Dissertation Approval Sheet

This dissertation entitled

FACILITATING A RENEWAL OF DISCIPLESHIP PRAXIS AMONGST BURKINABÉ LEADERS AND LEARNERS

written by

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and submitted in partial fulfillment of the requirements for the degree of

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November 2012
FACILITATING A RENEWAL OF DISCIPLESHIP PRAXIS AMONGST BURKINABÉ LEADERS AND LEARNERS

By

John Benham Clements

A Dissertation Presented to the
Faculty of the School of Intercultural Studies
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ABSTRACT

Clements, John Benham

“Facilitating a Renewal of Discipleship Praxis Amongst Burkinabé Leaders and Learners” employs the perspective of contextual missiology to address concepts of theological education and discipleship praxis, in the context of Burkina Faso, West Africa, employing a phenomenological study to determine a qualitative evaluation of Burkinabé leaders’ and learners’ insights, attitudes, perspectives and hopes regarding incumbent forms of theological education and discipleship praxis.

The resulting analysis explores tensions between modern, Western theological education and a derived concept of contextually-appropriate “theological education as discipleship,” which endeavours to bridge between formal and informal education: integrating theology, spirituality and discipleship; embracing the vitality of orality, literacy and vernacular language; aiming at equipping the whole community of Christ to participate in vocational expressions of mission that lead to social and cultural transformation.

This conceptual framework leads to the definition of a practical, relevant and accessible resource, which forms an integral element of a set of recommendations for facilitating the equipping of Burkinabé leaders and learners for a life of scripturally based Christian discipleship. The formulation of such a resource potentially represents a highly relevant response to the dearth of and hunger for biblical discipleship resources, encountered within Burkina Faso—and, potentially beyond, in similar post-colonial contexts.
As an integral element of its proposed methodology and praxis, the research encompasses the missiological debate regarding appropriate intercultural dynamics between Western and non-Western missional practitioners and communities, proposing the concept of “intercultural mutuality” to describe a shared sense of intercultural appreciation and compatibility of gifts, talents, characteristics and culture, rooted in a mutual, vocational commitment to the eternal purpose of God—the Missio Dei.

Mentors: Dr Elizabeth L. Glanville
Dr Wilbert R. Shenk

266 words
DISCLAIMER

The author of this dissertation is English, in consequence of which language, spelling and grammar is UK English—except where quotations contain US English spelling and grammar, which remain unaltered.
DEDICATIONS

To Sarah
For your steadfast generosity,
confidence and hard work
— together, we did it!

To Andrew and Joanne
Your unceasing and generous support
has been humbling and enabling

To Bob
For all the nods, prods
and companionship
along the way

To David
Sadly lost to us in 2009
your shining spirit
and apostolic dedication
inspired me

To Valeri and Alan
Ma and Pa— be proud!

To Jemima, Daniel, Joel, Samuel
For your belief, your love
and your smiles!
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¹ In transferring participants’ names from transcribed survey forms, I am conscious that the order of first and middle names was not always clear to me and inadvertent errors may have been made; I therefore request that Burkinabé readers kindly overlook any errors that are in evidence.
Grateful appreciation is expressed to Richard Sawadogo, Director of Mouvement des Jeunes Serviteurs de Dieu (MJSD), for facilitating and participating in this research, including the provision of accommodation, hospitality and friendship, during the Ouagadougou leg of the research programme, in particular. Grateful appreciation is also expressed to each of these research participants:

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<td>ANTBA</td>
<td>Association Nationale pour la Traduction de la Bible et de l’Alphabetisation</td>
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<td>MJSD</td>
<td>Mouvement des Jeunes Serviteurs de Dieu.</td>
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CHAPTER 1
INTRODUCTION

I begin with a short introduction to the unexpected way in which Africa first engaged and then drew me into missionary service, followed by an overview of the context of Burkina Faso and a précis of the formal rationale of this research project.

Welcome to Africa!

“Bujumbura?”

“Where’s that?”

Our travel agent having failed to alert us to this not-insignificant diversion, my wife, Sarah, and I first became aware of Burundi’s capital city while reading a departure board, searching for our flight to Nairobi. Having ceased all flights to Burundi six years earlier, following the violent attack on the Presidential aeroplane that lead directly to the onset of the Rwandan Genocide, SABENA Airlines had recommenced this scheduled diversion of Nairobi flights just one month before we unwittingly boarded this particular Airbus. Our naïveté concerning this volatile background had the happy effect of shielding us from what might be deemed appropriate anxiety. It could not protect us, however, when the pilot began a descent into Bujumbura airport to be met with and struck by a sustained hail of machine-gunfire, injuring one passenger and a member of the flight crew. Thankfully, the plane landed safely.

As we disembarked, before being bundled into open-top, military jeeps and shepherded under armed guards to a hotel where our passports were confiscated—all without a word of English being spoken!—Sarah and I just had time to review a Bible-
reading reference that Sarah had hastily scribbled upon her hand, as we set out from our home earlier that day: “Isaiah 54:17.” It read: “No weapon that is formed against you shall prosper…”! That day we had been protected from military weapons of war turned against us: all injuries were minor and we ourselves were entirely unharmed.

From that first moment—when it engaged us and shoved aside our neat plans, replacing them with a flood of whelming experiences (space does not permit to tell of the remainder of our journey)—Africa has, one way and another, continually invaded and captivated my life with its presence: its life-force, its dusty, disarming charisma; inviting me to join with it…to celebrate with it…to belong to it, in some way or another. It is a call I have haltingly answered and continue answering today. Africa called out from within me something that my indigenous context of the United Kingdom had not fully done. There, although a fully committed disciple of Christ, involved in a ministry of prayer and intercession, I worked first as a structural engineer and then as a business entrepreneur. Encountering the lands and peoples of Kenya and Burkina Faso combined to draw me onto an altogether different vocational trajectory.

**Burkina Faso**

Since my first trip in 2003, I have returned regularly to visit Burkina Faso, to provide a modular series of missional, discipleship seminars, to a range of constituencies, including: rural missionary-pastors and Bible-school trainees associated with a church-planting movement working amongst Muslim villages, as well as university students and young office workers associated with a Christian youth movement. On each occasion that I did so, it became clear that a significant dynamic was taking place between participants and the teaching I was presenting, resulting in a shared sense of being united, across linguistic, cultural, economic and educational boundaries, by a shared passion to serve God’s eternal purpose, amongst our generation.
Burkina is largely an “oral cultural context,” (Brown 2004) in which
Thinking is formulaic and structured in proverbs and other set
expressions… Serious thought is intertwined with memory systems, and
these mnemonics, such as proverbs and stories, form the basis of thought
itself… This logic is different than the linear, propositional logic that
literature cultures tend to prefer (Moon 2009, 92; see also Moon 2010).

In spite of my Western origins, the teaching I was presenting was actually rooted
in a framework not unrelated to the one Moon describes. It was formed during a period in
which I met regularly with a number of Pentecostal associates, the majority of whom
were either African or West Indian, over the course of around ten years. We met to pray
and to share what was happening in our lives and to discover the “mind of God”
(1 Corinthians 2:16), by encountering Scripture primarily as a series of personally
applicable teachings, adages, maxims and proverbs providing moral and spiritual
guidance and direction. Thus we found ourselves continually interacting with Scripture:
to teach, motivate, exhort, encourage and interpret other Scripture; with confirmation and
clarification being received through the exercise of spiritual gifts, including prophecy,
words of knowledge and wisdom and interpretation of tongues.

The effect was to provide a framework in which Scripture and a sense of the Holy
Spirit’s direction continually informed our decisions and patterns of thought. By allowing
“the Word” and the Spirit, in this way, to shape our responses to the various practical
challenges we faced and the hopes we shared, they came to provide a defining ‘rhythm of
grace’ to our fellowship and our daily lives, as we tested cultural assumptions against
Scripture and developed a transformed worldview. The informal theology (or missiology)
formulated through this experience was practically wholly articulated without reference
to the philosophical language of systematic theology and thus, to a significant extent, was
not “bound by the categories of western rationality” (Shenk 2001, 102). It is this
experience and theology that seemingly provided the basis for the evident resonance that
I was encountering in Burkina Faso.
During one of my trips to Burkina, in November 2008, David Zopoula,\(^1\) then-President of the \textit{Assemblée Evangélique de Pentecôte},\(^2\) proposed our working together to establish a “Train the Trainers” program, combining seminars with companion textbooks designed to allow leaders and learners to study and train others more effectively in their own contexts. Sadly, within four months of our formulating this initiative, David passed on in a fatal motor accident. However, a flame had been lit and this research project represents the on-going, joint endeavours of Burkinabé leaders and myself, to bring the concept to fruition.

\textbf{Land of Upright Men}

Burkina Faso is a landlocked nation, of approximately 16 million people, located north of Ghana, south of the Sahara Dessert, in the Sahel region of West Africa. Known as Upper Volta, prior its independence in 1960, it was colonised by the French, in some form or another, since 1896. In 1983 it was renamed Burkina Faso, meaning: “Country of Upright (Honourable) People”—an apt description, by all accounts.

\textbf{Economy and Languages}

Burkina is amongst the world’s most economically marginalised nations, prone to drought and famine, with a UN Human Development Index of 177 out of 182 (Mandryk 2010; see also Collier 2008). Burkina Faso’s national, or official languages are: the \textit{Mossi} trade language of the \textit{Mooré}, spoken by about around a third of the population; French, spoken by an estimated 10-12 percent, and \textit{Jula}, spoken by about 7 percent of the population, living in the south and west of Burkina. Altogether, Burkina incorporates over 65 ethnic groups, retaining their own “living” language (Lewis 2009).

---

\(^1\) Whom I befriended during his studies at Mattersey Hall Bible College, Nottinghamshire
\(^2\) English transliteration: Evangelical Assembly of Pentecost.
Religion and Christianity

There is freedom of religion in Burkina, where

Three major religious cultures co-exist relatively harmoniously, with inter-religious marriages quite common. Whilst Burkinabé culture is generally non-proselytising in nature, people have a generous attitude about foreign missionaries and evangelical groups in the country (World Trade Press 2009)

The population is reportedly 50 percent Muslim, 20 percent Christian, with the remainder practicing traditional ethnic religion, although commentators suggest that …The power of the occult has yet to be decisively challenged and broken in many peoples of Burkina Faso. Few countries in West Africa are more dominated by idolatry, fetishism and secret societies. Even in churches, occult power is wielded, hampering and polluting the message of Christ (Mandryk 2010).

The annual growth rate of evangelical Christianity presently exceeds the national birth rate, but has slowed since a rapid burst during the ‘90s; approximately half the Christian population are evangelical, an estimated three-quarters of whom are Pentecostal, predominantly Assemblée de Dieu, which has over a million adherents, a significant minority of whom are from Muslim backgrounds (2010).

Research Rationale

I turn now to the formal rationale for this research incorporating definitions and, or descriptions of each of the following aspects: Purpose; Goal; Significance; Central Research Issue; Research Questions; Assumptions; Definitions; Limitations; Delimitations and a Logical Overview.

Purpose

The purpose of this research is to appropriately facilitate the equipping of Burkinabé leaders and learners for a life of scripturally based Christian discipleship.
Goal

The goal of this research is to develop a discipleship resource, integrating scriptural knowledge and praxis, appropriate to Burkinabé leaders and learners.

Significance

The production of a disciple-forming resource, integrating biblical knowledge and praxis, appropriate to Burkinabé leaders and learners, potentially represents a highly relevant response to the dearth of and hunger for biblical discipleship resources, encountered within Burkina Faso. My proposed training model also informs the missiological debate regarding appropriate intercultural dynamics between missional communities of the Global South \(^3\) and post-Christendom communities of the West.

Critical Research Issue

The critical research issue is to determine Burkinabé leaders and learners evaluation of appropriate discipleship training praxis.

Research Questions

1. What theological content is appropriate for the discipleship of Burkinabé leaders and learners?

2. What pedagogical format is appropriate for the discipleship of Burkinabé leaders and learners?

3. With respect to theological education, what is an appropriate intercultural dynamic between Burkinabé insiders and Western outsiders?

---

\(^3\) “Global South” is my preferred term to relate to the regions of South America, Southern (Sub-Saharan) Africa and South-East Asia, where, during the past half-century, Christian communities and churches have expanded phenomenally—a constituency overwhelmingly Pentecostal in practice.
Assumptions

- That literature has a significant role to play in discipleship, empowerment and spiritual formation of Burkinabé leaders and learners.

- The terminology of “theology” and its various associations, such as “theological education,” need not imply the philosophical categories, language or underlying structures of thought typically associated with modern, Western, systematic theology.

Definitions

Definitions of terms used in the Research Goal, Purpose or CRI.

Burkinabé Leaders and Learners

This term is used in preference to typical missiological terminology of “leadership.” The goal of this research is aimed at both leaders—those with oversight and organisational responsibility to be “in the lead”—and learners—that is trainees and students, learning about leadership.

The phrase also implies that making a distinction between leading and learning is not always essential: a good leader remains a lifetime learner and a good learner is already leading by example.

In the context of Burkina Faso, the phrase intentionally bridges divides that modern, westernised theological education has intensified: between Bible-college graduates, lay-leaders, vocational leaders, community leaders and lifelong learners.

Scripturally-based Christian Discipleship

Refers to the form of discipleship modelled in the New Testament, in the life, ministry and teaching of Jesus and the apostle Paul, in particular. It implies a disciplined life of commitment to God and to serving his ‘eternal purpose’ (Missio Dei), expressed through holistic, vocational service in the realms of family, work, neighbourhood and community.

It also implies a commitment to form disciples…who will form other disciples…who will form disciples…and so on and, thus, to be part of a disciple-forming movement.
**Disciple-forming Training Model**

A training model that forms disciples-who-form-disciples-who-form-disciples-who-form-disciples…and so on.

**Integrating Scriptural Knowledge and Praxis**

The biblical, Hebraic concept of knowledge incorporates wisdom and experiential knowing and thus fits well with contextualisation theory, which posits a dialectic of experience and reflection; praxis and theory; discussion and prayer; orthodoxy and orthopraxis—each reliant upon the other (cf. Bosch 1991, 425).

**Appropriate**

In short: appropriate to both culture and Scripture; missiologically, “appropriate” refers to a tension between contextual demands of culture and biblical (covenantal) requirements of Christian faith; may be applied to various aspects of missiology including: theology, pedagogy, intercultural dynamics or, more generally, to Christianity as a whole (see Kraft 2005a, 3-14).

**Delimitations**

The research is mainly carried out amongst Pentecostal leaders and learners of denominations originally started by missionaries, simply because this is the constituency that I’ve served and related to over the past decade.

**Limitations**

4. My interaction with Burkinabés, over many years, has been on missionary journeys to Burkina, rather than as a residential missionary. This reality forms a significant element of the missiological model presented herein, but it also represents a limitation that inevitably impacted research design.

5. My vocational work as an itinerant educator is carried out from a non-institutional base. The main limitation imposed by this is with respect to the change-dynamic of this research, necessitating consideration of an ‘adhocracy’ and its inherent logistical limitations.
Logical Overview

The research employs the analytical theory of contextual missiology, with a qualitative data research design based upon the principles of a phenomenological study. The exploration, within the research, of context (Burkina Faso), concept (theological education and discipleship) and change (a renewal of discipleship praxis) is illustrated in Figure 1 (with numbers referring to respective chapters).

![Figure 1: Context, Concept, Change]

**FIGURE 1 : CONTEXT, CONCEPT, CHANGE**

Thus:

- Chapter 2: Contextual missiological analysis of context and concept;
- Chapter 3: Collection of qualitative data, relating to context and concept;
- Chapter 4: Analysis of findings obtained from qualitative data;
- Chapter 5: Integration of findings and missiological analysis;
- Chapter 6: Change dynamic designed to facilitate research goal;
- Chapter 7: Recommendations based on chapters 5 – 6.
- Chapter 8: Conclusions of the research.
Summary

The research addresses the concept of theological education and discipleship, in the context of Burkina Faso, from a theoretical perspective of contextual missiology: incorporating a phenomenological research design to determine the evaluation of Burkinabé leaders and learners; leading towards recommendations for contextual change, incorporating an appropriate discipleship resource, integrating scriptural knowledge and praxis, intended to equip Burkinabé leaders and learners for a life of scripturally based Christian discipleship.
CHAPTER 2
LITERATURE

Modern theological education, as typically understood and practiced today, is a thoroughly Western concept that has become a global prescription because of the highly successful\(^1\) expansionism of the Western missionary movement over the past two centuries. Now, with the shape and character of Christianity changing radically and significantly in the wake of the demise of Western colonialism and rise of “World Christianity”—particularly within Africa—the stage is set for a radical reassessment of how theological education might be reformed in order to appropriately equip congregations and missionary movements of the Global South. To move towards an analysis of how such a reassessment might be applied to theological education and discipleship in the context of Burkina Faso, the chapter is divided in two parts, starting with a consideration of “Theological Education in Historical Perspective,” including the emergence of the Theory of Contextualisation, advanced by Shoki Coe, in 1973. This is followed by consideration of potential theological, pedagogical and intercultural pathways “Towards an Appropriate Resource.”

*Theological Education in Historical Perspective*

Wilbert Shenk writes,

An unexamined assumption of the modern mission movement was that theological education was essential to the well being of the churches being established across the world… The argument put forward here is that modern western theological education, exported throughout the world as a

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\(^1\) Referring to the “success” of the modern missionary movement is not to ascribe any moral correctness to the enterprise as a whole; I merely observe how it succeeded with reference to its own goals.
part of the modern mission movement, has proved to be a serious impediment to training church leaders in other cultures whose task it was to develop contextually appropriate churches. Everything about this theological educational program was geared toward inculcating western ideals and values (Shenk 2013, 1).

Modern theological education grew out of the hybrid soil of European Christendom—a syncretistic combination of imperialism and missionary expansionism. Throughout that time theological education was shaped by an Enlightenment-bound, Western hegemony that imposed itself upon other contexts, confident of an innate cultural superiority that elevated reproduction of European Christendom to the status of divinely-ordained ‘manifest destiny’: colonising and civilising other nations and peoples being the godly duty of European civilisation (Bevans and Schroeder 2004, 214). It was not until the crisis of post-colonial nationalism took hold that the glaring inconsistencies of this worldview with the biblical mission of Jesus became fully appreciated. Contextualisation theory is central to this change of perspective (Shenk 2013, 2). This relatively recent, innovative theory lays claim to biblical imperatives that shook the foundational assumptions and underpinnings of Christendom and Western mission and, in particular, its theological, financial and structural hegemony. This transformation is explored below, in two sections:

1. From Colonialism to Contextualisation;

2. Implications for Theological Education.

From Colonialism to Contextualisation

The critical, historic backdrop to the emergence of contextualisation theory requires an appreciation of the monumental influence of European colonialism and the culture of Christendom that underpinned the modern missionary movement of the last two centuries.
Colonialism and Christendom

Colonialism may be broadly understood as the planting of alien communities (i.e. colonies) and the supplanting of indigenous authority (i.e. imperialism) within the geopolitical sphere of other nations, typically for the pursuit of material and economic profit (Kohn 2006). Throughout the Enlightenment period of history, European nations, originally guided by the auspices of Papal authority, carried out a vast project of colonisation of America, Africa and Asia (Bosch 1991, 226-230). The ideological roots of colonialism lay in the chief characteristic of European Christendom: a syncretistic wedding of church and state, which produced an almost complete synonymy and “synthesis…between…European culture and Christianity” (Ukpong 1987; see also Shenk 2005a, 194). Echoing earlier forms of state-sanctioned violence, European Christendom not only uncritically sponsored colonialist advances around the globe, but did so under the imperious banner of “civilising” other nations. In a collective action of extraordinary hubris and wretched historical irony, these ‘civilising’ advances were empowered by nothing less than the ‘human sacrifices’ of between 20 and 40 million African people deported to work as slaves in other colonial regions, such as Caribbean plantations (Bosch 1991, 227). That suffering was quite apart from indigenous indignities inflicted under the aegis of colonialists within Africa itself, adding to a legacy of racial hostility that still haunts and inflicts the continent (Rucyahana 2007). Coincidentally, the cultural and political battle against slavery, led famously within the United Kingdom by William Wilberforce, whilst representing an authentic and ultimately successful Christian struggle against this egregious manifestation, nevertheless left Christendom’s syncretistic theological roots largely untouched, due to the failure of contemporaneous theologians to identity the missiological significance of the anti-slavery movement and the “signs of the times” represented by its practitioners (Shenk 1999; see also Walls 2004).

2 Before colonialism, European Christendom’s ugly underside was exhibited in the bloodiness of the Crusades, a history of religious pogroms against European Jewry (Bosch 1991, 225-6) and the often violent state-sponsored religious strife between Catholic and Protestant groups.
Western Mission and African Christian Identity

Andrew Walls portrays the struggle against syncretism as inevitably present whenever and wherever the Church takes root in a culture, identifying two competing principles: the particularising, ‘indigenising’ principle that “makes…faith a place to feel at home” and the universalising, ‘pilgrimage’ principle that “whispers…that (there is) no abiding city” (Walls 2004, 3-15). Where this tension is not appropriately maintained it leads to an accommodation of the gospel to prevailing culture, facilitating a false religious system that syncretises faithfulness towards God with regnant cultural systems. Amongst dominant nations, this leads to imperious assumptions that a national, indigenous, or ethnocentric theology is applicable to other peoples and nations (Meneses 2006, 242-9); amongst dominated peoples it tends to produce a form of religious dualism that undermines human integrity. Both aspects of syncretism were innate within European Christendom, with the result that it bred a universalising missionary impetus, piggybacking upon the political and economic animus of an imperial colonial enterprise spreading voraciously across the globe. Missionaries themselves were at times in league, at other times in ardent opposition (Sanneh 2009, 122-163), as their initiatives almost invariably shared the Enlightenment Zeitgeist—in particular, they held an ethnocentric perception of mission flowing inevitably and inexorably ‘from the West to the Rest’ (Bosch 1991, 344). The witness of missionary leaders who could not live with this incongruous juxtaposition—including notable figures such as Henry Venn, Rufus Anderson, David Livingstone, Roland Allen (Allen 1962) and Vincent Donovan (Donovan 2003)—tended to mark them as exceptions proving the rule, rather than agents of widespread change, as a generation of church leaders, captive to Christendom culture, repeatedly failed to appreciate the missiological significance of these voices from the margins (Bevans and Schroeder 2004, 213-232; Sanneh 2008, 217-242).

