Dissertation (Chair: Elizabeth Tisdell): An Exploration of the Spiritual Development of
      Burkinabé Christian and Missionary Alliance Pastors: A Mixed Methods Study in Adult
      Education.

Diplôme Supérieur d'Etudes Françaises 3éme degré, Univesité de Poitiers, 2003.

M.Div., Cross-Cultural Studies, Alliance Theological Seminary, 1998.

M.A., Educational Administration, Shippensburg University, 1993.

B.A., English, *Magna Cum Laude,* Houghton College, 1987.

Professional Experience

Associate Pastor, Glenview Alliance Church, Glen Rock, PA, May 2005 to Present.

Missions Mobilization Chair, Eastern PA District of the C&MA, Middletown, PA, January 2009
      to present.

International Worker, Poitiers, France, August 2003 to May 2005.

Assistant Pastor, Haverhill Alliance Church, Haverhill, MA, September 1998 to May 2001.

Adjunct Faculty, English Department, Nyack College, Nyack, NY, September 1996 to May
      1997.

Graduate Assistant, New Testament Greek, Alliance Theological Seminary, Nyack, NY,
      September to December 1997.

Language Arts Instructor, Spring Grove Area School District, Spring Grove, PA, August 1988 to
      May 1995.

Selected Publications and Presentations

Knisely, A. (2010). *A taste of adult learning brewed in an African pot: Toward an
      understanding of the worldview of Burkinabé Alliance Pastors.* 5th Annual PSH Student
      Symposium.

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