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3 This lack of tension and universalising assumption abides today within the Western, particularly American, Evangelical tradition (Walls 2004, 81-5; Shenk 2001, 98; Shenk 2005a, 193).
That said, a view of mission motivated wholly and solely by commercial and civilising interests, captivated in a permanent posture of complicity with the colonial zeitgeist, represents a radically inadequate assessment of the missionary initiative—especially when compared critically with contemporaneous manifestations of European Christendom, such as anthropology, or the expansionism of Cecil Rhodes (Sanneh 2009, 122-163; Walls 2004, 102-110). Thus, Shenk points out: “Missionary success was measured by what was shared with the host people, not what was extracted and carried off” (Ott and Netland 2006, 11), while African mission historian Lamin Sanneh categorically challenges the claim “that an intrinsic bond existed between Christianity and colonial hegemony” (Sanneh 2009, 122). A growing dissonance between colonial and missionary movements ultimately became defined by their respective responses towards nationalism: “Mission furnished nationalism with the resources necessary to its rise and appeal, whereas colonialism came upon nationalism as a conspiracy” (2009, 144).

Even in its most benign manifestations, European colonialism⁴ of African countries produced an insipid dependency within its subjects—a pattern largely reproduced within mission-station churches (Sanneh 2009, 154). The declared intent of Western missions was the founding of indigenous churches. Implicit within this goal, however, was a faithful replication of Christendom, its liturgy and leadership structures, utilising the peoples of the host culture: “changing the cast of players without rewriting the script…” with the result that churches, almost invariably, exhibited an “…unhealthy dependency and lack of rootedness in native soil” (Shenk 1999, 53). In the mid-19th century, missionary statesmen Henry Venn (in the United Kingdom) and Rufus Anderson (in the United States) sought to focus on the “indigenous church” and introduced three

⁴ Nowhere bore the brunt of the imperious colonial charge for land, subjugation and resources more than Africa. Every major European power—Spain, Portugal, Belgium, France, Great Britain, Holland, Germany, Italy—at some time or other, sought a stake in the enterprise of carving up Africa (Bevans and Schroeder 2004, 215).
criteria, called the “three selves,” by which to measure such development: self-governing, self-financing, and self-reproducing. Though rarely implemented authentically, the formulation represented an important missiological milestone en route to contextualisation theory (1999, 53-77; Hiebert 1987, 106).

From an African perspective, issues of polity were less critical than the loss of identity caused by mission Christianity’s insistence upon evidence of “cultural circumcision,” before African conversion was accorded authenticity (Shenk 1999, 53). Cultural identity represents a fundamental aspect of African worldview, forming a vital link with tribe, ancestry and the essence of African humanity itself (Ela 1988, 13-14; see also Ela 2005) and this restrictive embrace struck directly at the heart of the African Christian dilemma: “Who am I?” Without a satisfying resolution to this issue of identity, incorporating an appropriate continuity between old—in terms of traditional African religion and worldview—and new—the discovery of Christ and his relevance to the African search for identity and vocation—Ghanaian theologian Kwame Bediako insists that finer details of theology remain academic and practically irrelevant (1989, 58).

Vernacular Christianity and Nationalism

As Christianity took deep root within Africa, a significant pathway to African cultural renewal became apparent through the translation of Scripture into vernacular languages, primarily through missionary-guided, but indigenous-led translation of “mother-tongue” languages. Sanneh identifies “the foremost African churchman of the nineteenth century,” Bishop Crowther, embodying a principle of “mission by translation” whereby linguistic translation innately incorporates cultural translation, leading to social penetration of the gospel’s message (Sanneh 2009, 200).

Crowther…recognized that translation was more than a mechanical drill because something of the genius of the people was involved. Language is

5 Not all translation efforts were led by missionaries (Walls 2004, 85-101).
not merely a tool fashioned to achieve limited and temporary goals. It is also a dynamic cultural resource, reflecting the spirit of the people and illuminating their sense of values... In the example of Crowther we see how the translation work of mission came into natural alignment with dormant or dimly apprehended symbols of the culture...reclaiming these as a bridge with the message of Christianity (2009, 200-201).

Whilst Western missionary activity at times appeared culturally indistinguishable in its energies from the imperialist expansion and ethnocentric commercial activities that principally sponsored its global traverse, as the two enterprises matured, it was the impact of vernacular translation of Scripture that effectively ‘redeemed’ the Western mission venture. It did so, firstly, by facilitating the gospel’s escape from the gravity of the Christendom worldview and subsequent entrance into indigenous cultural consciousness:

   In most of these cultures, language is the intimate, articulate expression of culture, and so close are the two that language can be said to be commensurate with culture, which it suffuses and embodies... Missionary promotion of the vernacular, therefore, was tantamount to adopting indigenous cultural criteria for the message, a piece of radical indigenization far more potent than the standard portrayal of mission as Western cultural imperialism (2009, 3).

Secondly, mission distinguished itself from colonial interests in its approach to nationalism—a struggle in which vernacular, ‘mother-tongue’ translation again played a vital role.

   Missionaries empowered mother-tongue speakers by undertaking the systematic documentation of the relevant languages. In many places missionaries aided and abetted the indigenous impulse by encouraging the founding of political organisations... Elsewhere it was the people educated in mission schools who emerged to lead the national cause... In their vernacular work, missions nurtured sentiments of national self-preservation; the mother tongue fomented and crystallized the anti-colonial impetus (2009, 163).

Thus, aided by the vernacular translation of Scripture, mission churches cradled an incipient Africanisation of Christian faith, including an incubation of the discovery that, far-from-antithetical, African cultural tradition “contained the seeds of the Kingdom of God” (Nthamburi 1983, 165; see also Tiénou 1990, 76; Light 2012). The cultural
renaissance facilitated by vernacular translation produced another, somewhat unanticipated side-effect: an indigenous tendency to outmanoeuvre not only colonial concerns, but also missionary preoccupations and oversight (Sanneh 2009, 30; Bediako 2004, 16). The most conspicuous expression of this is the emergence of charismatic African leaders and the independent movements they spawned—several of which demanded overt rejection of Westernisation as a prerequisite to belonging. Today these are commonly referred to as “AICs”—that is, African “Indigenous,” “Independent” or “Initiated” Churches (Walls 2004, 85-9; Sanneh 2009, 227-8; Sanneh 1983).

After the dominance and reach of state-imperialism was shattered by the innumerable woes of World War II⁶ (Shenk 2005a, 191), nationalism arose as a political force in reaction against colonialism. As a popular movement for national independence it lead to a crescendo of celebrated transfers of governmental power effecting the independence of Asian and African nations (Hiebert 1991; Meneses 2006). Yet, whilst political independence undoubtedly represented a popular triumph of the indigenous over the imperious and a visible exorcism of colonial powers, the fact remained that the modern, European innovation of bounded nation states—divided cartographically with little or no reference to people groups, cultures or existing territorial use within Africa (Bevans and Schroeder 2004, 215)—came to represent a sharp, double-edge to the nationalist sword, as post-independence power-struggles regularly⁷ elevated anti-colonialist leaders who unscrupulously deployed inherited, imperial infrastructure to rapidly foment and establish their own despotic, militant tyrannies (Meneses 2006, 231-9; Ramachandra 2006, 234-5; Dowden 2010).

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⁶ Colonialism ultimately came to a shuddering end shortly after the rapid rise-and-fall of German National Socialism, a militarily exaggerated form of the imperialistic ideology of which High Colonialism had effectively foreshadowed. The crisis of Nazism brought European Christendom to its knees, through the desolation of World War II and the concomitant loss of confidence and economic power that permanently undermined the colonial hubris—after which the dismantling of colonial infrastructure became a mere matter of time.

⁷ Only relatively rarely did nationalist governments complete the post-colonial transition by exhibiting political leadership that transformed the material and social outlook of a “reborn” nation (Bosch 1991; Jenkins 2006; see also Collier 2008; Dowden 2010).
National Christianity and Western Partnership

Buoyed by anti-colonial fervour and influenced by the philosophical posture of postmodernity, the political atmosphere of post-colonial nationalism provoked indigenous expressions of national Christianity to begin confidently asserting their place: casting-off Western missionary paternalism, even evoking calls for a “moratorium on (Western) mission” (Nthamburi 1983, 167). Ostensibly, the concern on both sides was to allow nationals to “find their theological voices” in framing theology appropriate to post-colonial contexts (Wagner 1975). Although a formal moratorium was ultimately forestalled, the confrontation led to a definite deflation of Western missionary confidence. Whilst undoubtedly a necessary corrective, these developments produced a rapidly fermenting and unstable phase of development, as the zeitgeist of nationalistic independence evoked a raft of ethnocentric, culture-bound theologies, representative of, but largely undisturbed within their own social contexts (Hiebert 1991, 267-71).

These developments lead, in turn, to an era typified by the terminology of Western mission “partnership” with non-Western communities, with the implication of sharing responsibility for mission in a given context. In practice, partnerships tended to be technical, developmentally-focussed arrangements in which Western priorities continued to dominate, while indigenous concerns remained hidden and untapped, below the surface. Primary to this was the continued flow of funding “from the West to the rest,” so that what appeared, superficially, to empower, in reality, further disempowered the economically-poor, maintaining or increasing Western dominance and separateness (Pocock, Van Rheenen, and McConnell 2005, 247-98; Corwin 1984). Combined with the non-confrontational nature of African and Asian cultures, it was almost impossible for underlying Western theological, philosophical, organisational, technological, developmental assumptions (D. L. Miller and Guthrie 1998) to be critically challenged by the cultural perspective of insider ‘partners’ (Katongole 2012; Rowe 2009; Davies 2005 p.iv). Thus, the long, historical shadow of colonialism diminished the potential for
constructive international political and theological relations throughout the post-colonial era of nationalisation. Adapting to these changing times, the Western mission hegemony found ways to subtly but firmly retain its paternalistic ‘upper hand’: prolonging anachronistic structural bonds, retaining financial influence and preserving Western theological priorities (cf. Tiéno and Hiebert 2006; Ntamushobora 2009; Little 2010).

**Emergence of Contextualisation Theory**

In the midst of this post-colonial flux, a decisive and historic shift took place, precipitated by the emergence of Contextualisation Theory, which proffered a fresh pathway towards theological reformation and missional renewal amongst the churches of the Global South. Contextualisation “quickly became the organizing theme of mission theory, theology of mission and missiology” (Shenk 2005b, 47)—complete with its own competencies and controversies, informing the direction and nature of missional movements worldwide (cf. Ukpong 1987; Nwaigbo 2006; Enns 2009). The need for contextualisation was originally evoked by a concern for the so-called “younger churches” planted by “older” Western mission churches or agencies (Hwang 1962). Amidst an era of turbulent political, cultural and social transformation: “the pressure of the revolutionary context, manifesting itself in the resurgence of non-Christian religions, the renascence of ancient cultures, rapid social change, and the emergence of new ideologies,” these “young churches” were being pushed towards a “ghetto existence” (Coe 1973, 236). Taiwanese theological educator, Shoki Coe recognised that avoiding this called for a significant “new understanding of the ministry which would lead to the younger churches ceasing to be the object of missions, and becoming the subject in mission, participating in the Missio Dei in and for the world.” Furthermore, he identified the necessity of what he called a ‘double-wrestle’ of “contextuality” and “contextualisation”:
Contextuality...is that critical assessment of what makes the context really significant in the light of the *Missio Dei*. It is the missiological discernment of the signs of the times, seeing where God is at work and calling us to participate in it...it should also engender that capacity to respond and to contextualize. Authentic contextuality leads to contextualization. The two cannot be separated, though they should be distinct (1973, 241).

The first wrestle, of contextuality, refers to “wrestling with God’s world in such a way as to discern the particularity of this historic moment” (Coe 1974, 7). It requires responding to the concrete, historical challenges within a given context, identifying their significance in the light of God’s purpose—the *Missio Dei*. The second wrestle, of contextualisation, refers to “wrestling with God’s word in such a way that the power of the incarnation, which is the divine form of contextualization, can enable us to follow His steps to contextualize” (1974, 7). It implies a development of missiological praxis and theology that is missionary in an incarnational sense: calling upon us to ‘lose our lives’ in the crucial service of God’s eternal purpose within a particular context, at a particular historical moment. Accordingly—and this point is vital to all that follows—although this process is theological in that it is influenced by theology, it is ultimately a human process of transformation—and never the production of an abstracted theology—that actually represents the objective of contextualisation.

**A New Way of Theologising: Critical Reflection Upon Praxis**

Coe goes on to explain:

This dialectic between contextuality and contextualization indicates a new way of theologizing. It involves not only words, but actions. Through this, the inherent danger of a dichotomy between theory and practice, action and reflection, the classroom and the street should be overcome...contextuality must be matched by the contextualization which is an on-going process, fitting for the pilgrim people, moving from place to place and from time to time, in awareness that there is no abiding place which is not subject also to the changes of time (Coe 1973, 242).
David Bosch agrees that contextuality and contextualisation represent a new theological departure, contrasting this relatively-recent recognition of the “essentially contextual nature of the faith” with a long history in which there has been a continuous incarnation (or “translation” Walls 2004) of the gospel “into the life and world of those who had embraced it.” Throughout that history “…every deviation from what any group declared to be orthodox faith was viewed in terms of heterodoxy, even heresy” (Bosch 1991, 421), a hubristic stance he identifies with the nature of post-Constantine theology, which was essentially

Conducted from above as an elitist enterprise…its main source (apart from Scripture and tradition) was philosophy, and its main interlocutor the educated non-believer (whereas) contextual theology is theology “from below,” “from the underside of history,” its main source (apart from Scripture and tradition) is the social sciences, and its main interlocutor the poor or the culturally marginalised (1991, 423).

Liberation theologian, Gustavo Gutiérrez also identifies with this new dialectic manner of doing theology, which he defines as “a critical reflection on Christian praxis in the light of the word of God” (Gutierrez 1988; cited by Bosch 1991, 423). He goes on to declare that truth about “the world (as) an unfinished project” can only be discovered dialectically: “knowledge is not the conformity of the mind to the given, but an immersion in this process of transformation and construction of a new world” (Appiah-Kubi and Torres 1979; cited by Bosch 1991, 424). Bosch identifies these emphases as representing a new epistemology, leading to a radical reappraisal of theology incorporating the following characteristics:

1. A profound suspicion of Western (including theological) scholarship because of its intimate association with imperialistic domination.
2. Awareness that the world is not a static reality simply to be explained, but an historical reality to be taken seriously and changed by involvement in and with it.
3. Commitment is the primary act of theology, in particular, commitment to the poor and marginalised;
4. Theology must be undertaken with those who suffer, if it is to be credible.

5. Theology is an act and must lead to renewed actions.

This epistemological break represents a critical reality with which the Enlightenment-controlled, philosophically-based alliances of Western Evangelicalism have yet to come to terms (Shenk 1999, 22-9; Walls 2004, 81-5). This has led to the missiological dialogue concerning contextualisation taking place primarily upon the margins of evangelicalism (Shenk 2005a, 193), further hindering the formation of appropriate missional partnerships between those in the West and those in the Global South (Hiebert 1991, 271-2). It is my intention to explore the potential of a reformation of theological education that essentially operates, as far as possible, on the basis of this fresh epistemological perspective.

Contextualisation and the Emergence of World Christianity

Placed in historical perspective, Shoki Coe’s trenchant and cogent formulation of contextualisation theory represented something more than the call for a renewal or reformation of theological education. Regardless of its academic presentation, it represented nothing less than a prophetic summons! First and foremost, it summoned the Western hegemony to begin “releasing the captives” from the “theological neck-bind” in which the younger churches were being held (Coe 1974; cf. Bosch 1991, 226-30; Conn 1992, 257-60). Secondly, it summoned indigenous leaders to fulfil their responsibility to serve the Missio Dei, by pursuing nothing less than an authentic, culturally liberated revitalisation of Christianity within all post-colonial contexts (Shenk 2005a, 191-207; Wheeler 2002). The ebullient emergence of “World Christianity” in the decades since, whilst by no means solely attributable to contextualisation theory, is inextricably interwoven with it.

In certain ways, “World Christianity” may be broadly identified as a phenomena arising in parallel with globalism: both have roots in the colonial period, yet with quite
different reasons for their respective growth (Ott and Netland 2006, 18-25). Whereas
global flows of capital, goods and services (i.e. globalism, or global capitalism) has
primarily been led by powerful state, institutional and corporate commercial entities,
World Christianity can truly lay claim to being a renewal from the margins: an
unanticipated revival from the ‘underside’ of history—at least, as perceived from a
Western perspective (Walls 2006; Shenk 2001). The result of this renewal has been to
effect a dramatic relocation of the centre of gravity of the global Christian community:
shifting decisively away from the West (or ‘North’ meaning primarily: Europe, USA and
Anglosphere), deep into the ‘Global South’ of Latin America, Sub-Saharan Africa and
Asia, providing one of the “megatrends” currently reshaping twenty-first century mission
(Pocock, Van Rheenen, and McConnell 2005, 131-159; Jenkins 2002, 1-14; Tennent
2010, 33-37).

The identification of “World Christianity” does not imply that either national
forms of Christianity, or contextual theologies are in the process of being replaced by a
universal, or “meta” theology (Hiebert 2009, 179-184), nor any kind of mono-cultural,
global Christianity, as Sanneh explains:

World Christianity is not one thing but a variety of indigenous responses
through more or less effective local idioms, but in any case without
necessarily the European enlightenment frame (Sanneh 2003, 22).

Thus, contra to implications perceived to be attached to the terminology of
“Global Christianity,” the concept of “World Christianity” intentionally respects and
protects local, contextual autonomy, whilst augmenting the innate risk of provincialism
with broader interactions and the *metanoia* that comes from stepping out of isolation and
into intimate contact with the faith, theology and praxis of “the Other” (Hiebert 2009,
177-186; Ott and Netland 2006, 28-9). Hence, Shenk’s affirmation that “The new reality
of the Christian community can be fully appreciated only from a global perspective”
(Shenk 1996, 56; see also Irvin and Sunquist 2002), whilst Walls portrays his historically
informed vision of World Christianity in terms of a multi-coloured tapestry of different, overlapping expressions of Christian faith, incarnated amongst myriad ethnicities, each bubbling over with unique gift and vocation, as the gospel moves from one to another people group, nation or culture (Walls 2002; Walls 2004; Walls 2006).

Implications for Theological Education

Contextualisation has today become a “blanket term for a variety of theological models” (Bosch 1991, 421). However, Coe’s original intent was “an initiative to rethink and reform theological education” (Shenk 2005b, 47), wrestling it away from the historical influence of Western tradition and hegemony. The following series of missiological models illustrate how Coe’s contextualisation theory came to redefine:

1. The purpose of theological education;
2. Its standard of excellence;
3. Its relationship to “missiological signs of the times.”

Purpose of Theological Education

Theological education as not primarily for the few who are going into the ordained ministry, but for the whole people of God (Coe 1973, 239).

This assertion summarises one of the bedrock convictions that Coe held about the nature of an appropriate reformation of theological education. In particular, he wanted to highlight inappropriate distinctions between “ministers” and “laity,” if that distinction in any way obscured the vocational “ministry” of “the whole community and every individual member of it”:
Appropriate theological education is the education of the whole church for its mission in the world, and our program of theological education in any church should start at this point, rather than concentrating exclusively on the training of a very small group in a more restricted and technical sense...

From what has been said above, it is hardly necessary to emphasize that the ministry of the Church belongs to the Church as a whole as well as to every member within it. There are no ‘lay’ members of the Church who are without a ministry in it; the Church is a ministerial priesthood of the laity or people of God. We must not allow the development of a special order of diakonoi to obscure the truth that the whole community and every individual member of it has a ministry which participates in the one ministry of Christ (Hwang 1962, 14).\(^8\)

The question Coe effectively asks is: how can theological education be appropriately reformed to uphold this foundational, formational, unified purpose so that every member is being equipped for vocational service? In exploration of this question, the following section presents two missiological models, emerging from Contextualisation Theory and resulting in a corresponding set of missiological imperatives to be observed.

**A New Standard of Excellence for Theological Education**

Figure 2, below, represents the familiar missiological “trialogue”\(^9\) of “text, context and community”—“word, world and church”—“theology, culture and mission”—that might be summarised as representing: God’s people, the Church, the Spirit-led, servant-community-in-mission, wrestling theologically with the vocational call of God’s word, to interact incarnationally and bring transformation within the cultural contexts of God’s world.

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\(^8\) Taiwanese-born C.H. Hwang went to university in Tokyo in the mid-1930s when Taiwan was occupied by Japan. There he was Shoki Coe, the Japanese transliteration of C.H. Hwang. See R.Wheeler, “The Legacy of Shoki Coe.”

\(^9\) A dialogue between three people, or sources.
Figure 3, below, adapts this original trialogue, in order to provide a graphical model for appropriate theological education, in which the Gospel empowers theological education to facilitate a living dialogue between the Church and its host culture:

The graphical components of this new model are derived by incorporating key elements from Shoki Coe’s “redefinition of excellence in theological training”:

The excellence to be sought should be defined in terms of that kind of theological training which leads to a real encounter between the student
and the Gospel in terms of his own forms of thought and culture and to a living dialogue [LD] between the church and its environment.

The aim should be to use resources so as to help teachers and students to a deeper understanding of the Gospel in the context of the particular cultural and religious setting of the Church [C1], so that the Church may come to a deeper understanding of itself as a missionary community sent into the world [C2] and to a more effectual encounter within the life of the society [EE] (Coe 1973, 236).

How does this work itself out? Coe identifies indigenous forms of theological education as representing a “first step” in taking context seriously. This minimally implies contextually appropriate communication, including indigenous languages, with the aim of facilitating “a real encounter between the student and the Gospel, in terms of his own forms of thought and culture.” At this point, writes Coe, “theological education may have to seek the help of other disciplines, such as sociology, anthropology, etc. But…” Coe states: “…that is not all of the task. Behind it all is the missiological discernment of the signs of the times, required of the People of God” (1973, 241).

This is an important missiological distinction that can be overlooked: The first step of indigenisation is necessary and appropriate, but does not constitute “all of the task.” On its own it remains insufficient, since even indigenous theological training can remain detached from concrete, historical contingencies of context and mission. This relates to an important distinction that Coe makes, between indigeneity and contextualisation:

Indigenous, indigeneity, and indigenization all derive from a nature metaphor, that is, of the soil, or taking root in the soil. It is only right that the younger churches, in search of their own identity, should take seriously their own cultural milieu. However, because of the static nature of the metaphor, indigenization tends to be used in the sense of responding to the Gospel in terms of traditional culture. Therefore, it is in danger of being past-oriented… (1973, 240).

Coe goes on to contrast concepts relating to “past-orientated” indigenisation with his new articulation of “contextualisation,” explaining how it essentially incorporates indigenisation, whilst going beyond it, to incorporate other “future-orientated” realities.
In using the word contextualization, we try to convey all that is implied in the familiar term indigenization, yet seek to press beyond for a more dynamic concept which is open to change and which is also future oriented (1973, 241)

Thus, Coe’s thesis is that theological education must include, yet go beyond, indigeneity, by incorporating the twin “wrestles” of contextuality (C1) and contextualisation (C2) respectively, in order to equip students to participate appropriately in “a living dialogue between the church and its environment” (LD) leading to a “more effectual encounter with the life of a society” (EE). This, again, is why Coe elsewhere iterates a careful distinction between “contextual or contextualised theology” (which tends rapidly to become static) and the always on-going human process(es) of contextualisation, as culture itself changes and adapts to “the times.” And the key to appropriately maintaining this distinction lies in the “first wrestle” of contextuality, which leads to a “deeper understanding of the Gospel in the context of the particular cultural and religious setting of the Church.” Thus, quite simply, if theological education is to interact appropriately and effectively with historical, contextual contingencies, it must incorporate a “missiological discernment of the signs of the times.”

**Discerning Signs of the Times**

Wilbert Shenk and Jose Comblin confirm that missiological discernment of the “signs of the times”\(^\text{10}\) is a vital key to effective Christian mission. Whereas Coe seems to refer to the “signs of the times” in terms of the pressures and crises of social events themselves, Shenk and Comblin allow for a more nuanced and human interpretation. Shenk identifies how hope rekindled by a returning to God and the *Missio Dei* (i.e. missional renewal) gains its real potency (i.e. missional significance) when it becomes attuned to “God’s appointed time…God’s *kairos,*” at which point it is crucial to read our

\(^{10}\) The phrase has roots in both Old and New Testaments: “Of the descendants of Yissakhar, men who understood the times and knew what Isra’el ought to do”—1 Chronicles 12:32; “You know how to interpret the appearance of the sky, but you cannot interpret the signs of the times”—Matthew 16:3
own times “through God’s eyes and respond out of God’s compassion for the world” (Shenk 1995, 80). The meaning of compassion is essentially to accompany another in their suffering, their “passion.” This implies that there is an important link between compassionate actors and the critical significance of God’s kairos. Comblin grapples with the importance of discerning the “signs of the times” and concludes that “The real signs are human actions, human responses to the challenges posed by objective events.” He provides examples, from his time and context, of “the renewed meaning given to Christian poverty as a way of life” and “the emergence of the laity…the common Christian” (Comblin 1977, 109-111). I find this a helpful and meaningful interpretation that leads to some interesting conclusions.

In particular, I interpret the combination of these missiological voices to indicate that missional practitioners, acting with human compassion, provide the most vivid and valuable interpretation of the significance of the times “in the light of the Missio Dei.” A missiological discernment of “signs of the times” therefore relies not simply upon observation of external historical events; rather it rests upon a discerning of how the compassionate response of missional practitioners to particular historical events and crises signals God’s priorities and purposes for that context. This is not a straightforward task, but it is this “risky aspect of watching for and interpreting signs-of-the-times” (Bosch 1991, 430-1) that most profoundly explicates the authentic meaning of contextuality and provides the appropriate sounding from which contextualisation takes its cue.

Contextualisation, in turn, refers to enacting the mission of Jesus, in the power of the Spirit, in accordance with a missiological reading of the signs of the times. To continue with Comblin’s example, above, relating to poverty: where the first wrestle of contextuality identified the missiological significance of the particular response of a body of disciples to the particular poverty of their context, the second wrestle of contextualisation implies interacting, wrestling with Scripture ourselves, in order to relate
the call of the gospel to the “signs of the times” represented by the missional practitioners and, in turn, to ourselves, in our particular context. This contextualising process is theological, but cannot be merely theoretical: it demands a response, an action, a fresh direction and a new commitment from us. This process of contextualisation calls upon us to embody (incarnate) the message of Scripture in our own contexts, responding to its particular poverty or injustices, so that we also come to reflect God’s missional priorities and ‘signal his appointed time’ with our lives.

Theological Education as “Living Dialogue”

The “living dialogue” illustrated by Figure 3 above, is facilitated when theological education appropriately incorporates the twin wrestles of contextuality—discerning the missiological significance of the times—and contextualisation—embodying a practical, theologically-grounded, compassionate response. When this happens, theological education itself becomes a facilitator of “effectual encounter” between the whole church and its surrounding cultural and social environment. Another way of describing this is to say that contextually appropriate theological education has the potential to fulfil an incarnational, interpretive role, equipping leaders and learners to reflect critically upon praxis in the light of Scripture. This process is illustrated in Figure 4.
Moving from left to right, the model illustrates how historical events form a crucible for contextual crises and human pressures, which have a particular, strategic significance with regard to the Missio Dei (Coe 1973, 242). Missional practitioners are the first people to move “into the crucible” in response to these crises. Their “grass-roots” movement represents a response borne of compassion, not reasoned theory. In this way, missional practitioners signal God’s priorities and become human “signs of the times.”

Whereas sterile, ivory-tower theology has no practical point of interaction with such practitioners, a missiologically-appropriate form of theological education does take special note of these human signs, these critical indicators of where and how God is at work and calling upon us to join with him (contextuality). This draws theologians and students alike into a theological process of wrestling with how these signs, on the one hand, and the call of the gospel, on the other, need to evoke a response from them and from the whole church (contextualisation). In this way, contextually appropriate theological education produces a “living dialogue” that is critically responsive to “signs of the times” and, in this way, providing a theological response to historical crises and pressures. It is this kind of theologically informed “living dialogue” that equips the whole church for an effective missionary, or missional, encounter with culture and context, as it grapples with social and historical eventualities.

**Critical Missiological Imperatives**

These two models, deriving from contextualisation theory, as discussed earlier, suggest or affirm a number of critical missiological observations and imperatives:

1. Missiological discernment (contextuality) essentially follows in the wake of the missional experience of grass-roots practitioners, who represent signs of the times.

   These signs appear most vividly upon or near the margins of society, where the presence of poverty, exclusion, marginalisation and injustice make the coursing of history starkly critical to human survival and dignity.
2. Discerning contextual signs of the times—making the “critical assessment of what makes the context really significant in the light of the Missio Dei” (Coe 1973, 241)—is unquestionably the responsibility of insiders: “the church and its leaders from within the culture” (Shenk 1999, 56).

Nevertheless, being an insider does not guarantee contextual, theological faithfulness: without missiological discernment of the “signs of the times,” insider theologies risk being culturally-bound (cultic) and, or prophetically weak (sectarian).

3. Theological educators must allow themselves to be cast into interpretive, supportive, upholding roles, edifying grass-roots communities by facilitating missiological and theological reflection upon their praxis and experience, equipping the “pilgrim community” for its on-going contextualisation. This cannot be done from afar: it requires theologians to “empty themselves” in order to collaborate authentically with grass-roots ministry (Hiebert 1984).

For theologians schooled in Western, philosophical, Enlightenment-bound thought this inevitably necessitates missiological renewal, if theology is to escape the sterility and isolation of academic “ivory towers” and “overcome the persistent dichotomy between theory and practice” by which it has historically been marked (Shenk 1999, 57).

Cultural “outsiders” have no right to impose a theology, as Western missionaries and denominations did historically.

However, “outsider” theologians may be invited by insiders to contribute to theological education: “as a servant sharing whatever gifts the Master Servant had entrusted to the outsider on behalf of the world” (Shenk 2013, 23), drawing alongside missional practitioners, in a relationship of mutual accountability and edification, offering theological gifts and training in a manner that upholds, energises and re-invigorates the efforts of missional practitioners.

4. Missiologically-awakened theologians, whether insider or outsider, must come to a place of humility, openness and service: discerning pathways towards contextualisation that are signalled by pioneering missional practitioners.

The role of holistic theological education can then become that of facilitating the equipping of the whole community of the church to collaboratively traverse such pathways towards a missiological engagement—a living dialogue and an effective missionary encounter—with surrounding cultures and peoples.
Summary

The dramatic southwards migration of the gospel and concomitant emergence of World Christianity has starkly exposed the inappropriate reality of modern, Western theological education for equipping non-Western churches, leaders and learners for effectual missionary encounters with their societies. Contextualisation theory is seminal to this significant transformation of the missiological and theological landscapes of post-colonial Christianity: wrestling leadership of the Global South Church from the grip of a Western missionary hegemony rooted in colonialism and re-appropriating the privileged status of indigenous insiders who are equipped to understand, relate to and embody the gospel-in-cultural-context “in a way no outsider could ever do” (Shenk 2013, 23).

Contextualisation theory also highlights the significance of theological interaction that goes beyond indigeneity: embracing the missiological significance of historical, social, cultural events and the praxis and experiences of missional practitioners who respond to them—especially those within or near to “the margins,” who provide the most vivid indications of “the times,” the clearest clues to discerning the missiological significance of the context.

Finally, contextualisation theory provides significant implications for a realignment of theological education: calling and drawing theologians into a continuous process of contextuality and contextualisation, which renews and reforms theological education to fit it to the task of equipping the whole Church, led by the Spirit, for incarnational service of the Missio Dei and effective encounter with the world. In this way, theological education becomes a missional and missiological expression and integral element of the whole church’s incarnational, contextual response to the Gospel.

The second part of this chapter explores implications and applications of these critical imperatives to the issue of a resource appropriate to the theological education and discipleship of Burkinabé leaders and learners.
Towards an Appropriate Resource

In the previous section, I explored how, during the modern era, theological education utterly eclipsed discipleship to become the *de-facto* term for ministerial formation within the church and how contextualisation theory arose to both challenge many of the assumptions of modern theological education and to direct its reformation. This section takes up these challenges to explore characteristics of an appropriate renewal and reformation of theological education, in terms of:

1. Theological content;
2. Pedagogical format;
3. Intercultural dynamics.

Appropriate Theological Content

Theological content appropriate to the discipleship of Burkinabé leaders and learners should, as a matter of priority, be informed by an African missiology and an appreciation of Pentecostal spirituality. I also suggest that aspects of “Hebraic theology” potentially represent highly germane contributions towards an appropriate theological, discipleship resource for use in African contexts.

African Missiology

The following perspectives represent a critical reflection upon theology and missional praxis, in the light of the word of God, drawn from a number of African or Africa-facing scholars and practitioners, to comprise significant elements of an African missiology:

- Non-dogmatic, flexible theology, comfortable amongst a plurality of religion.

I hold many Christian theological propositions and creedal formulations in abeyance…precisely because such openness and vulnerability is what Christian witness to the divine incognito in Christ requires (Bediako 2004, 44).
• Theology is based in history.
The consistent New Testament pattern of affirmation about Jesus Christ…is to work from the actual historical achievement in the life, ministry, death and resurrection of Jesus Christ to the theological elaboration of the universal significance and application of that achievement (2004, 43).

• Theology involves commitment.
We reject as irrelevant an academic type of theology that is divorced from action. We are prepared for a radical break in epistemology which makes commitment the first act of theology and engages in critical reflection upon the praxis of the reality of the third world (2004, 114).

• A union of theology and spirituality.
Spirituality is not the practical conclusion of theology, but the radical involvement with the poor and the oppressed and is what creates theology. We know Jesus the truth by following Jesus the way (2004, 115).

• Theology is innately missionary.
Shenk argues that “impulses from the non-Western world” are leading towards a recognition of “a new criterion of theological validity (that) ought to be adopted: Only theology that motivates and sustains the church in witness and service in the world deserves to be accredited” (2001).

• A holistic worldview.
For the African, life exists as a totality, a “bundle of life” (Taylor 2001, 110). African religion has been described as “a way of life or life itself, where a distinction or separation is not made between religion and other areas of human existence” (Moon 2009, 15; quoting Magesa 1994).

• The centrality of community.
"Ubuntu is a uniquely African concept" that underlies respect of community over individualism: “I am because we are; and since we are, therefore I am” (Nthamburi 1983, 163). Kwiyan sees “in the Malawian

11 "Ubuntu is difficult to render into a Western language. It speaks of the very essence of being human. When we want to give high praise to someone we say, “Yu, u Nobuntu”; “Hey so and so has Ubuntu.” Then you are generous, you are hospitable, you are friendly and caring and compassionate. You share what you have. It also means “My humanity is caught up, is inextricably bound up in yours.” We belong in a bundle of life. We say, “A person is a person through other persons.” It is not, “I think therefore I am.” It says rather: “I am human because I belong, I participate, I share.” A person with Ubuntu is open and available to others, affirming of others, does not feel threatened that others are able and good; for he or she has a proper self-assurance that comes with knowing that he or she belongs in a greater whole and is diminished when others are humiliated or diminished, when other are tortured or oppressed, or treated as if they were less than who they are” (Tutu 1999, 31-2).
concept of *umunhu*\(^{12}\)…points of contact where Missio Dei might actually guide the African church to a missiology that is authentically African but also properly grounded in the Scriptures” (2012, 8).

These missiological emphases inform important aspects of what may be considered appropriate theological content when considering African contexts and, in particular, begin to highlight some of the critical ways in which emerging African missiological perspectives and cultural foundations diverge from modern Western theological perspectives and culture.

**Pentecostal Spirituality**

“Pentecostalism” is a phrase ripe with meaning that varies considerably from place to place, culture to culture (D. E. Miller and Yamamori 2007, 19). I use it here to refer not to denominational allegiance, but to an immersion within Christian life and community that is marked by Pentecostal spirituality (Anderson 2005).

Andrew Lord outlines some of the uniqueness of Pentecostal approaches to mission and contextualisation, “based upon an understanding of the Holy Spirit as life giver and sender,” to which he later adds “…as revealer,” “gift-giver” and ultimately “the contextualising-Spirit” (Lord 2001; see also Lord 2005). He draws upon the work of John V Taylor, who describes the ministry and work of the Holy Spirit as “the Go Between God” (1974). Perhaps most significant, the unparalleled research of Liberal Episcopalian Donald E. Miller and “rationally minded” Tetsunao Yamamori, incorporates over 200 interviews with Pentecostal missional practitioners, representing “signs of the times” from across Asia, Africa, Europe and Latin America, making a real and profound impact upon social conditions amongst the poorest communities of the world. Literally “bowled over” (sic) by their encounter with what they term “Progressive Pentecostalism,” they describe the type of Christianity that has inspired my entire

\(^{12}\) Or related articulations that are equivalent to “Ubuntu,” as described; see (Kwiyani 2012, 8)
vocational commitment, ever since first encountering it as a young believer, as they describe a rapidly growing, indigenous, self-supporting Christianity, located beyond Western contexts and marked by active social engagement and holistic spirituality.

We define Progressive Pentecostals as Christians who claim to be inspired by the Holy Spirit and the life of Jesus and seek to holistically address the spiritual, physical and social needs of people in their community. Typically they are distinguished by their warm and expressive worship, their focus on lay-orientated ministry, their compassionate service to others and their attention, both as individuals and as a worshipping community to what they perceive to the leading of the Holy Spirit (D. E. Miller and Yamamori 2007, 1-14).

Wilbert Shenk observes, “The present strength of Pentecostalism\(^{13}\) arises in large measure from the fact that it has become indigenous throughout the world to an extent unmatched by other Christian traditions” (Shenk 2001, 102). Tokunboh Adeyemo points to four major factors that he sees defining the African Pentecostal-Charismatic movement:

They are scratching where the people are itching. They are contemporary; they are contextual; they are right where the people are… How do you define a shepherd? He must smell like the sheep! …The pastors, they are like the people, they just identify with them.

They take the Book, the Bible, at face value…they believe it, they believe that it is the Word of God…the signs and wonders that you read about, they are operative today. There may have a little bit of heresy, but it’s not like the heresy that you find in the West: where the deity of Christ is denied, where maybe a part of the Scripture is questioned…

They believe in prayer; they believe that prayer can do whatever God can do! And since there is nothing impossible with God, they actually believe that with prayer…you can do everything. Moving mountains, healing sicknesses, raising the dead; they go to prayer meetings expecting things to happen…If you were to ask them, “What are you praying for all night?” It is where they are hurting, their finances, their marriages, their work; it is anything and everything.

Giving the people an identity. People who were nobody before, when they become born-again, spirit-filled…they begin to carry

\(^{13}\) Including African Initiated Churches—there is not space here to further the discussion about how AICs relate to Pentecostal denominations; the import is that their spirituality shares the same vital immediacy of the Holy Spirit in influencing life and theology (see also Omenyo 2002)
themselves...with their shoulders up. They begin to take Scriptures like 2 Corinthians 9, ‘(He) became poor, that they may become rich’...There is that sense of ‘somebody-ness’, that we are somebody.

As an African, how timely that is: for people who have been oppressed for a long time...suppressed...trodden upon...marginalised, ...asking ‘Who are we?’ Here comes a gospel saying, ‘You are somebody! You are kings, or princes and princesses of the King!’ They see their elders, their bishops, being invited to participate in state functions, like leading the prayer... they want to relate to that (Adeyemo 2007; transcribed from media incorporated in D. E. Miller and Yamamori 2007).

These progressive, socially-transformative forms of Pentecostalism are so significant that they are effectively redefining Christian orthodoxy—not “from above” (cf. Bosch 1991, 423), through the work of secularised academics and theologians, but through the sheer vitality of Christian community and its impact upon host societies, resulting from a practical, missional combatting of social evil, poverty, injustice and marginalisation. Settings from which contextual, missionary theologies are arising, in response to need, circumstance, presence and encounter; through inspired preaching, teaching, dreams, visions, celebratory song, proverbs, prophecy, expectancy of healing, deliverance from oppression and patient endurance of suffering (Jenkins 2006; Shenk 2001)—a pattern with which I personally relate closely, based upon extensive experience, throughout the nineteen-nineties, as member of an intercultural prayer ministry.

**Hebraic Theology**

The Hebraic worldview incorporates significant bridges with African culture and worldview, providing a richly rewarding alternative hermeneutic to the philosophical paradigms of Western theology (Overman 2006). The centrality of history and story in Scripture is a prime example, narrative being an especially germane form of communication within oral cultures. Possibly the most significant bridge is the concept of covenant, which is entirely central to the Hebraic worldview, to African culture and to the **Missio Dei**.
Covenant

Although not always reflected by Christian theology (Clements 2007, 8-16), covenant forms a primary locus of Hebraic thought, throughout both Testaments, providing a foundational perspective and holistic paradigm for Christian life and faith. Africans also have a clear, indigenous perception of covenant—“Africans think of relationship in covenantal terms” (Adewuya 2007, 105-6; see also “Madu,” Appendix N). A covenantal perspective illuminates a range of vital concepts including: the Hebraic concept of “shalom”; African concepts of “Ubuntu”; the priestly, mediatory and sacrificial role of Christ (Bediako 2004, 25-32), as well as a biblically-rooted understanding of “blessings and curses” (see Poverty and Prosperity, below). An Hebraic, covenantal hermeneutic also provides fresh perspective upon “Avraham avinu,”14 through which the premier Patriarch of Israel may be encountered as a living, spiritual ancestor, as we are baptised into the story of God’s covenant history, in the Messiah and into the good of the covenantal promise that from Abraham and “his Seed” would come a covenant community: “blessed to be a blessing, to every family on earth”—a servant community bearing the blessing of God towards the world.

Suffering

The truly indigenous Church is the one that through death and resurrection with Christ embodies the gospel within its own culture.

Suffering is historically a pervasive dimension of African life. The complex social and political game played in the West, to avoid suffering and cheat death for as long as possible, is a game that Africa has never been able to afford: suffering is all around and the traditional religious worldview has many responses to assist people in coping with their suffering (Harries 2000, 489-99; Taylor 2001, 89-101). An Hebraic covenantal perspective provides a nuanced and balanced perspective to the “problem of evil,”

14 “Abraham, our Father”—Romans 4:1-12, (see Wilson 1989).
treated it neither as a philosophical problem, nor primarily a material or political problem, but rather as a spiritual issue, forming an intimate part of life that must be encountered in the power of the Spirit, as part of a “warfare worldview” (Boyd 1997). At times this leads to an intentional embrace of suffering as disciples and communities of Jesus take up their crosses to follow him missionally. At other times, it leads to measurable and observable victories: an overflow of abundant life, representing an attractive potential for Africans whose primal worldview is considerably concerned with a vital “middle layer of life” that traditional Western theologies have historically overlooked, suppressed or even denied (Anane-Asane et al. 2009).

**Poverty and Prosperity**

A contextually-appropriate theology of poverty and prosperity for Africa needs to be capable of providing a crucial corrective to forms of African traditional religion and sub-Christian “health and wealth” theologies that mistakenly place an “emphasis on receiving blessing rather than on taking part in God’s mission to the world” (Sankey 1994, 442), incorporating instead a balance between work, prayer, faith, blessings, curses and the vocational creation of wealth. Hebraic, covenantal teaching again has much to offer here: Deuteronomic perspectives are widely accepted within African Christianity (Jenkins 2006, 45-67), providing fresh perspectives upon these issues—including elucidating important distinctions between the curse of poverty and the renunciation of wealth that has traditionally accompanied effective apostolic missionary movements.

In the context of Burkina Faso’s inherent grinding poverty, it is doubly appropriate to challenge concepts of wealth, divorcing the materialistic perspectives and

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15 To Western ears, any association with a “Gospel of prosperity” is treated as an obvious, crude intrusion (Jenkins 2006, 90-97), however within non-Western neo-Pentecostal churches various forms of “health and wealth” teaching are practically integral, because of the hope that a change in material circumstances is possible (Carroll 2006, 209; Ott and Netland 2006, 31-2; Van Engen 2006, 175-77). Efforts to delineate sharply between “Prosperity Gospel” and socially-transformative “Progressive Pentecostalism” have proven less than straightforward (D. E. Miller and Yamamori 2007, 29-33).
assumptions about development that have seeped into Western Evangelicalism and Pentecostalism (D. L. Miller and Guthrie 1998, 221-56) and incorporating traditional African concepts of wealth-in-people and in-wisdom (J. Lingenfelter and Lingenfelter 2003, 42-3), noting the biblical call to share is not, per se, out of abundance, but out of our own poverty (Bonk 1989a; 1989b).

**Appropriate Pedagogical Form**

Burkinabé contexts are traditionally orality cultures. This has contributed to a dearth of literature publishing within Burkina Faso and sub-Saharan Africa in general, that has been referred to as an “African Book Famine” (Global Mapping International 2002; Lwesya 2012a). Faced with the challenge of theological education, leadership training and education establishments naturally take advantage of whatever theological literature is available: much of it dated and, to varying degrees, contextually inappropriate. However, as considered earlier, the explosion of World Christianity is calling forth new forms of theological education and the theory of contextuality points towards such “signs of the times,” in order to appropriately discern how cultures are adapting in the face of the pressures and crises provoked by rapid social change.

The cusp between orality and literature represents one such missiological frontier and, below, I consider a number of emerging training models that I consider to represent contextual “signs of the times,” bearing missiological significance to this issue. This is supplemented with critical insight, from Dorothy and Earle Bowen, into West African learning methods and an exploration of the significant distinctions of advantage afforded respectively by orality and literacy.
Informal Training Models

Across the world, far away from the halls and towers of powerful institutions of theological education, in marginal, “out-of-the-way” places, informal training models are significantly transforming approaches to leadership and discipleship formation. Here I briefly examine three examples: one British; one from Asia and one from India; all operating inter-culturally and leveraging a very substantial impact in comparison the simplicity of the logistical models they represent.

Firstly: my own spiritual alma mater, DCI, has been responsible for pioneering a remarkably simple model of “Schools Without Walls,” comprising a series of educational outlines, ideal for small-group or classroom use, divided into six divisions of evangelism, missions, discipleship, money, leadership and church growth, including instructions on how to start a low-cost school. It is delivered without charge and without funding (i.e. no finances flow in either direction), via an Internet website hub, in a format that has proved both highly practical and fruitful within developing nations where educational standards vary enormously, but where there is also an insatiable hunger to learn (Norman 2012; Clements 2011).

Secondly: “Training for Trainers (T4T)” is a discipleship process being pioneered in urban Asian contexts, which “trains believers to witness to the lost and then to disciple and train them in a reproducible way… T4T is training trainers to train trainers to train trainers, reproducing themselves generation by generation.” Author, Steve Smith observes that “It is the process of training trainers, which must be understood and adapted appropriately for each cultural context, that enables believers to implement the kingdom principles of T4T” (Smith and Kai 2011, 11). This vital pedagogical aspect can easily be overlooked in situations where “contextual theology” is pursued without an appropriate emphasis on the practical, incarnational aspects of the process of contextualisation.

DCI is an acronym of Doulous Christo Ieosus, which is Greek for “Servant of Jesus Christ.”
Thirdly: Paul Gupta and Sherwood Lingenfelter’s compelling case study of the transformation of the Hindustani Bible Institute (Gupta and Lingenfelter 2006) reinforces the importance of pedagogical format, at times in contrast to the curriculum’s theological content (2006, 211), focussing on the utility of a series of informal educational programmes. Gupta, aiming at a saturation church-planting movement, concludes that “formal education is ill suited and cannot effectively equip evangelists, church planters and apostolic leaders for ministry” (2006, 23). This paradigm shift led to the implementation of a series of complementary, non-formal training forums, including a “Missionary Training Institute,” an “On-Site Training” programme and a “Mobile Bible Institute.” Together, these forums combined to form a seven-year programme aimed at mentoring and upholding non-formal, non-residential17 trainees establishment of stable indigenous churches. Gupta confers a vital significance upon this training paradigm of contextual, non-formal, mobile, flexible training methods, in maintaining an intentionally narrow focus upon mobilising and equipping leaders for church planting within their own cultural contexts. His argument is reinforced by impressive statistical growth, gathered with respect to various elements of the church-planting movement spearheaded by HBI, following adoption of the reformulated training paradigm.

One of the impressive aspects about these models is that in each case they are demonstrating a potential to facilitate the impact of the kingdom of God upon extensive, often densely populated regions of the world—but without extensive financial, structural or theological hegemony. I suggest that this is not in spite of their simplicity, but precisely because of it: because of the informality, ease of reproduction and low-overheads, held together with a vital, centrifugal emphasis upon training others…to train others…to train others…and so on. In a world that is itself multiplying and urbanising

17 The term is used throughout to refer to models of theological education that do not require long-term residency, i.e. 7 or more months of the year; short-term residency of up to two or three weeks equates to “non-residential.”
rapidly, the missiological significance of training models that can initiate rapidly reproducing, self-replicating, disciple-forming, church-planting movements is considerable:

The harvest is rich, but the workers are few; pray that the Lord of the harvest will send out workers to gather in his harvest (Matthew 9:37-8).

**Learning Methods**

Bowen and Bowen’s study of learning methods (D. N. Bowen and Bowen 1988), comparing classroom learning styles between Western and non-Western cultures provides insight into pedagogical methods appropriate to West Africa. West Africans typically learn by approaching situations holistically—seeing the whole, rather than the parts—with a social orientation and an innate reliance upon external referents. Other significant pedagogical preferences include: visual, rather than auditory, orientation; structure and guidance from the teacher; group discussion and small group interaction; hands-on experience and printed hand-outs; an aversion towards lecture format learning. Their report summarised a set of essential teaching strategies for West African training contexts: (a) written outlines, accompanied by oral previews of the entire course and each lesson; (b) small, modular units of work; (c) frequent feedback and reinforcement; a culture of sensitive praise and criticism, from both peers and teachers; (d) group work, discussions, rather than individual tasks; (e) notes: ideally in accompanying hand-outs or textbook; minimally chalked onto a blackboard; never merely dictated; (f) visual aids of all kinds, including charts, models, illustrations and examples; (g) relating teaching to people and social situations; (h) regular, non-competitive grading and certification.

**Orality and Literature**

Away from urban centres, Burkina Faso has a largely oral culture in which literature represents an exotic and superficially irrelevant reality (Brown 2004). For
missional leader’s relating to oral constituencies, however, literature has an increasingly significant role. Globalisation has increased the rate of literacy and interest in literature, particularly amongst Christian leaders, whose interest in literature is heightened through the centrality of Scripture to Christian faith (Jenkins 2006, 23).

The research of Bettina Gottschlich-Modibale, within the Democratic Republic of Congo, has helped to identify and articulate how, in oral societies, Christian leaders actually represent in their persons a form of “Scripture resource”—a term historically reserved for literary resources. In other words, pastoral and missional leaders themselves become incarnate expressions of the “Word of God,” within their contexts, resourcing their followers as authoritative conveyors of Scripture’s message (Gottschlich 2013). This discovery elucidates my own experience of African Christian leaders’ unwavering enthusiasm for biblical teaching in both oral and literary format, as they seek on-going discipleship resources capable of effectively facilitating their role as disciplers of others.

Jerry Camery-Hoggart explores the role of both orality and literacy within Pentecostalism, pointing out the historical alignment of the Western academy and theological education has been literacy-based. By contrast, Pentecostal tradition “is primarily a matter of orality.” His exploration leads him to a profound conclusion: “What is needed, in the end, is a sort of bilingual education that prepares pastors to function within both social worlds—oral and literate—and to translate easily between them” (Camery-Hoggatt 2005, 226). His analysis goes on to illustrate and highlight advantages and disadvantages that accrue to both forms of communication:

- Oral cultures rely upon memory, testimony and forms of apprenticeship that serve to pass on vital, traditional wisdom, narrative and skills from one generation to another. Because of the intimate connection with language, ethnic boundaries are heightened by orality.

- Literacy facilitates recording ideas for posterity, codification, study, categorisation and ultimately the use of curricula, in ways that are much more difficult in oral cultures; the benefit such skills brings means that literacy tends to accumulate power.
It is not difficult to see, even from such a brief survey that there are a range of skills and capacities within both forms of communication that are beneficial to the integrity and prosperity of the three primary structures of Christian life: pastoral community, teaching ministry and intercultural mission. Figure 5 illustrates these differing advantages by representing them in a seesaw arrangement. The balancing of the two forms is intended to illustrate the holistic “balancing” capacity engendered in those able to operate inter-culturally, between these two “worlds.”

![Figure 5: Balancing Orality and Literacy](image)

**FIGURE 5: BALANCING ORALITY AND LITERACY**

Thus, although Camery-Hoggart illustrates that there are important differences between the way, for example, truth itself is understood by the cultures of orality and literacy, the important recognition is that, most especially within the Pentecostal tradition, the “solution” is not located in an option of “either…or,” but in developing the capacity to operate in both cultures:

In the end, the only one who has the freedom to choose between orality and literacy is the one who is competent in both. Literacy is, precisely, access to power, a fact best evidenced by the reluctance of the literate classes to share this skill with their servants and slaves (2005, 225).
This implies that it is wholly inappropriate to imagine that African Pentecostals, eager to learn more deeply of the theology of the Message embraced by their communities, should not make some recourse to literature. At the same time, it is only by appreciating the significant differences and advantages represented by orality that contextually appropriate literary resources can be formulated, in order to bridge between these two cultural forms of communication: to rebalance theological education towards orality, without overlooking or losing the functionality of literacy. Resources capable of facilitating a “bi-cultural” development and movement of Christian leaders between respective oral and literate cultures. Resources incorporating pedagogical formats that integrate both oral and literate learning modes; leveraging the power that derives from the study of curricula, combining it with the solidity of experience that comes from the methodology of apprenticeship.

**Appropriate Intercultural Dynamics**

In the first section of this chapter, I discussed how post-colonial intercultural partnerships were affected by the shadowy legacy of Western hegemony, resulting in the technical and economic prowess of Western agencies tending to obscure the need for humble engagement and a commitment to ensuring that contextual leadership is not undermined. Challenging this model raises critical questions about the nature of intercultural mission, particularly in relation to financial and material provision and the differing views that they elicit regarding empowerment (see for example Harries 2008; D. E. Miller and Yamamori 2007, 199-201; Rickett 2002; Little 2010). In this section, in pursing an appreciation of appropriate intercultural dynamics between Western outsiders and African insiders, I want to explore four alternative models that reflect Bosch’s articulation of missionaries being sent “as witnesses of solidarity and partnership, and as expressions of mutual encounter, exchange and enrichment” (Bosch 1991, 380):
1. Facilitating contextualisation;
2. Global mediation;
3. ‘Paraclesis’;
4. Intercultural mutuality.

**Facilitating Contextualisation**

One of the “critical missiological imperatives” that emerged from the analysis of contextualisation theory, above, related to the role of outsider theologians facilitating insider contextualisation, by providing appropriate resources based upon a missiological discernment of contextual realities. Kraft states unequivocally, “The outsider can never be an innovator or implementer, only an advocate of change” (2005b, 281; see also Shenk 1999, 56). Alongside “advocate,” “catalyst” and “facilitator” represent similar designations of appropriate roles for western missiologists and educators acting cross-culturally within non-western contexts.

In chemistry, a catalyst provides additional stimulus to an already-active process. In one sense, a catalyst is not an essential element of the chemical process. However its presence significantly increases rates of activity. Applied to processes of contextualisation, this upholds the idea that indigenous churches exist and act independently—as per the “three-self” concept—yet appropriate outsider involvement has the potential to catalyse indigenous growth and missional praxis (Nthamburi 1983, 166). Similarly, “facilitation” means “to make a process easier,” to facilitate something on behalf of others. Thus, both roles suggest an intercultural dynamic in which a qualified outsider exercises a beneficial, limited, contextually-appropriate influence over missional processes, in which insiders nevertheless indubitably lead the way (cf. J. Lingenfelter and Lingenfelter 2003; S. Lingenfelter 2008).
**Global Mediator**

Paul Hiebert proposes a realignment of the missionary role in terms of global mediation, identifying the emergence of “missionaries and leaders who understand both theology and human cultures well and can build bridges between them,” providing an intercultural mediatory role in which they speak not only “to the world for the church, but...also...to the church for the world” (including acknowledging that “too often local churches are inwardly focused communities with their own subcultures”). Hiebert suggests such mediators are likely to be marked by a number of missiologically significant emphases, including involvement in “global fellowship,” a capacity to distinguish between “theology” and “theologies” and a willingness to “affirm both local diversities and the oneness of humanity.” He particularly notes the significance of missiologists capable of moving comfortably “between the academy and active missionary work” (Hiebert 2009, 180-199; Schreiter 1985, 16-21).

**Paraclesis—Called Alongside**

The Latin word *educat*—from which the word “education” derives—essentially means “to stand alongside and draw out,” suggests an interesting parallel with the ministry of the Holy Spirit, identified within the New Testament as *paraclete*: the one “called alongside” to lead Jesus’ disciples into the fullness of truth (John 14:16-26). I suggest this provides a profound model for any theological educator, but especially outsiders, drawing alongside missional practitioners (Gupta and Lingenfelter 2006, 187-8). The idea of ‘*paraclesis*’ implies being called alongside missional practitioners “not to be served, but to serve,” (Matthew 20.28) in a spiritual dynamic borne not of human invention but of divine intervention. It posits the missionary role as empowering and equipping an indigenous body of people, in a manner paralleling the ministry and work of the Holy Spirit, through a process of “self-emptying” humility (Shaw 2009, 20-22). It necessarily implies a person of spiritual maturity and humility, able to operate in
partnership with the Spirit, with vocational skills and abilities operating under His direction (Elmer 2006). Theologically, it identifies and relates to the Messiah’s ministry being carried out wholly under the auspices, direction and power of the Spirit of God (Taylor 1974, 106-128), applying the conviction to present-day disciples, based upon Jesus injunction to his disciples: “As the Father sent me, I myself am also sending you” (John 20:21).

**Intercultural Mutuality**

Many commentators are recognising how the juxtaposition of burgeoning Christianity in the Global South, with a Western church awakening slowly to countenance a future of engaging in “mission from the margins” (Bediako 2004, 104), provides the potential for a new phase of mission marked by authentic relationship and interdependence (Satyavrata 2004; Hiebert 2008; Hiebert 2009, 187-199) However, if such an engagement is to be really free of the shackles of the past, it implies a relational—not merely rational, or academic—acknowledgement of the West’s colonial past and hegemonic legacy, without any attempt to either exonerate, or atone for Western guilt, in so doing. Such a relational stance means being open to engaging with the history, lives and uncomfortable histories of those who suffered colonial rule and, missiologically speaking, it implies upholding cultural insiders ordering of the narrative, pace and direction of contextual ministry (Hiebert 1991, 272; Bosch 1978).

Shenk refers to this in terms of a need for the lingering dysfunctionality of post-colonial relationships to give way to a new synthesis represented by an “establishment of new relationships based on equality and interdependence,” in order that “a satisfying partnership can be effected” recognising “the integrity of both parties and their mutual need of one another” (Shenk 1999, 83).

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18 Rather than out of his own divinity.
My research has suggested that the term “intercultural mutuality” 19 has the potential to usefully encapsulate a sense of shared, intercultural appreciation and compatibility of gifts, talents, characteristics, vocation and culture, which is rooted in a mutual, vocational commitment to the Missio Dei (Bosch 1991, 349-362). The terminology potentially improves upon current concepts of “interdependence,” which are by definition rooted in “dependence,” which is to say: human need. Particularly where intercultural relationships are concerned, respective human needs are either significantly imbalanced, or simply indeterminable, so that striving for interdependence can become a contrived process (see Raj 2002). By contrast, “intercultural mutuality” is rooted theologically in the Abrahamic covenant, through which, in the Messiah, every family, tribe, people and nation bears both the potential and the responsibility of being “blessed to be a blessing to all the families of the earth,” as each and every ethnos bears a unique contribution towards God’s eternal purpose, the Missio Dei (Clements 2007, 52-62). This shifts the focus from human needs onto the divine need: of a servant community, resulting in a shared, intercultural recognition of our mutual, vocational calling to serve the Missio Dei.

As Christian communities consider their vocation and allegiance within a globalised world, a conception of intercultural mutuality will become increasingly pertinent (Shenk 2001, 99), potentially facilitating spiritual, rather than structural catholicity and a fresh vocational paradigm of mutuality between co-workers of differing cultures, sharing equal status (Bosch 1991, 362; Lotz 2008, 15-21)—until together our ‘intercultural mutuality’ reflects the biblical unity of the apostolic declaration:

God has put the body together in such a way that he gives greater dignity to the parts that lack it, so that there will be no disagreements within the

19 “Intercultural mutuality” is a term I neologised to describe an intercultural working relationship in which there is mutual recognition of the strengths and weaknesses of both insider and outsider gifts, roles, capacities and responsibilities, in the context of vocational commitment to the Missio Dei. I have since found the term employed only twice elsewhere: once in relation to the roles of the arts and elsewhere in a journal article, published by the International Review of Mission, that was concerned with the pluralistic cultures of Europe, rather than the specific concerns I have linked with the term (Ionita 1997).
body, but rather all the parts will be equally concerned for all the others. Thus if one part suffers all the parts suffer with it; and if one part is honoured, all the parts share its happiness—1 Corinthians 12.24-26

Summary

In this second part of the chapter, Coe’s theory of contextualisation is applied to the particulars of theological content and pedagogical format, in post-colonial African contexts, such as Burkina Faso, including: an African missiology; Pentecostal spirituality; Hebraic theology; innovative, informal training models; West African learning methods and an exploration of some of the key dynamics of orality and literacy respectively. Alongside this analysis, I related the significance of an appropriate intercultural dynamic with the potential to facilitate an authentic escape from the cul-de-sacs of post-colonial paternalism and the devaluation of “Western partnership” that has been brought about through the subtle, cultural hegemony that feeds upon technological superiority, financial supremacy and organisational ascendancy. The alternative models I examined and ultimately proposed, intentionally move the debate beyond the language of human need, as a foundational basis for intercultural mission, towards a shared appreciation of our mutual, intercultural calling to serve the Missio Dei.

The preceding part of the chapter highlighted the profound impact of Coe’s theory in the context of a receding colonialism and a fragmenting Christendom. Applied specifically to the forum of its original incubator, theological education, the theory highlighted the vital importance of incorporating contextuality—the missiological discernment of the historical significance of the times—and its corollary, contextualisation—an incarnational participation within the context—if theological education is to serve its authentic purpose: facilitating a living dialogue that incorporates equipping the whole church for its vocation as a missionary people, including a missiological capacity for an effective contextual encounter.
CHAPTER 3

ENQUIRY

During July and August 2010, qualitative data was collected from a wide range of Burkinabé leaders and learners and analysed using computer-aided qualitative data analysis software, in order to derive a set of analytical Findings (Chapter 4). This chapter describes the rationale and methodology of research design and data analysis.

Research Design

A phenomenological study “attempts to understand people’s perceptions, perspectives and understanding of a particular situation,” relying “almost exclusively on lengthy interviews” (Leedy and Ormrod 2010, 141). The research design selected for collecting qualitative data from the context of Burkina Faso is based around the concept of a “phenomenological study,” with the intention to understand the perceptions and perspectives of Burkinabé leaders and learners, from amongst a range of churches and organisations, with respect to both a prototypical training resource and other contextual forums of theological education and, or discipleship, in order to ascertain their evaluation of contextually and biblically appropriate theological education and discipleship praxis and appropriate intercultural dynamics.

To facilitate this, I employed a prototypical discipleship training resource, in the form of seminars, including visual presentation slides, in parallel with three methods of data collection:

1. Survey questionnaires;
2. Group interviews;
3. Individual interviews.

Prototypical Resource

The prototypical discipleship resource was based upon a curriculum developed in collaboration with and presented to similar constituent Burkinabé and African leaders and learners, in preceding years. The prototypical resource, used at the research phase, has two constituent parts:

- The curriculum, or syllabus—see Appendix B;
- Seminar presentation slides (computer generated).

In referring to the prototypical resource, at some points it is the theological content of the curriculum that is under consideration and, at other times, the pedagogical format of the seminars presentations.

Participant Organisations

Research participants are drawn from the membership of the following Burkinabé organisations (Burkinabé initialisms and English transliterations provided for reference).

Assemblée Evangélique de Pentecôte (AEP)

Transliteration: “Evangelical Assembly of Pentecost.” A national church-planting denomination, constituting in the region of 200 churches, mainly in southern Burkina; many pastors are also subsistence farmers.

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1 This resource is built upon earlier prototypes used in Burkinabé contexts, during the past ten years; it will form the foundation of pursuant prototypes, such as the Syllabus in Appendix A, showing the current stage of development, until the resource is published, at which point the “proto-typical” (first of many) becomes “typical” (representative of many).
Mouvement des Jeunes Serviteurs de Dieu (MJSD)

Transliteration: “Movement of Young Servants of God.” A national, Christian youth movement, centred in the capital city, Ouagadougou, with growing membership, throughout the regions of Burkina, many of whom will be AEP or AD congregants.

Association Nationale pour la Traduction de la Bible et de l’Alphabetisation (ANTBA)

Transliteration: “National Bible Translation and Literacy Organisation.” Premier national, Burkinabé Bible translation organisation; headquartered in Ouagadougou and; operational throughout Burkina; part of the international Wycliffe network of translation agencies; organisationally inter-denominational.

Assemblée de Dieu (AD)

Transliteration: “Assemblies of God.” A national church-planting denomination, connected internationally to other national “Assemblies of God” groupings; encompasses several thousand churches, within Burkina, operating strongly in northern regions, and the capital, Ouagadougou; principally Mooré people and language.

Consent Forms

Formal consent was sought from all participants, before any data was collected, using a letter describing the purpose and significance of the research, along with a signatory consent form (Leedy and Ormrod 2010, 101-5)—see Appendix C. Burkinabés commonly regard forms with suspicion because of concerns about how formal expressions of commitment may be utilised; oral consent is more culturally acceptable. This was overcome through careful explanation of the academic requirements of the research, with verbal reinforcement mediated by participant group leaders; personal trust, built previously with Burkinabé leaders, was important here.
Survey Questionnaires

Survey questionnaires were issued after each training seminar and on completion of the whole course of seminars, using forms designed with reference to Leedy and Ormrod (2010, 189-91)—see Appendix D. Table 1, below, tabulates a series of survey statistics, according to participant organisation, gender, occupation and spoken languages.

### TABLE 1: SURVEY PARTICIPANT STATISTICS

<table>
<thead>
<tr>
<th>Organisation</th>
<th>AEP</th>
<th>MJSD</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Numbers</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Seminars</td>
<td>9</td>
<td>3</td>
</tr>
<tr>
<td>Participants</td>
<td>30</td>
<td>40</td>
</tr>
<tr>
<td>Completed Survey Forms</td>
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<td>71</td>
</tr>
<tr>
<td><strong>Gender</strong></td>
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<td></td>
</tr>
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<td>28</td>
</tr>
<tr>
<td>Female</td>
<td>0</td>
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<td>Students</td>
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<td>14</td>
</tr>
<tr>
<td>Pastors</td>
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<td>1</td>
</tr>
<tr>
<td>Missionaries</td>
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<td>1</td>
</tr>
<tr>
<td>Other</td>
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<tr>
<td><strong>Languages spoken</strong></td>
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<td>25</td>
<td>39</td>
</tr>
<tr>
<td>Mooré</td>
<td>9</td>
<td>11</td>
</tr>
<tr>
<td>Djula</td>
<td>4</td>
<td>2</td>
</tr>
<tr>
<td>Other</td>
<td>3</td>
<td>1</td>
</tr>
</tbody>
</table>

Although some significant commentary was obtained, I was disappointed with the quantity of qualitative data obtained using this method of survey. Unlike interviews, it did not provide consistently rich data, nor allow for clarification. Completing a written survey evidently represented a format that was unfamiliar to, unwieldy, even uncomfortable, for some participants, affecting the quality of the data (one-in-four survey

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2 Not all participants responded to every seminar, thus totals do not reflect exact multiples of seminars and participants.
responses provided insufficiently qualitative data). Withal, even this was instructive, providing a measure of insight into the appropriate level of literacy for a contextual training resource.

**Group Interviews**

Group interviews were also conducted shortly after the prototypical discipleship seminars and with specific reference to the content of the seminars. The protocol form for group interviews was designed using a methodology advanced by Krueger (2009), to identify participants’ evaluation of theological content and pedagogical form of the seminars, in the context of Burkinabé leadership and missionary training. See Appendix E for Group Interview protocol.

Four Burkinabés assisted in preparation and translation of protocols and moderation of group interviews. At times, there was significant digression from scripted questions, but this did not seem to affect the quality of data and possibly enhanced it. Interviews were conducted in French, with translation into additional vernacular languages as required, and transcribed later by Burkinabé group-interview moderators.

Group interviews are well suited to Burkinabé culture, which is generally enthusiastic about debate and discussion; participants were particularly energised by discussion of seminar teaching content. Seven geographical districts, spread across the whole of Southern Burkina, were represented in a series of three group interviews, conducted with seven or eight seminar participants. Each group provided a complete multi-regional spread, producing a significant quantity of rich, qualitative data. When one interview was severely affected by the loud noise created by heavy rain on the tin roof of the building being used, the group continued their discussion without little hesitation; the moderator later worked extremely hard to extract data from the badly effected recording.

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3 Corneille Kadio, a highly talented translator, working with ANTBA, led a small team of research assistants, as well as personally interpreting on my behalf, in both seminars and informal conversation.
Individual Interviews

A series of structured, open interviews were conducted with a total of thirteen key Burkinabé leaders, using a protocol with allowance for qualitative digressions (see Kvale and Brinkmann 2009 and Appendix F), provided a rich degree of insight. Interviewees representing five separate national organisations were selected using a purposeful approach (Leedy and Ormrod 2010, 147), based on their involvement in theological education, leadership training, pastoral, denominational oversight and, or development of biblical resources, including translation work. Together they provided a significant breadth and quality of missional roles, experience and expertise, as indicated by the following characteristics:

- Practically all are active local-church leaders, several as senior pastors; several combine denominational oversight with NGO leadership.

- Over half are national officers of two of the largest Pentecostal church denominations within Burkina Faso, including: three President or Vice-Presidents and three denominational Board or General Council Members.

- Around half have studied in Europe—two are PhD’s—providing insight and perspective upon contextualisation and African and European worldviews.

- Two are executive directors of NGO’s, with extensive experience and responsibility in the fields of development and, or education.

- Four are directly responsible for theological education: two denominational Bible colleges; two non-residential theological training centres.

- Three are respected, experienced national Bible translators; one is a residential Western missionary, working with translation agency, SIL.

Nomenclature

Cited segments of qualitative data are referenced to the originating participant, below and in the following chapter, using the following nomenclature:

- Survey Participants: SP-n —where n goes from 1 to 16

- Individual Interviews: I-n —where n goes from 1 to 10
• **Group Interviews: GI-n** — where n goes from 1 to 4
• **GI Participants: GI-n–Po** — where o goes from 1 to 8

**Locations and Timeline**

• **July 19\(^{th}\)-23\(^{rd}\)** — Nine seminars; ten surveys (1 per seminar; one overall); three group interviews (GI-1, GI-2, GI-3); one leadership interview (I-5) conducted with AEP participants, at AEP Bible Institute, Léo.

• **July 26\(^{th}\)-30\(^{th}\)** — Nine leadership interviews (I-2, I-3 ... I-10) conducted with AEP, ANTBA and AD participants, at locations associated with interviewees, in Koudougou and Ouagadougou.

• **August 2\(^{nd}\)-6\(^{th}\)** — Three seminars, surveys and a group interview (GI-4) were undertaken with MJSD participants, at a conference centre, in Ouagadougou, utilising the “Leadership Interview” protocol, because of the group’s constituency.

**Language**

Research was conducted in three languages: English, French and Mooré.

• **Seminars were taught in English, interpreted in French.**

• **Survey forms and group interview protocols were translated into French.**

• **Group interview transcripts and completed survey-forms were translated from French to English, for analysis.**

• **Four interviews were conducted with French–English interpretation; remaining interviews in English.**

Ostensibly a weakness, this reality embraces the challenges and complexity of a context where multi-lingual operation is a way-of-life and where language skills constitute a notable gifting amongst several participants and research assistants, as a result of which I could be confident that translation and interpretation were creating authentic, mutual understanding in both directions.
Reliability and Validity

In order to substantiate reliability and validity (Leedy and Ormrod 2010, 93-101), the following arrangements were incorporated into the research design.

Reliability

1. Triangulation of survey questionnaires, group and individual interviews.
2. Undertaking multiple instances of all three methods.
3. Conducting research with highly experienced, Burkinabé missional practitioners, including numerous key national leaders.
4. Conducting research with personnel from five different missional agencies.

Validity

1. Facilitating “thick description” by interviewees.
2. Using local moderators; having transcriptions and translations checked.
3. Emphasising significance of participants’ critical input, at each phase of implementation.
4. Inviting individual interviewees to respond to data analysis findings.

Analysis

Qualitative data obtained from survey forms and interviews (translated as necessary) was collated and analysed using computer-aided qualitative data analysis software (CAQDAS). An initial data-driven, “open-coding” approach (Gibbs 2007, 45-6) gave way to a concept-driven coding or “framework analysis” (2007, 77), followed by a substantial, iterative “constant comparison” (2007, 50) recoding process that ultimately generated a mature taxonomy of five principal categories, over a hundred classes or subclasses, applied to six-hundred-and-forty-seven segments of qualitative data.
Coding Methodology

Prior to commencing CAQDAS coding, all survey responses and interview transcripts were individually printed, read and manually highlighted to draw attention to significant data, in order to facilitate getting “close” to collected data, before being drawn into the technical process of manipulating and analysing data via CAQDAS (Gibbs 2007, 106-7). Data analysis coding was then undertaken using open-source CAQDAS software, “TAMS Analyzer” (Weinstein 2010), which facilitates the digital “tagging” of qualitative data segments of survey questionnaires and interview transcripts. The tagging process builds a taxonomy of (primary) categories and (secondary and tertiary) classes. Attached to data segments, these tags facilitate electronic, software encoding of data for computer-aided analysis.

Taxonomy Generation

An “open-coding” approach lead rapidly to a deep and complex hierarchical taxonomy, incorporating several categories that were effectively universal and practically redundant. Rather than providing a degree of analysis, the taxonomy was forming an unwieldy barrier to interaction with data. Accordingly, I opted for a form of concept-driven coding, based upon the Research Questions (Chapter 1), leading to an adoption of five principal categories.

1. Discipleship (significance of concept; praxis; gaps; innovations).
2. Outsider (intercultural dynamic; outsiders; worldview; culture).
3. Theology (theological content; response to prototypical curriculum).
4. Pedagogy (formats, models; response to prototypical seminars).
5. Books (literacy; literary resources; potential utility of textbooks).
As data was coded using this basic framework, I adopted a set of secondary classes based upon the concept of “first-last-more-less,” 4 which classifies data according to the criteria:

- What needs to be done for the first...or last time?
- What needs to be done more...or less often?

As data was coded using this basic framework, common themes emerged, revealing what the data indicated needing doing “more” or “less” often and so forth. These emerging themes became additional classes. Because definitive “answers” are rarely encountered in qualitative data (and where they are, may reveal an “agenda”), it becomes necessary to look for subtle clues and cues in what is expressed; the “first-last-more-less” framework of categorisation, described above, provides an initial “soft,” flexible format for categorising comments and expressions, allowing more-defined classification to emerge later in the analysis. On adopting this revised approach, I noticed an immediate impact upon the fluency of the coding process and the emergence of a useful provisional taxonomy. This constituted a first stage of analysis, followed by the much lengthier process of Recoding (see below), during which most of the “first-last-more-less” classes gave way to more thematically particular classification, as the taxonomy matured.

**Recoding**

Having coded all relevant transcripts using my initial framework-analysis taxonomy, I continued to iteratively refine the taxonomy and classification of the data. This involved a repeated cycle of data-tabulation, recoding, re-tabulating and further recoding. This process was made highly efficient by extensive “hyper-text” and recoding functionality incorporated into the “TAMS Analyzer” CAQDAS. This involved

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4 I am indebted to Robert “Bob” Campbell-Lamerton for this line of enquiry—which has an almost infinite range of application.
generating coding tables that provided statistical counts of data segments assigned to each taxonomy classification, which tended to reveal statistically bloated classes that could benefit from further taxonomic classification (in general, a flatter, even distribution of code counts indicates a more mature coding and taxonomy). Statistical Coding Tables generated by the CAQDAS also facilitated cross-generation of associated Data Tables, containing actual textual Data Segments tagged with particular codes. These Data Segments could then be analysed visually, in order to assess the accuracy of coding and, in the case of bloated codes, devise appropriate additional classes. A similar process facilitates developing critical distinctions between related or overlapping classes that have not emerged entirely discretely from one another.

Using memos (Gibbs 2007, 30-32) reduced the gap between data and coding classes and further refined the recoding process. This “constant comparison” process was performed for all one-hundred-plus classes, facilitating crosschecking, recoding where appropriate, of over six hundred coded qualitative Data-Segments, a process repeated iteratively, until the coding had been applied accurately and consistently throughout. The resulting taxonomy effectively represents a primary level of analysis (Gibbs 2007, 77-8), tabulated exhaustively in Appendices G–L, along with coding counts and respective percentiles, occasionally referred to within data analysis ‘Findings’ (Chapter 4).

Summary

Research designed upon the concept of a “phenomenological study,” has facilitated the gathering of qualitative data from a wide range of Burkinabé leaders and leaners, many of whom occupy key positions of responsibility and oversight for theological education and related ministries amongst significant Pentecostal

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5 Percentiles represent the number of data segments (regardless of segment length) of a class as a percentage of the total number of segments in the containing branch of the taxonomy. Thus, for example, the total number of data segments coded in the “Discipleship” category (80) represents 12% of the total number of categorised data segments (647).
denominations within Burkina Faso. This data was intentionally gathered in the wake of a series of prototypical discipleship seminars, using survey questionnaires provided to seminar participants, supplemented by qualitative data drawn from the transcripts of numerous group and individual interviews.

This qualitative data has been analysed using CAQDAS, in order to produce a mature taxonomy: of 5 principal categories and over 100 classes, derived from 647 individual data segments, in order to understand the perceptions and perspectives of Burkinabé leaders and learners and arrive at their evaluation of appropriate theological education, discipleship praxis and intercultural dynamics. These “Findings” are explored in the following chapter.
CHAPTER 4
FINDINGS

Analytical “Findings” are discoveries, insights and conclusions emerging from the computer-aided analysis of qualitative data, drawn from the survey questionnaires and interviews completed by or with Burkinabé leaders and learners, as set out in Chapter 3. Discussion of these findings proceeds according to five taxonomic categories, which emerged from a “framework analysis,” informed by a review of missiological literature.

1. Discipleship;
2. Theological content;
3. Pedagogical format;
4. Literary resources;
5. Intercultural dynamics.

Discipleship

Concepts, thoughts and ideas involving a wide range of concerns relating to the primary category of “Discipleship” emerged strongly during the CAQDAS phase of analysis. This category of analysis\(^1\) branches into three principal classes, identifying issues related to:

1. The vitality of discipleship;
2. Current discipleship praxis;
3. Potential reformation of training praxis.

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\(^1\) See Table 5: “Discipleship” Taxonomy Classes and Coding Count, Appendix H, “Discipleship” Classification.
Vitality of Discipleship

Participants, with respect to the concept of discipleship, widely and regularly express an almost urgent concern. Typically, this identifies the formation of disciples as a vital, core activity of the church, in principle, yet which has been neglected historically and that is presently being inadequately addressed. Thus,

Discipleship is the process of making disciples who themselves will also make other disciples. In a family where there is no birth there will be no continuity, so a church without disciples will not live for a long time. However, all church members are not disciples, yet the very objective is to make every believer a disciple… A mere believer is far from a true disciple. In Africa especially the church grows very well but its roots are not deep. So making disciples is very important for church in Africa. This is our prayer (GI-3–P1).

A considerable range of motivations are linked by participants to this felt need for a renewed focus on discipleship. Some participants cite the cultural impact of both “cults” and Islam, as factors contributing to disappointing church-growth. Others identify what they perceive to be a lack of spiritual depth amongst church members and even some leaders, whose training has not sufficiently developed their pastoral skills. For others, discipleship is a key to closing the “leadership divide” separating those who have been formally trained from lay-leaders and lay-members. The historic neglect of discipleship appears to be linked to a focus upon evangelism—an aspect that participants relate to the legacy of Western missions (note: several of these concerns are revisited in more depth within the discussion below).

Current Praxis

People have started talking about it right now: but how actually, practically to get to there. We haven’t found the solution yet…it’s a real need. For (a) long time, our concern was how to make Christians, but not to make disciples. And I believe that the question of the issue that the Lord has brought in very clear: he’s asking us to make disciples (I-7).

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2 May refer to “African Initiated (Indigenous, Independent) Churches”; this was not clarified.
Within interviews, participants were invited to discuss discipleship in the context of existing leadership—and missionary—training praxis. Some participants responded by swiftly conflating the two concepts, rather than maintaining a distinction, as others did. However, practically all interviewed participants expressly coupled recognition of the contextual vitality of discipleship with a recognition that current discipleship praxis as a whole—including various leadership training, congregational life and so on—is proving practically ineffective with specific regard to the formation of disciples:

**Present Models**

The only programme we have is actually left to the pastors...we have given full responsibility to the pastors to train believers and make them disciples, which...I’m not personally happy enough that we have given them what they need themselves to know. We haven’t equipped them...properly, adequately, so that in turn they will invest confidently (in) the believers, to make them disciples (I-8).

Generally, responsibility for discipleship (leaving aside the issue of leadership training for the time being) is effectively relegated—by default if not by intention—to local church pastors. The concern is that pastors have not been adequately resourced to fulfil it effectively:

**Historical Omission**

Our church has been started by missionary agencies and you know sometimes it’s very hard for foreign missionaries to come and understand foreign culture and make efforts really productive, fruitful as they wish. From that angle, (there has) been some kind of missing element in their work. So they focus on...reaching out to people, but bringing up these people...teaching them properly...the reason of being a disciple...what the Lord expects from them, so that they will be mature in their understanding and take over the role of carrying on the work...that has been completely a failure! Complete failure! (I-8).

The perception of historical “failure” with respect to effective discipleship is sometimes linked, by participants, to the legacy of Western mission within Burkina Faso.
The claim is that, partly due to intercultural issues, missionaries made little impact when it came to the formation of disciples. Disappointment over this shortfall in missionary work or witness is untainted by bitterness or even a sense of “fault-finding,” but rather a sense of liberation that it is time to redress the historic balance in favour of discipleship:

**Bible Schools**

We were not able, until now, to have a practical ministry for those people. So for three years they…only do theoretical things. After that it seems learning is finished, it is the end of learning. They think they know everything!!

So they shut their Bible, they shut. They leave study behind them. It’s like something that has come to an end. They leave studies behind them and they go to the ministry and they are not making it.

So we need a balance way for people to know that ministry…you always need to study, you always need to be mentored and it takes all our lives. (I-5).

The Bible school system is a central element of the Western mission legacy, which evidently retains a high value in the mind of participant leaders—in spite of certain obvious disadvantages, such as the cost and length of time it requires—primarily because of the preparation and ‘testing’ these conditions provide for those called to ministry and leadership. Nevertheless, there is also a significant recognition of systemic flaws: in particular, participants identified a tendency for insufficient spiritual formation to accompany academic learning. Accordingly, recognition of a flawed learning model seems to be a significant driver behind the considerable volume of data relating to a potential reformation and, or renewal of discipleship praxis.

**Reformation of Praxis**

Analysis revealed a widespread perception amongst participants of the need for a reformation of some kind or order that would lead to a more effective equipping of the Christian community to respond to the practical needs and challenges of their context.
The research provided opportunity for participants to confirm their conviction that spiritual transformation should be a, or the primary goal of theological education (GI-4–P3). Specific proposals for how praxis might be reformed relate to training that intentionally eschews theoretical learning in favour of a blend of practical and biblical content, with numerous suggestions relating to non-formal, non-residential, holistic forms of theological education and, or discipleship. The analysis regarding potential reformation branches into three interrelated concerns.

1. Emerging models of theological education;
2. Equipping lay leaders;
3. Equipping intercultural missionaries.

**Emerging Models of Theological Education**

At least two new models of non-formal theological or Bible training programs were discussed by participants, both located in Ouagadougou. Utilising available electronic audio-visual media, in particular, Mouvement des Jeunes Serviteurs de Dieu has recently innovated a non-residential, evening training course that is proving highly popular and effective amongst the young people whom the movement incorporates. Leaders from amongst this group are particularly energised by perceived “holistic” and “vocational” emphases within their training model:

> We are not focussing only on spiritual aspect of human being but we are helping our disciples to become socially independent or evolving in their lives… What is actually an innovative element in this kind of training, is it helps the students not to leave their activities… their job… their homeland… their home village, or wherever they will be, but from where they are they can attend the courses (GI-4–P3).

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3 My perception is that these resources are mainly Western in origin, with Charismatic-Pentecostal origination and focus; such resources are widely available by mail order, from Christian ministries based in the USA and Europe; almost by definition, originating ministries have a globalising, non-contextual focus.
Another innovative theological training model is being pioneered by an interdenominational NGO, providing theological education in modular units requiring intensive attendance for two weeks every three months, interspersed with work and research and completed over a three to four year period.

**Laity**

We can’t rely only on pastors, the pastors will not, on their own be able to do the work as we would love to see it being done. So our vision, it will be encouraging and challenging the whole church...everybody has something to give... Already we have some lay people on the field... they cope and build churches, they look after those churches and teach people...(I-8).

The perceived potential of innovative training models typically forms a significant intersection with the importance of training laity: by not requiring removal of trainees from their context, non-residential training potentially facilitates a significant route towards a more effective preparation of lay-leaders for induction into missional roles and responsibilities. In trying to keep pace with rapidly expanding populations, this represents a particularly valuable factor for church-planting movements, such as AEP.

Making disciples is now one of the vision of the new team leaders, that our General Superintendent is preaching all over the country, trying to stimulate the pastors and to have a new program... we (are) talking to put (in place) some kind of curriculum for making disciples (I-10).

Representatives of *Assemblée de Dieu* revealed that the denominations’ entire training operation, incorporating teaching, leadership and missionary training, is currently being reviewed and renewed in order to place a major, renewed focus upon discipleship.

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4 Incorporating approximately four thousand churches and hundreds of thousands of people, the review ostensibly encompasses primary and secondary education and local-church activity, as well as leadership training programmes, as integral providers of discipleship.
Missionary Training

Our vision is to send missionaries outside of Burkina Faso...During our last board meeting...we have also discussed about having a commission...that will be in charge of training missionaries and sending them out (I-9; page 2).

Vision for intercultural missionary sending is strong amongst Burkinabé church-planting movements represented by participants, with a significant number of missionaries already sent out by them. However, although all missionaries are required to first graduate from Bible school, training for intercultural missionary work itself remains largely ad-hoc: for example, utilising programs provided by interdenominational mission agencies in nearby Ghana. Or simply relying upon a careful selection process to ensure a high calibre of determined candidates: “We try to spot out people with desire, burning and calling upon their lives, to (go) cross-cultural” (I-8; page 3).

What we have been missing a lot and I would love to see...would be discipleship program, mission...training, to give a flavour of what it means to be a missionary—what kind of challenges you will face in the field, how you should respond to those challenges (I-8).

A School of Mission...some kind of taking in charge this aspect of the ministry...something special to encourage missionaries, to help them reach their goal (I-5; page 3).

Amongst both denominations represented by participants, planning exists for the provision of a intercultural training forum, either in terms of specialised modules within existing training scenarios, or the establishment of a separate program. The large diversity of cultures and languages means that intercultural realities represent a stark challenge within Burkina Faso: “Being from outside...you can look at...the Burkinabé church, like something uniform. But I can tell you...every ethnic group is like a totally different context! (I-2; page 5). Accordingly, there is a clear recognition of the need to act decisively if the shortfall in missionary training is to be appropriately redressed.
Discipleship—Summary

The concept of discipleship has strong “currency” amongst Burkinabé leaders and learners: there is an evident identification and a seemingly pervasive, deeply felt need of its fresh embrace, both in terms of theory and praxis. Amidst strong missional vision and burgeoning numerical growth, there is widespread awareness of the limitations of current discipleship praxis, which remains anchored to the embedded Bible-school system and its typically Western educational forms.

Amidst the status quo, some significant new models of theological education are emerging, pointing towards more contextually appropriate form and praxis. Whilst denominational engagement with new models is currently minimal, there are hints at a readiness to move more decisively towards radical reformation, with a flux of ideas about holistic, vocational, non-formal, non-residential training under consideration. Hopes for a renewal of discipleship praxis are linked significantly to the urgently expressed need to facilitate a more rapid and effective preparation and equipping of both lay-leaders and intercultural missionaries.

Theological Content

The primary taxonomic category of “Theological Content” 5 identifies data segments relating to contextually appropriate theology, in the broadest sense, or with specific respect to theological content encountered within the prototypical discipleship seminars. The category branches into three principal classifications:

1. Categorical affirmation;
2. Categorical critique;
3. Topical critique.

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5 See Table 7: “Theology” Taxonomy Classes and Coding Count, Appendix J, “Theological Content” Classification.
Affirmation

Participants communicated concerns relating to theological content in almost entirely approving, or affirmative terms, so that, in and of itself, it became a somewhat redundant classification. According to one long-time Burkina-resident, US missionary, the communication of enthusiasm and affirmation by itself may not represent a straightforward indication that teaching has been fully understood:

…Realising that when the material that’s being taught, people will affirm to you that they’ve understood it...appreciated it...enjoyed it, but what they’ve actually taken away could be different to what you thought they understood (I-3; page 5).

Accordingly, expressions of approval or affirmation, *per se*, are not treated as a qualitative indicator: additional factors have been incorporated in order to analyse the data more deeply. In particular, analysis has been built upon qualitative data that expressly authenticates a discernible transformation of conviction or understanding, identifying a change of perspective, insight, belief or motivation, as a result of interacting with the teaching. Indication of such transformation is reflected by illustrative quotations from participants, with respect to each critical classification, below.

By contrast, data segments representing only a generic or vague statement, such as: “I admit that it is a meaningful teaching and deserves to be widely known,” for example, regardless of the degree of expressed approval, are deemed insufficiently qualitative and accordingly excluded from the data analysis.

Withal, it is germane to compare this category with others within which significant critical input was forthcoming: for example, the category “Pedagogical Format,” in which it is clear that participants had little difficulty in expressing disapproval, when deemed appropriate.

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6 Thus, taking the survey alone: 98% of survey participants responded to questions about how they felt about the teaching with the top two options of either “Quite Helpful” or “Very Helpful”; no “Unhelpful” grades of any kind were received.

7 See Table 7, Appendix J.
Categorical Critique

The teaching is not out of its context…it fits into the context. Whether you are in Africa or in Europe, wherever you will be, it’s something that is practical. It’s not theoretical; it’s practical (SP-1).

Participants regularly related approval regarding “theological content” to three particular issues namely: contextuality, practicality and biblicality. Together these issues represent approximately one-fifth of this category’s data, evidently representing key contextual values.

Contextuality

It’s good to raise up…good leaders to discern the needs of our time and bring the leaven to it, the word of God, to fit those needs and point people to the gospel. It takes a leader to understand those issues and know how to manage, to bring the word of God in and to put it as the solution. So these things are very important for us (I-8; page 12).

Some of the curriculum in our Bible schools today, that element may be twenty, thirty, forty years (old): we need to adjust that… so that what we are teaching meets the need of the people and equips them for the challenges they have outside the door (I-6).

The significance of contextually appropriate theology is articulated clearly by a number of participants with denominational leadership oversight, whose comments demonstrated a keen awareness of the importance of contextuality and the process of contextualisation. In particular, I observed a number of comments communicating a sense of “wrestling” with both the call of the gospel and relating it to the contextual needs “of our time.”

I think most of the things you taught are really contextual and really it meets the questions, the challenge of every pastor in this country… The biblical, the theological aspect, it really fits with this context. There is nothing strange for this culture, for this context. You see I can say that “the worldview” of this teaching meets, is the same with our way of seeing things: the world and Christian life. It really, really fit (I-5).

Awareness of the importance of contextualisation incorporating theological education, by equipping leaders and learners to be transformative influences in their
cultural contexts, as well as crucial cogs in the education of the whole church for its mission to the world, represents a crucial element in evaluating what is contextually appropriate, including biblicality, practicality, culture, worldview and spirituality. The following comments, including a particularly significant reference to worldview, reflect participants’ evaluation of the theological content of the prototypical curriculum \(^8\) with specific regard to context (topical categories are critiqued in the following section):

**Practical**

It’s very practical, so in that way, it works.

You know us, in Africa, one of the things we are not good at, it’s the theory. People always like things that… you can demonstrate and make it workable, then they can accept it. If it’s only head knowledge, they say: I don’t believe you!

That’s the case here in Africa: when you preach the word, they will be more convinced when they see it working in their lives, or what you are saying, you are giving the proof: it’s true actually. So, when something is workable, is practical, then people are more keen to embrace it and to follow and let themselves be challenged by it… (I-8).

This teaching is very appropriate at our living and understanding of things we are struggling with… it will be very useful in that way that it will help us sort out our problems and help us to stand in our struggles (I-1).

Participants evidently rate practicality as a highly important factor that is closely related to “context.” Burkina, indeed Africa, is cited as a place where people expect teaching to have real application and to make a transformative difference to the way they approach daily life, with its demands, hardships, struggles and challenges:

**Biblical**

I think it is a teaching that should be based on the Bible, on biblical truth, it is the only teaching that is eternal...so any teaching which is based on the Bible, should be relevant (I-9; page3).

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\(^8\) See Appendix B.
Participants’ regularly referred to teaching from the prototypical resource as “biblical.” This classification evidently represents the premier contextual standard of evaluation, seemingly trumping all others:

What is taught can change our life, the way we consider biblical and divine things. We realise God’s call for our lives, the eternal purpose of God. We also better understand the different events of biblical life, Bible stories (SP-2).

A careful reading of data in this class suggests that the terminology of “biblical,” when applied to teaching carries a weight of understanding that is significantly different to what might be considered an academic, or theoretical knowledge of the Bible. Instead it points towards a familiarity of relationship with, a connection to divine realities, such as: a personal knowledge of God; a reliance upon the Presence of the Holy Spirit; evidence of Christian discipleship; a capacity to overcome problems through faith; experience; missional commitment; determination in adversity and so on, that are concrete, observable and communicable, offering real hope of transformation:

**Topical Critique**

The following seven topical categories represent participants’ evaluation of theological content encountered in the prototypical discipleship seminars, encountered by participants immediately prior to data collection.

**Discipleship**

The necessity to make disciples is there, but through the teaching I have understood that I myself should make progress so as to be able to teach. I see that we still have many challenges to face and we still have to work harder (GI-3–P2; page 5).

The practical life of Jesus when he was on the earth is an excellent model for us pastors who want to make disciples…I feel inside of me after this teaching the desire to go deeper with the teaching that I give to my disciples every Tuesday evening. I will have to pray with them in order to convince them that the kingdom of God is not just some simple words but
the manifestation of the power of God. Some elements of faithfulness, perseverance, submission, deliverance, transformation, forgiveness, are some things, which lack sometimes to some of our brothers and sisters in Christ. Now I am…encouraged to insist on teaching these things (SP-3).

Participants enthusiastically affirmed that “discipleship” represents a contextually appropriate theological teaching. The responses above identifying typical indications of renewed motivation, conviction or movement toward a renewal of praxis.

**The Eternal Purpose of God**

It is the first time I see such a clear presentation to edify the body of Christ. In addition, I ignored that revelation on the covenant God has with his people. This teaching opened my mind on the fact that Christ is part of God’s promise to the patriarch. I am also more convinced that that through me all the earth’s families will be blessed. I am part of God’s promise to Abraham and families should also be blessed because I am blessed to be a source of blessing. There’s much in my heart but I will stop here (SP-4).

It is opening up minds concerning the purpose that God has for our lives, to be blessed and become a source of blessing for others and when you understand, you are able to understand that teaching, you are freed from every spirit of egotism...selfishness. You are free from every kind of spirit of selfishness. And every type of effort that you are...every kind of struggling that you are doing in your life, you are doing it, having in mind that purpose you are doing it to be a blessing to others (GI-4–P1).

A foundational element of the prototypical curriculum relates the eternal purpose of God, in terms of the biblical covenants and concomitant vocation of a covenant community “blessed to be a blessing to all the peoples of the earth” (see Appendix A). This teaching evoked a particularly rich commentary, amongst a broad range of participants. In fact, the data suggested that it appeared to impact significantly upon some participant’s personal sense of missional vocation, producing a renewed sense of connection between their own work and God’s.

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9 Clarification: in the previous section, “Discipleship” was explored as a primary research category, with regard to existing and potential training praxis; in this section, “discipleship” is referred to as one of the topics of the prototypical curriculum.

10 Effectively, the *Missio Dei*; taught from a basis of the biblical covenants.

11 25% of data coded “Theology” refers to this teaching in some way, spread across two classes, “eternal purpose” and “covenant.”
His teaching allowed me to understand that all nations are included in God’s plan for Humanity. That enables me to read the Bible differently because I better understand it now. God wants me to stay in his plan to be blessed and become a source of blessing for all the nations (SP-5).

I am very pleased to consolidate my knowledge on God’s eternal purpose through the covenants He made with men, beginning with those made in the Old Testament, up to those of the New covenant through Jesus-Christ. The one with Jesus is the best for it was made with his blood and that covenant takes all the earth’s nations in consideration (SP-6).

Other participants observed this teaching providing them with a new perspective upon how Scripture is read (hermeneutically), combined with fresh appreciation for the scope of world mission: in short, participants suggested that it facilitated reading Scripture missionally.

**Mission History**

Started by our brothers from Monrovia, William Carey, Hudson Taylor, we understand that the mission has always been a sacrifice, a work of faith. The mission story helps us to see what God can do in a darkness world with his servants (SP-7).

The teaching has been very well developed to make us understand the problem that formers missionaries have faced on the field. In spite of all the problems they persisted, this motivates us to be more devoted and also (pay) the price for the mission to move forward (SP-8).

Jesus being the seed produced a harvest through the five waves of mission… The waves: the fourth and fifth call us, all those who have the resources and the opportunity to participate to the harvest! (SP-9).

In analysing responses to an overview of mission history—represented as five “waves,” the last of which represents indigenous mission movements of the Global South—it is notable how personally participants related to it, moving them to a deeper appreciation of the sacrifices of missionaries and renewing their own devotion to mission, even as they discerned and identified responsibility for world mission shifting towards them, as believers of the Global South.
Intercession

Before this seminary I knew that intercession brings us closer to God but what is pertinent for me and what brought me to a better knowledge is that you have to be near by someone to hear his heart beating. Really it is true that when you are far away from someone you can’t hear his heart beating. If the noise made by the heart is for the people there is disorder (SP-10).

The survey opened my eyes and gave me new things in the domain of intercession, what I knew was not enough for someone who’s aim is to be an evangelist. I now see that intercession is a must, whereas I used to think it was some others duty! (SP-4).

In comparison to other topics, the topic of “Intercession” received a relatively low level of participant response. This may suggest that, while a few people appreciated it quite deeply, it may lack broader appeal. Thus, although also presented to a large constituency of young people, from MJSD, 90 percent of responses to this topic came from missionary pastors, from AEP.

Revival

As far as the “cycle of revival” is concerned, we understand now how revival takes time before it comes out… Usually people just start praying and fasting and think that one-day revival will just come out. And when it doesn’t come quickly they get discouraged and they give up. But if they knew those steps of the cycle of revival, they should have persevered… We now know that revival is not just to be excited and be able to do extraordinary things (GI-4–P1).

Personally I appreciated the teaching because I have understood that for the awakening there are steps that should not be skipped nor neglected… I also understood that humility is the major point of awakening and leads us towards harvest (SP-11).

Teaching concerning “Revival” evoked widespread enthusiasm, particularly amongst participants from MJSD, which identifies itself as a movement of young people committed to spiritual transformation under the banner of: “Unity, Revival and Harvest.” Numerous participants commented on the significance of passing through all the stages of “the cycle of revival,” outlined in the teaching; several identified in this a significant correction to former approaches towards seeking spiritual renewal or revival.
Economics

This teaching is really pertinent, in the sense that it has given me a light on difference types of poverty… It is not good to say that you have faith and you don’t want to work and the blessing will come by itself; that is not true…you have to work. And after, the prayer is essential for the success of this work. When we are blessed we have to be generous by giving to those in need. Above all of that we must recognise that facing everything is a fight: the faith, finances… (SP-12).

A seminar presenting biblical economic disciplines drew critical attention to the importance of godly wisdom and balance regarding the relationship between: work; faith; blessings; poverty and prosperity. Participant responses indicated that this provided a helpful counter-balancing corrective.

Overcoming

The teaching injected enthusiasm into my faith. It teaches me patience…and the attitude that I have to take in hardship, knowing that God who (leads) me in the arena of fight will (lead) me out of this arena (SP-13).

Through his example I can see some mistakes I made in my own life when I was facing some similar hardships. And this happens due to the lack of this kind of teaching. But through this teaching I have learnt the attitude that I have to keep. I will teach it in my church and I will show to the Christians how to become great (SP-14).

The seminar teaching entitled “Overcoming in Arenas of Spiritual Conflict” related the biblical call to persevere patiently in the face of trouble, suffering and responsibility. Participants\textsuperscript{12} typically responded to the teaching with renewed intent or determination to overcome in the own personal arenas of testing.

My belief was that to have victory it is only through prayer, but I understood that facing and accepting a challenge is the only way to greatness. This survey helps me a lot from now on I will rise and face instead of sitting and pray (SP-3).

The particular response to this teaching, above, identifies a vital transformation of personal understanding: moving a participant beyond sole dependence upon faith.

\textsuperscript{12} Presented to AEP participants only.
expressed through prayer alone, to an intentional embrace of spiritually challenging circumstances, providing a significant indication of contextual relevance.

**Theological Content—Summary**

Based upon an evaluation of its contextuality, practicality, biblicality and underlying worldview, participants positively affirmed the theological content of the prototypical curriculum as appropriate for contextual theological education and, or discipleship. Findings concerning specific teaching topics revealed a broad range of evaluations demonstrating renewed understanding, purpose or motivation amongst participants, as a result of interacting with teaching on the following topics: discipleship; God’s eternal purpose; mission history; intercession; revival; poverty and prosperity; suffering and overcoming.13

**Pedagogical Format**

This category of data analysis14 provides rich critical insight into the potential for pedagogical reformation relating to theological education and, or discipleship training praxis, in general, as well as with particular application to the prototypical resource. Four classes represent the findings:

1. Affirmative;

2. Critical;

3. Reformation;

4. Facilitation.

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13 No significant additional or alternative topics were requested; this may be because the volume of teaching represented by the curriculum is already quite “full”—see critique of Pedagogical Format.

14 See Table 8: “Pedagogy” Taxonomy Classes and Coding Count, Appendix K: “Pedagogical Format” Classification
Affirmation

Some people when they teach they don’t give a room for all these things you have done. This means that sometimes you are just there physically, but not in your spirit!

But in your case, we have appreciated it...because it was a really a training, giving us a chance to intervene and asking you to explain more further some areas; it was really a training... (I-1).

Contextually appropriate pedagogical format specifically affirmed by participants includes: seminars, generally; use of a blackboard (preferable to PowerPoint slides) and a tutor’s availability for questioning and facilitation of group discussions. Significant data in this category also relates to what may be termed “humanity,” “the human touch” 15 or “communication” including: sharing personal experiences; communicating missional commitment and being personable and available to dialogue informally with students.

I have to say that the fact that you use diagrams and all those visual things: it really, really help! This is really, really helpful for understanding the teaching (I-5).

The course is pertinent for there are good illustrations, which allow us to understand. Like the one taken on the horse for its speed and the donkey on its slowness (SP-3).

Probably the strongest affirmation related to the use of illustrations as teaching aids, including both relatively complex diagrams on PowerPoint slides, as well as very simple analogies.

Critique

Aspects of the pedagogical format used in delivering the prototypical discipleship seminars received a significant level of criticism. In particular concerns were raised in three areas: seasonal timing; allocated time and translation.

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15 See discussion in Chapter 2, regarding African concept of ubuntu. See also: discussion within this chapter: “Intercultural Dynamic—Effective Intercultural Relations.”
Timing

I was wondering what would be special in this seminar that it has been planned for such a moment of the year. I was wondering whether people were caring about others, for as a farmer, if you miss some weeks during the rainy season, you can easily lose the whole agricultural year.

But as I have seen that he masters the topic of his teaching, I have understood that he was inspired and that bought me back to better thoughts. Then I thought I will get something valuable, even if in the other hand I need to make a sacrifice (GI-1–P3).

The time of year in which the research and associated teaching was undertaken turned out to be inappropriate for AEP participants, simply because most of the pastors are farmers. Their absence from their farms, due to participation in the training and research, risked their missing a critical crop-planting window, portending an inadequate harvest, except for the supportive intervention of family and community members. Awareness of this inappropriate timing was not restricted to those directly effected by participation: several participants with leadership responsibility, though not farmers themselves, raised the issue. This was a humbling discovery; 16 the quotation above touchingly communicates both the hardships these participants risked suffering and an expression of appreciation for what they received, as a result of their willingness to take a sacrificial risk.

Allocated Time and Translation

The teaching is really pertinent but very heavy and deep it will be better to divide it in many parts so that we have a better understanding (SP-15).

Many of the participants found the seminars pedagogically, as well as theologically intense, as a result of which they had insufficient time to adequately absorb some of the ‘meatier’ theological issues; translation created an additional burden, both reducing allocated time and increasing the difficulty of absorbing teaching.

16 In spite of specific efforts to avoid this very occurrence; intercultural communication played a part in this eventuality.
Reformation

Findings exposed significant insights into how the format of the prototypical curriculum could be re-formed (reformulated; reformatted), in order to be more appropriate and effective. The principal findings relate to ‘regulating’ the teaching and to incorporating discussions into the learning process.

Regulation

Participants proposed that the training component of the prototypical resource should be appropriately regulated, in order to facilitate a more consistent, cyclical engagement with trainees. One participant related this kind of adaption to an analogy with rainfall: observing that sudden downpours of rainfall drain quickly off the surface of the ground, in contrast to the beneficial effect of long, slow “soakings” of rain that penetrate and saturate the soil. The important issue is to facilitate students being exposed to the entire curriculum, over an extended period of time:

My intention with this program, curriculum…in my culture, there is a saying that goes like this: When the sauce is tasty, you draw closer your stool, nearer to the table, to eat!! So, from the teaching we have received from you, it…gives us a flavour…

My intention and my dream would be that if you could formalise it and make it a permanent thing and let’s (make) sure that more and more people take part (I-8).

A small number of participants requested consideration of some form of certification. Another suggested engaging with the curriculum in a local church setting, to develop a discipleship focus amongst the whole church and its various ministries, along with an on-going qualitative assessment of outcomes, spread over a period of years.

Reflection and Discussion

If we could develop a method, a teaching method to allow the one who is receiving, who is being taught, to give him, to excite or to push…to some reflection.
You know our methods here, right from the primary level, when you go to school, they don’t help you to think and reflect upon what you are receiving, they just give… and you receive and afterwards they ask you to reproduce (what) you have…

So I hope your curriculum will allow people to develop this area of thinking (I-7).

MJSD leaders, participating in a group interview, suggested that future training programs related to the prototypical resource should initially focus upon small group settings, rather than large conferences, in order to allow a close discussion of topics. Group discussion, as an aid to reflection, is considered a vital element of appropriate pedagogical format that should be intentionally and thoroughly incorporated into discipleship training praxis. Historically, Eurocentric education, reproduced within Burkina Faso, has effectively neglected to incorporate reflection and discussion as vital element of pedagogy.

Facilitation

What I would like to see in our lives is like what the Apostle Paul said to Timothy, “what you have received, give it to faithful fellows who will be able in their turn, to share it with others.”

I have received a valuable teaching, which I would like to use to impact the life of people in my neighbourhood and in my church. I would like to see his teaching be that flame of the Spirit of God which will help the ministry to grow more (I-1).

A significantly large amount of data related to the importance of facilitating training that effectively equips trainees to train others. For example, several participants noted the importance of making time to discuss not only the teaching itself, but also to incorporate discussion of ideas and concerns about how trainees can effectively reproduce the training, within their own contexts.

17 Though beyond the scope of this paper, it was interesting that some participants promoted the idea of broadening accessibility beyond Burkina, to other parts of Africa, whilst some suggested utilising the Internet as a forum for wider distribution.
Pedagogical Format—Summary

Findings related to pedagogical format are rich and varied. Key aspects of prototypical seminars are critiqued both approvingly and disapprovingly, at times, leading to a detailed set of insights regarding potential reformation that can be applied to both the prototypical resource and to other forms of theological education and leadership training praxis. Critical observations relate to: the importance of including effective illustrations, both diagrammatical and analogical; inclusion of and appropriate allocation of time for group discussion; a regulation of training, integrated appropriately with contextual seasons and requirements; a primary, practical emphasis on facilitating trainees to reproduce discipleship training for others, in their own contexts.

Literary Resources

Findings relating to contextually appropriate literary resources for theological education and, or discipleship training are keenly focussed, as well as being practically unequivocal in highly valuing appropriate literary resources. The coding taxonomy branches into eight principal classes: 18

1. Vitality;
2. Utility;
3. Orality;
4. Content;
5. Format;
6. Translation;
7. Funding;

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18 See “Table 9: ‘Books’ Taxonomy Classes and Coding Count,” in Appendix L, “‘Literary Resources’ Classification.” Note: “Orality” doesn’t appear distinctly within the taxonomy table, which was derived using CAQDAS; it has been intentionally added, manually, as a classification, during a later research cycle (having previously been incorporated in “Utility” classification).
Vitality

More and more Burkinabé are interested in reading—I mean those who are believers—and when the contents of a book is trying to put upside-down the mind of people, we are talking about it...and people will start looking for such kind of book and you can pass it from one man to another. And this content, which is actually touching...because the need for reading, the eagerness for reading a book, depends upon its content (GI-4–P3).

In Burkina Faso, one of the striking problems, issues, is that pastors don’t have any resources to help themselves in pastoral work. You can find some pastors—the only resource they have is their Bible, a single Bible, not even two versions of Bibles (I-8).

First of all, is to encourage...because I think you are touching something that is not already existing, which is going, maybe, to be another book more—no, it’s not the case!

For instance, if we talk today about evangelism, it may well be a new way of approaching evangelism, but we already have many methods of evangelism. But discipleship is something that is really innovative thing! (I-7).

The data analysis strongly affirms that literary resources have a vital role to play in the discipleship and missional equipping of Burkinabé leaders and learners. This parallels a generally rising interest in books and literacy, within the rapidly evolving social context of Burkina Faso. However, a theologically- and pedagogically-appropriate discipleship textbook, particularly one aimed at under-resourced pastors, is of special interest. One AEP participant explained the impact of a literacy programme being run by, but not exclusively for, their denomination, which practically doubles the length of time that pastors are required to give to their training:

We have another school in Diabougou, for those who can’t read, so they come there and do literacy and learn how to read, for three years and after they can come to Léo for Bible studies. So this is the way we train the pastors...

I think, last year, we’ve got about sixty students, because many people want to learn French, want to learn how to read and this school is really making an impact in Diabougou and all the areas. Yes...many denominations send their students there, their pastors who can only read in the local language (I-5).
This depth of commitment from the individuals concerned, as well as the school’s presence and increasing popularity, provides one of the clearest indications—a veritable “sign of the times”—that literacy represents a contextually appropriate format for theological learning.

Utility

According to participants, appropriate discipleship textbooks would be utilised in the following Burkinabé contexts: Bible schools; teaching in churches and at conferences; discipleship groups; personal devotion and study; missionary training. Over a third of data in this category related to the benefit of literary resources accompanying training seminars, the utility of which is manifold: facilitating deeper understanding; alleviating the distraction of note-taking; allowing for later review or further study and resourcing the post-seminar training of others. As one participant put it: “Until translation of the document, the teaching is very rich but not easy to keep it” (SP-16).

Orality

The data provided important insight into the relative value of literary resources in the differing contexts of towns, cities and villages:

Nowadays most pastors are getting that feeling of discovery through reading, through books, things like that. Mostly those who have been well educated or living in these cities.

But for those living in villages, some of them are not readers, apart from Bibles; sometimes they are not people who like reading (I-9).

A highly experienced Burkinabé translator provided further confirmation of changing contextual realities, relating to orality and literacy, implying, at least to some degree, a demise of oral skills and an increasing openness to literacy resources:

How useful it will be? …One of the big disadvantages we have as Africa, is usually we don’t have something printed. And whenever something is not written, when you forget, it is gone. But when you have something
written, it really helps and for me, a book…having a book on Discipleship, this will help people because they can follow. And according to the context, help Christians…so I think it is useful.

This is a big difference we make between what we learn, as Africans, orally and asking people to just memorise it, so that it will stay… That was kind of like reflex, this was in the past when people did not have anything like that. But today, things have changed and I think having something like a book is very important (I-2).

Overall, the data upheld the idea that orality and literacy both had important roles to play within theological education; as one participant said: “I think we need both: they complement and they work together” (I-3).

Content

I will suggest that it be in an easy French for many to understand, because not everyone has a good level of French…let it be in simple French, fundamental French (GI-1–P6).

In my opinion, whether it’s written in French or any language, the content should be accessible. It shouldn’t be theological reflection in the highest part, but make things very clear, simple, practical (I-7).

I think the format, to make it very readable and enjoyable, from an African pastor’s point of view, will be to make sure there are some illustrations. An illustration always enhance(s), to bring light into the context, into what you are saying and Africans really like it! (I-8)

The quotations above are typical of participant concerns about pedagogical aspects of the content of literary resources, focussing upon linguistic and theological accessibility and the use of illustrations, in particular.

If there is a possibility to end it with questionnaires, to allow text to also be used to evaluate the level of understanding, that will also be very good, since the purpose is not only for the pastors alone, but also it will be tool for them to teach in their churches, house-groups…every group studying it and facing and evaluating and see who, which group understood the text better (I-8).

Participant responses also identified the potential of literary resources to prompt practitioners towards intentional reflection between theory and praxis, particularly in groups, which represent a vital learning space in Burkinabé contexts.
Format

As I saw your “Module One,”
the size, first of all, captured me! The African people, beginning by myself, we don’t like to read, especially when you go in class and you are given a big booklet to read! Oh! I didn’t like it for myself…

But if you make it…even if you give me ten of these…if I have first of all one, I am captured to read it and I will finish it so quickly and then I will be eager to get the next one. But if it is all in one book, I may not be tempted to read it! (I-10).

Data analysis exposed two primary considerations regarding the publication format of literary resources. Firstly, a notable distaste for voluminous, academic texts. This contrasts with a clear affirmation of short, modular textbooks, the advantages of which include: apparent ease of reading; the satisfaction of progressing through a series; the ability to pass around and share small books with companions; being more-readily translatable; having lower publication costs.

One of the things we should say is that the first volume that should come out, should be very interesting, should be very attractive, both in content and in form. Every aspect of it should be very attractive and that will give a way to the other volumes (GI-4–P2).

Appealing design, for example, in terms of book-covers, is considered important, but only in some contexts. The comment above, for example, is from a young, urban student; in non-urban contexts, economic concerns are a more important consideration.

Translation

Translation of a prototypical literary discipleship resource, into Burkina’s national languages of French, Mooré and Djula represented an important concern for participants. French is essential to make it accessible to most AEP leaders and learners, whereas Mooré is considered more important in and around the capital Ouagadougou and to AD participants generally. The availability of texts in ‘mother tongue’ languages is considered to provide an important dynamic in discipleship formation, from which there

19 Based on a prototypical sample of a stapled, A5, 50-page textbook.
followed a suggestion that ANTBA might choose to translate short textbooks into smaller, regional languages, particularly Djula, as part of their ministry of publishing Scripture resources. Short, modular textbooks are more readily translatable than lengthy textbooks, which would not normally be considered for translation into regional languages.

**Financing**

Myself, I wouldn’t say this is the best way. When somebody helps you, we have a saying, that if somebody helps you to clean your back, just in front of you, your hand can do it there, then do what you yourself can do! You only need help from outside for those things you cannot do yourself.

So in that way, let’s say the book is sponsored in the first place, I think from that it should be possible to sell and collect the money and reprint it, to make sure that from this first stage, what we get from it, it can be self-sustainable, so that it can be reprinted...more books can be printed... (I-8).

Concerns over appropriate pricing of the sale of textbooks varied considerably. Amongst urban youth price is evidently secondary to appeal. Amongst rural pastors, pricing is the crucial issue: a price of not more than 1000 CFA\(^{20}\) is generally considered an upper limit for rural, economically-poor pastors.\(^{21}\) Participants are aware such low pricing would require subsidising, either through other sales, or sponsorship. The benefit of a self-sustaining economic model for production of the proposed textbooks within Burkina Faso, without dependence on outside funding, is certainly deemed advantageous and desirous by representative Burkinabé leaders. However, the data indicates a low level of confidence, in the capacity for this to be achieved, with the possibility of external funding to “kick-start” publication mooted as a compromise.

\(^{20}\) 1000CFA= $1, approximately.

\(^{21}\) This consideration may need to be held in tension with other findings that suggest that rural pastors represent a constituency least likely to enjoy literate resources.
It is better whenever the church see the necessity to make a translation into a certain language, to tell them: “Will you get ready to contribute. We will give, but we expect you should…”

If it is this way, once it is produced, they will take care of it properly. It is necessary. Today this is what is happening. If they don’t contribute, they turn their back and they don’t value it. But if they contribute, they know that they have paid a price, even if it’s low…I think that is the best way (I-2).

Another participant suggested funding could come from within Burkina, through wealthier congregations or regions sponsoring or subsiding publication in order to resource economically-poor regions and pastors. Even if such internal sponsorship could not fully close the gap, it is considered an essential element of any potential partnership with outside agencies, in order that insiders take appropriate ownership of the process.

**Distribution**

Sometimes we say that ‘the goats of everybody sleeps outside’! It happens like that because I may think that you brought the goat inside, you may think that I did, he may think that one of us has done it and, finally, no one has done it and the goat is outside.

The significance of it is that if you should give the license to all the denominations I wonder whether they won’t be kind of a competition, who is doing best things, like that (I-9).

You talked about maybe giving the distribution rights to a church or an NGO. Giving it to a church is what you shouldn’t do! Because it will let people see that it is a denominational business, so this will…be the bad thing to do. Maybe to an NGO which is multi-denominational, not just one denominational (GI-4–P3).

Participants suggest that the distribution of textbooks can be achieved most effectively by working through Christian organisations; employing an individual or giving responsibility for distribution to a business person is considered inappropriate or unnecessary. It is stated that the promotion of a book by popular “platform” leaders will lead to very positive consideration and concomitant purchase. A number of literacy agencies may have an interest in distributing a book that provides a tool for discipleship.
Accordingly, licensing and distribution represents a critical issue and the necessary disciplines of charging and managing funds represents a significant contextual challenge, as the comments above imply.

**Literary Resources—Summary**

The analytical taxonomy relating to literary resources is both the broadest, in terms of classes, and largest, in terms of the total number of coded data segments, amongst the principal categories, reflecting the considerable interest expressed by participants in seeing a prototypical publication of discipleship textbooks, which they suggest could potentially be utilised in a broad range of educational settings.

- Critical pedagogical aspects related to appropriate literature resources incorporate: linguistic and theological accessibility; appropriate illustrations and visual aids; facilitation of pedagogical reflection.

- Key publishing and logistical issues include: a short, modular format; a sustainable financial model, incorporating a significant measure of insider-ownership; appropriate licensing and linguistic translation.

**Intercultural Dynamic**

Findings relating to appropriate intercultural dynamics with respect to theological education and, or discipleship training praxis

1. Insider confidence;
2. Insider contextualisation;
3. Advantages of outsider input;
4. Disadvantage of outsider input;
5. Effective intercultural dynamics.
**Insider Confidence**

When I was young, I spent a lot of time with missionaries… when we go out into the villages to evangelise, I noticed some culturally odd things that they did. Because of their Christian experience, that believers have today, the advantages are more than the disadvantages, when an outsider is teaching. Because they are mature enough to select what is actually helpful and will build up their faith (I-9).

Participants expressed a high degree of confidence in the theological discernment of Burkinabé Christian communities, when encountering theological input from outsiders. Accordingly there is, in general, an intentional, confident, welcoming embrace of outsiders who choose to relate to Burkinabé missional movements.

**Insider Contextualisation**

The disadvantage is if the teaching is not contextualised: if the teaching doesn’t take into account the local experiences and cultural aspects, it may not touch the heart of people, because they don’t know exactly what it is about. Yes—it has to relate to concrete matters, which they share in their daily life (I-5).

In as much as participant leaders are typical of the wider picture, Burkinabé leaders seem to be quite familiar and comfortable with the principle and imperative of contextualisation and the practical challenges Christian communities face in relating the gospel to surrounding contexts and cultures.

From outside you will write, you will cover your material in the way you see the social society… but from within this culture, I see things this way and one who might be able to just take it and see how to make it fit its environment—I see that this is a very big advantage (I-2).

More regularly than not, contextualisation, whether the term itself is used or not, is portrayed by participants as a useful tool and an opportunity to be taken advantage of, rather than an inconvenient burden, and invariably articulated as a responsibility of and opportunity for insiders.
Advantages

Any action, going towards helping people to really get through...the Scriptures, it’s welcome...I encourage it. Because you need to see the limitation in the church...and because of the work we are doing that really takes a lot of time and a lot of nurture, sometimes you might even say, Oh, Lord, what can we do? There is a need, but how to supply to this need?

And work like that [referring to prototypical textbook], I can say that it is the Lord’s answer to our prayers: to see someone coming from outside and saying, Ok, I will be interested in what you are doing and how can I...help you to maybe do it better? (I-2)

The data revealed Burkinabé leaders and learners warmly welcoming intercultural opportunities and fresh perspectives upon Scripture, arising from interactions with outsiders and a particular appreciation of outside assistance for a context with considerable needs.

To be trained by an outsider, it is good...because there is a fundamental principle, biblical principle that goes with any culture! (I-10)

Since it is something that has been received from God and given out, when you are listening, you are upset internally; so it drives away every cultural differences and it’s actually received as a message straight from God (GI-4–P2)

Whilst “Biblicality” (see “Theological Content,” above) remains the touchstone for mediating Scripture appropriately between cultures, the dynamics of spiritual gifting has a potentially significant role in opening hearts to a message brought by an outsider: not in the sense of “charm” or “lively personality,” but in terms of delivering a message “in the power of the Spirit,” which effectively transcends cultural differences.

The first thing I would advise my colleagues who have been involved in teaching...beyond culture is, when you come, it's good, first of all, to teach by who you are and your relationship with people.

If you come to a certain area, before opening your bag, open yourself! And let people shake your hand and laugh with you...when you go inside, wherever you will say, they will take it carefully and love you and put it back (I-10)

The teaching role is highly esteemed in Burkinabé contexts; accordingly it can represent an additional barrier separating outsiders from insiders. Forging personal
relationship across the cultural divide, even in very simple ways, breaks down the divide, allowing students to relate to an outsider more freely; such behaviour is valued significantly and shouldn’t be overlooked by intercultural workers.

**Disadvantages**

I went to Europe and I know how many churches, many Christians, in Europe, see spiritual things. Sometimes it lacks…this aspect: spiritual warfare—not many people in Europe consider it and know something about it. The secular worldview has…stolen…eroded…this aspect (I-5).

Disadvantages associated with outsiders, in general, include: an inability to discern between different tribal cultures; a lack of discernment regarding linguistic and literary capacity of different leaders; imposing inappropriate teaching; pursuing evangelistic success while overlooking discipleship. Significant worldview differences are cited with respect to the impact upon attitudes to money and possessions, community and family, individualism and investment in social improvement and spiritual understanding.

**Effective Intercultural Relations**

So that this book may meet our needs, the writer should first seek to know our sickness. Because it is only when you know a sickness that you can know which medicine to use to cure it (GI-1-P6).

The data analysis suggests the formation of effective, intercultural working relationships is influenced by a range of factors, not least of which is a mutual appreciation that contextualisation is the responsibility of local leaders and communities, who know and appreciate contextual requirements and cultural expectations. This relegates or limits the role of outsiders to one of facilitating, rather than leading; accordingly, outsiders should be flexible, without dominating or dictating agendas, ready to listen and learn from insiders.
You said something that touched my heart and I know for sure that others were touched.

You said that you didn’t come to bring things with your culture... inculturated... to give us, but rather to give us something that is relevant to our culture and in that way, you admit that the West has made mistakes in the past—as mission coming from the West with their culture, sometimes it’s hard to separate your own culture, from the biblical truth (1-8; page 7).

Being open about the past failures of Western mission, including how Western culture was introduced, without distinction, alongside the Gospel, is also a significant element of intercultural communication.

Keep going; don’t get discouraged, because you don’t know the impact of what you are doing today. Keep pressing until it is finalised and get things out in people’s hand, in the language they can understand (1-6).

Finally, participant responses incorporated a measure of personal encouragement regarding outsider involvement: to persevere, above all, because working inter-culturally is recognised as representing a considerable challenge. Insiders, eager to encounter biblical insights and empowering disciplines, expressed appreciation for the significance of working inter-culturally to facilitate discipleship training, in particular.

**Intercultural Dynamics—Summary**

Data concerning the intercultural dynamics of cultural outsiders contributing to theological education or discipleship, within Burkinabé contexts, demonstrates that leaders are familiar with the practical principles and challenges of contextualisation. Cultural mistakes made by Western missionaries in the past are not denied “to spare anyone’s blushes,” but today’s generation of Christians are generally considered to be relatively capable of culturally and biblically discerning appropriate teaching or theology contributed by outsiders (and rejecting what is inappropriate). This apparently tips the balance firmly in favour of the advantages of welcoming outsider involvement.

In my Summo language, we have a saying... “You can eat meat without oil, but if you add oil, you ate better.” Because our way of cooking leaves it ‘smoke-ated’ and we use oil to eat. You eat it without oil, it means, well,
you ate it, but if you have oil, you ate it better. And I think this (teaching) is like oil you are adding to things! (I-2)

Effective intercultural working relationships with outsiders is predicated upon a series of factors including: a mutual, listening stance; perseverance; dependence on the gifts of the Spirit and biblical teaching. Where these factors are operative the possibility becomes one of authentic openness and affectionate appreciation for the blessing that outsiders can bring into the context.

**Summary of Findings**

A wealth of findings emerged from data collection and analysis, providing a large number of important signposts, germane to the development of the goal of this research: a discipleship training resource integrating scriptural knowledge and praxis appropriate to Burkinabé leaders and learners.

The most significant findings include the following:

1. Christian conversion has historically been insufficiently transformative.
2. A strongly felt need for a renewed embrace of holistic discipleship praxis.
3. Evidence of emerging alternative models of theological education.
4. Affirmation of the theological content of the prototypical resource.
5. Pedagogical vitality of both illustrations and group discussion.
6. An appropriate pedagogy would incorporate a regulated training program, integrated with contextual cycles and agricultural seasons, as appropriate.
7. An appropriate pedagogy should facilitate the on-going training of others…to train others…to train other and so on.
8. Strong commitment to literacy and expanding literacy programs.
9. A short, modular textbook format is the most contextually appropriate format.
10. A textbook would potentially be utilised in a variety of training contexts.
11. Sustainable publication, including funding, represents a key contextual challenge.

12. Teaching input from outsiders is broadly welcomed.

In the next chapter I integrate these data analysis findings into my earlier review of missiological literature (Chapter 2), in order to assess the collective implications, and to move towards a definition of the goal of this research: a disciple-forming training resource, integrating scriptural knowledge and praxis, appropriate to Burkinabé leaders and learners.
CHAPTER 5
INTEGRATION

In Chapter 2, based upon a review of missiological literature, I stated that the “stage was set” for a significant reappraisal of what constitutes appropriate theological education in post-colonial contexts, including sub-Saharan Africa, in particular. In Chapter 4, based upon qualitative data analysis, I presented a range of Findings representing Burkinabé leaders’ and learners’ evaluation of various aspects related to theological education and discipleship praxis. In this chapter, I draw together the most significant threads of analysis from these two chapters, integrating them, in order to move towards defining the characteristics of three missiological concepts.

1. A reformation of “theological education as discipleship,” focussed upon equipping the whole church for its participation in the Missio Dei;

2. A discipleship resource, intended to facilitate “theological education as discipleship,” integrating scriptural knowledge and praxis, appropriate to Burkinabé leaders and learners.

3. An appropriate intercultural dynamic governing realisation of the above resource.

A Reformation of Theological Education

Over the past four decades, the case for a reformation of theological education, particularly in post-colonial contexts has only been strengthened by the gathering pace and intensity of the emergence of World Christianity, so that today the need for appropriate change is more urgent than ever (Vanhoozer 2006; Priest 2006; Douglas 2006)—particularly within sub-Saharan Africa (see Lwesya 2012b). Within this purview, Miller and Yamamori’s vivid depiction of “Progressive Pentecostalism” points towards
the possibilities of an era of Christianity defined not by creed, dogma and, or denominational spirit, but by manifest social and cultural impact. Africa’s part in this new era is surely set to be highly significant (see Jenkins 2006; Bonk 2007b), yet to celebrate this without countenancing the very real and challenging contextual issues, crises and problems that need to be overcome, or simply endured by African churches and movements en route to such a reality, is to risk employing the fruit of research to avoid more-costly forms of engagement and participation.

And yet: for Westerners, intercultural engagement and participation in non-Western and most particularly post-colonial contexts, raises significant missiological questions. The overt hegemony of Western colonial-style mission may have demised, but it has too often transmuted into paternalistic partnership arrangements that covertly maintain Western cultural dominance by means of imported technological solutions, organisational oversight and, or regulation of purse-strings. Added to this, confident African theological voices, emerging from a period of intense cultural searching, are encountering a Western theological academy largely “deaf to non-Western voices” (Tiénou 2006, 48-49; Hiebert 2006). Given this backdrop, how may a Westerner engage the issue of a reformation of theological education in African contexts with both missional and cultural integrity? I believe some important aspects of a response to these vital issues are emerging from the research contained in this paper.

Theological Education as Discipleship

What is meant by “theological education as discipleship”? Above all, it affirms that the authentic, biblical purpose of theological education is nothing less than the equipping of the whole church for its participation in serving the Missio Dei (the eternal purpose of God). This challenges traditional systems that tend to result in the preparation of an elite group of individuals (“clergy” or “leaders”), separated from their communities
(“laity”) by a form of education that is difficult to translate outside of the theological classroom. If an authentic connection is to be made, in practice, between the various levels and forums of theological education and biblical and spiritual development needed to equip the whole church, a recovery of the vitality of biblical discipleship needs to become thoroughly integrated within contextual training regimes. In short, whole contextual systems of theological education needs to be reformed to appropriately uphold the equipping of the whole church community to participate in serving the Missio Dei (Winter 2005).

The discipleship resource that forms the goal of this research is intended to uphold a form of “theological education as discipleship.” I envisage “theological education as discipleship” offering a more contextually appropriate model of leadership training and discipleship formation: providing a flexible, modular pedagogical format; incorporating both oral and literary components; suitable for both formal study and informal learning and intentionally accessible, both linguistically and economically. Upholding this implies a widespread availability of low-cost appropriate discipleship resources, reproduced in vernacular languages, as well as lingua-franca, so that theological education that begins inside classrooms does not end there, but instead moves outwards, drawing whole communities into a pattern of biblically based discipleship and a “living dialogue” with the culture of the context.

**Rationale**

The rationale for the concept of “theological education as discipleship” is rooted in the model of reformed theological education introduced in Chapter 2, based upon an application of Coe’s contextualisation theory to the concept of theological education—see Figure 3, Theological Education as Living Dialogue. That model points beyond the “first step” of indigenisation, to forms of theological education that incorporate a
missiological discernment of the ‘signs of the times’ (contextuality) and a participation in the incarnational and missional praxis of the church (contextualisation). Through this two-way process theological education facilitates a “living dialogue,” between gospel and culture, which equips the church as a missionary community, leading to a more “effective encounter” with the context. According to this schema, theological education does not have any relevance if it remains separated from the missionary context, in independently cultivated “ivory towers” of academic excellence: it must actively participate in the missional life of the church—based upon a missiological discernment of the times.

Within the framework of this research project, the data analysis findings provide this vital element of contextuality, providing a missiological discernment of signs of the times. They point decisively towards the vitality of discipleship with respect to an appropriate renewal of theological education aimed at preparing the whole church for its mission to the world. Before exploring the potential shape of an appropriate discipleship resource, I want to provide a measure of interpretation to some of the nuanced indications within the data of the missiological significance of discipleship in the context of Burkina Faso, in these three categories in particular:

1. The integrative potential of discipleship praxis;
2. The role of discipleship in confronting idolatry and transforming social and cultural strongholds.

**Integrative Potential**

Drawing upon both qualitative data findings and missiological literature, in contrasting the potential of discipleship praxis with the praxis of modern theological education, the concept of discipleship seemingly answers, even embodies a number of significant aspirations, including the potential to bridge between a number of divides—as discussed below—that are practically innate to modern forms of theological education. It is this capacity for integrating, across these divides, that suggests discipleship is
particularly suited to embodying a holistic form of theological education—an aspiration encountered repeatedly within collected data. It is this kind of integrated, holistic discipleship towards which the concept of “theological education as discipleship” is intentionally orientated. Taylor describes the African worldview and culture as a “bundle of life” (Taylor 1958, 259-60)—in such a context, an integrated, holistic form of theological education seems particularly apt.

An Integration of Theology and Spirituality

The potential to integrate theology and spirituality is probably the most significant integration of all. Discipleship is, by definition, rooted in practical, lifestyle disciplines—yet it is also rooted in a theological, hermeneutical relationship with Scripture. Together these two tensions provide a capacity for authentically-Christian spiritual formation and, accordingly, a dialectical combination of experience and reflection; praxis and theoria; discussion and prayer; orthodoxy and orthopraxis; each reliant upon the other (cf. Bosch 1991, 425) is readily embodied in the essence of biblical discipleship, in a way that has rarely, if at all, been characteristic of modern theological education.

Integration of Formal and Informal Education

The integration of formal and informal education is entirely central to the concept of “theological education as discipleship”: implying a form of theological education and discipleship praxis that is capable of moving readily from classroom into informal contexts, such as homes, congregations and small groups—as well as workplaces and other communal spaces. Traditional modes of theological education—represented in Burkina by the Bible school system—innately tend to incorporate Euro-centric standards of achievement and learning methods, which typically rely upon theological resources that do not transition easily to spaces outside the classroom (due to: physical size; cost;
theological density; literacy level; non-African languages; unsuitable for oral
communication; certification etc.).

Furthermore, traditional modes, such as Bible schools, almost invariably require
residency, with the concomitant disruption related to: financial costs; the upheaval of
families and the lack of contextual continuity implied by removal of students from their
vocational contexts. HBI’s hybrid model (Gupta and Lingenfelter 2006), incorporating
short periods of residency and intensive learning, combined with mobile educational
schools operating regionally, provides a profound example of how non-traditional,
alternative models are not only feasible, but manifestly suited to non-Western contexts.

**Integration of Orality and Literacy**

The integration of orality and literacy is linked to the integration of formal and
informal learning. Camery-Hoggart’s research, focussed amongst Pentecostal
communities, demonstrates how both orality and literacy empower communities-of-
learning in different ways: orality strengthening the function and role of memory,
testimony, apprenticeship and ethnicity; literacy facilitating codification, study,
categorisation, curricula and concentration of power. His conclusion is to identify the
need for “a sort of bilingual education that prepares pastors to function within both
worlds…and to translate between them” (2005, 226). “Theological education as
discipleship” is intended to facilitate an appropriate integration of both orality and
literacy: in the case of Burkina Faso, whilst indigenisation points towards the tradition
and vitality of orality, contextuality points towards the vitality and emerging use of
literacy; it is not a case of “either…or”—both are necessary and appropriate.
Integration of Lingua Franca and Vernacular

Authentic discipleship itself—the very living of it—becomes “a language of the heart.” This is what true discipleship implies: whole-hearted allegiance. It should be clear then, to some degree, that discipleship resources need to gravitate towards an incorporation of “mother-tongue” languages, which are the vernacular of the heart, as well as of every-day speech, thought and praxis. Whereas theological education is traditionally carried-on in the European languages of English, German and French, “theological education as discipleship” intentionally seeks to narrow this divide by embracing resources that are readily translatable into vernacular languages, thereby increasing accessibility, as well as dignifying the use of vernacular, mother-tongue languages for the work of discipleship and theological education.

Bridging Vocational Divides

Discipleship has the potential to narrow vocational divides, integrating tensions between the training of leadership, lay and intercultural missionaries, but also dignifying people in other life vocations—something findings affirmed as important to younger generations, in particular. As those in various vocations identify their shared status as “fellow disciples” of the Messiah, with appropriate standards of discipleship understood to apply equally to all, it dignifies everyone’s spiritual journey: bridging the divide with church-based leadership, without undermining its credibility or opportunity to ‘be in the lead’ when it comes to embodying disciplined Christian living and forming disciples.

Bridging the Gender Divide

Similarly, although gender issues did not emerge strongly within the data, it is germane to identify the potential of discipleship to bridge between genders—especially within patriarchal societies—by recognising how women are equally-called, alongside men, to become disciples of the Messiah. This does not imply that cultural mores can be
ignored, but rather that a conception of “discipleship-for-all,” strengthens the Christian identity of both men and women, “in the Messiah” (see Galatians 3:28).

**Intercultural Integration**

Finally, theological education as discipleship has the potential to narrow intercultural divides: reaffirming the imperative of active, covenantal faithfulness, whilst retaining a theological grounding in Scripture, biblical discipleship casts both insiders and outsiders as co-labourers of God and one another.

**Confronting Idolatry, Transforming Cultural Strongholds**

Discipleship deals with spiritual transformation and praxis, not merely head knowledge and theory, with a primary focus upon allegiance and faithfulness towards Christ. As a result, personal and cultural idols are confronted and challenged as an integral part of the discipling process (Song 2006, 258), in a manner that has seemingly proved elusive in Burkinabé contexts—and to modern theological education in general. Ultimately, discipleship bears significant potential to effect transformative social and cultural influence: a concern that both missiological literature and qualitative data analysis confirmed as imperative to African contexts in general and Burkina Faso in particular. Contextualising-discipleship lives in tension with the call of the gospel and the social challenges of historical reality through forming disciplined, vocational communities, which are being transformed spiritually through their radical allegiance towards Jesus and sent out in the power of the Spirit, as transformative influence, for the sake of the peoples of the world: “a covenant community blessed to be a blessing to all the families of the earth” (Clements 2007).

The significance of confronting idolatry and the link with discipleship and social transformation is brought home by one participants’ response to the impact of one of the
prototypical seminars: illustrating how a profound appreciation for the church’s calling to
serve the eternal purpose of God (the Missio Dei) has the capacity to confront idols of
selfishness and to propel us towards becoming a blessing to others, in the name of Christ:

It is opening up minds concerning the purpose that God has for our lives,
to be blessed and become a source of blessing for others and when you
understand, you are able to understand that teaching, you are freed from
every spirit of egotism...selfishness.

You are free from every kind of spirit of selfishness. And every
type of effort that you are...every kind of struggling that you are doing in
your life, you are doing it, having in mind that purpose you are doing it to
be a blessing to others (GI-4–P1)

Summary

The concept of “theological education as discipleship” points towards integrating
forms of learning that intentionally embody or work towards holistic expressions of
Christian faith. Clearly, no single training resource, no matter how missiologically
appropriate, is capable of stimulating, articulating or integrating all of these concerns and
tensions perfectly. Nevertheless, I do believe that these research findings, assessed in the
context of related missiological literature, provide sufficiently rich insight and
missiological discernment to point towards a clear definition of vital characteristics of an
appropriate disciple-forming training resource appropriate to Burkinabé leaders and
learners—towards this I now turn.

Towards an Appropriate Resource

As conceived by Coe, contextualisation is a human process, within which
theological concerns are appropriately incorporated, based upon a missiological
discernment of “the times.” It is, above all, the particular participation in the life and
history of an actual context in which a living community of the church learns to
appropriately incarnate the living message of the gospel, within that particular cultural
and historical context. Contextualisation can never be reduced to the mere adaption of a pre-existing theology: it is always a human process, never theological abstraction. Thus, the development of a theological resource can only ever facilitate human movement towards contextualisation: in this case, towards a more-effective equipping of the Burkinabé church in its onwards journey of missional faithfulness and cultural encounter, based upon scriptural Christian discipleship. This “more-effective equipping” epitomizes the foundational purpose of this research and bears re-emphasising as the focus moves towards defining the characteristics of a training resource fitted to that task.

The following definition incorporates key characteristics of “theological education as discipleship,” combined with the data analysis findings summarised in Chapter 4. The vital stipulations of “practicality,” “biblicality” and “contextuality” effectively points towards three primary categories that I perceive need to be applied to the development of an appropriate discipleship resource:

1. Practical;
2. Relevant;
3. Accessible.

**Practical**

To be practical implies a primacy of praxis: of action, disciplines, ‘skills and drills’ and also of practical outcomes, in terms of observable transformation. Accordingly, a discipleship resource appropriate to Burkinabé leaders and learners should:

1. Awaken or strengthen Burkinabé ownership of the opportunity and responsibility to serve the purpose of God (the *Missio Dei*), within their context;
2. Espouse practical discipleship and missional faithfulness;
3. Be orientated towards personal, communal and cultural transformation;
4. Facilitate training patterns that transition beyond classroom contexts, into non-formal environments of congregation, home and work-places;

5. Guide facilitation of discipleship groups and processes, encouraging ongoing, generational training of others.

**Relevant**

To be relevant implies being appropriate in theological content, pedagogical form and literary substance. Accordingly, a discipleship resource appropriate to Burkinabé leaders and learners should:

6. Establish a missional hermeneutic: teaching students to read Scripture missionally and missiologically;

7. Integrate biblical theology with Pentecostal spirituality (see “Appropriate Theological Content,” below);

8. Encourage contextual adaption, especially oral communication;

9. Facilitate group discussion, reflection and Scripture memorisation;

10. Be highly illustrated and illustrative: incorporating metaphors, diagrams, testimonies and other visual aids, wherever possible.

**Accessible**

To be accessible implies removing or lowering barriers that hinder practical or pedagogical access. Accordingly a discipleship resource appropriate to Burkinabé leaders and learners should:

11. Incorporate a regulated, contextually-integrated training component;

12. Incorporate publication of a modular series of short textbooks;

13. Favour the economic poor, in terms of distribution and cost;

14. Be linguistically and conceptually accessible to Burkinabé readers;

15. Lend itself to use with oral-learners;

16. Facilitate vernacular translation;
17. Provide “free-at-source” publication licensing.

**Appropriate Theological Content**

The qualitative data findings, regarding appropriate theological content, harmonised significantly with inferences drawn during my review of missiological literature, leading to the conclusion that a biblically faithful, missional theology, integrated with Pentecostal spirituality, appropriate to the Burkinabé context, would include the following theological content or characteristics:

1. A holistic worldview (Kraft 2005c; AnaneAsane 2009);
2. A communal orientation (Adewuya 2007; Sankey 1994);
3. An historical, missionary theology, based upon a missional hermeneutic (Wright 2006; Van Engen 1996; Kwiyan 2012);
4. An Hebraic, covenantal theology (Overman 2006; Onwu 1987);
5. A theology of biblical discipleship (D. L. Miller and Guthrie 1998; Smith and Kai 2011; Light 2012);
6. A theology of suffering and overcoming (McGill 1982);
7. A theology of revival (Pierson 2005);
8. A theology of intercessory prayer and spiritual power (Taylor 1974; Kraft 2002; Hiebert 2000);
9. A theology of poverty and prosperity (Jehu-Appiah 2000);
10. A theology of vocation (Fowler 1984);
11. A theology of Christ-centred leadership (Dean 2009);
12. A theology of cultural transformation (Magesa 1994)

Thus, the prototypical resource and curriculum, employed as an integral part of the research data collection process, is endorsed by the Findings as an appropriate start-

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1 The terminology of “missional” rather than “missionary” theology is intended to convey the vocational call of the *Missio Dei* that is addressed to the whole church, in its entire vocational occupation within the world, within this wider address, the specifically intercultural, missionary vocation remains vital.
formulation of a revised prototypical curriculum, incorporating the above characteristics as fully as possible, forms a primary element of the change dynamic explored in Chapter 6.

**Intercultural Mutuality**

In reviewing missiological literature, in Chapter 2, I introduced the terminology of “intercultural mutuality” as a synonym for interdependence that offers a missiological response to some of the complex nexus of issues influencing interaction between Western and non-Western missional communities and practitioners. The idea of intercultural mutuality implies a sense of shared, intercultural appreciation and compatibility of gifts, talents, characteristics and culture, which is rooted in mutual, vocational commitment to the *Missio Dei*. It stems from the biblical covenant with Abraham, which asserts that, in the Messiah, every tribe, language and family is blessed to be a blessing to the families of the earth, so that the missional, vocational gifting and calling of every people is made holy.

Intercultural mutuality thus potentially offers an appropriate philosophy for intercultural missionary relationships (cf. Rowell 2007b; McQuilkin 1999; Sabatino 1993). This is explored below, with reference to research findings, illustrating how intercultural mutuality complements the principles of contextualisation and, in the context of marginality, potentially improves upon concepts of “partnership” and “interdependence.” Finally, I propose a series of missiological constraints and, or imperatives relating to intercultural discipleship in marginalised concepts, on how a Western outsider may appropriately facilitate the equipping of Burkinabé leaders and learners for a life of scripturally-based Christian discipleship.

1. Contextualisation and intercultural mutuality;
2. Marginalisation and intercultural mutuality;
3. Imperatives for intercultural discipleship in marginalised contexts.

**Contextualisation and Intercultural Mutuality**

The sanguine, relational openness and expressed confidence of Burkinabé leaders, regarding the input of outsiders, revealed by the data analysis, incorporates two aspects: (a) the general capacity of Burkinabé Christians to discern appropriate teaching; (b) leaders’ recognition of the necessity of Burkinabé communities undertaking contextualisation, in order to appropriately relate the Gospel to the context. I would suggest that both factors are suggestive of an underlying vocational security—not naivety or sufferance of hegemony—thus representing a good fit with the principles of intercultural mutuality to which I have referred to above.

With the process of contextualisation recognised as the responsibility of insiders, the role of outsiders is cast into sharp relief: they are to facilitate, assisting the process, making it easier, acting as catalytic agents. Within the sphere of theological education and, or discipleship, this relationship is particularly critical because of its potential to impact upon the missiological perspective of missional movements or organisations. From a personal perspective, as an outsider, the limited role of facilitating fits well with the goal and the purpose of this research because the process of training and publishing effectively relocates insight from an author, gifting it to trainees, students, readers and translators, after which there is no further control over the contextualisation process. Thus, the concept of intercultural mutuality fits closely with contextualisation theory, affirming the significance of the different gifts, vocation and insight that insiders and outsiders are able to bring to missional tasks.

**Marginalisation and Intercultural Mutuality**

Africa possesses wealth in abundance, not merely in terms of natural resources, but above all in her people, as one of her own writers poignantly elucidates:
Despite Africa’s brokenness, she is blessed with unimaginable abundance… the world’s richest continent in terms of natural resources… Yet, the people of Africa are the greatest source of wealth in Africa. They are made in God’s image and are gifted by God in diverse ways to bless the continent. Africans form 3,500 ethnic groups speaking some 2,110 languages. Africans are renowned for their culture, music, celebrations, colours and art. They are respected for their generosity, perseverance, respect for elders and strong sense of family (Wambua 2010, 49).

Thus, it is the vitality of Africa’s peoples—their courage, wisdom, determination, kindness and vivacity—not poverty or marginalisation that defines them. Nevertheless, as the writer above implies, this abundance of wealth is “not all of the story.” Africa and Burkina, in particular, experience a genuine struggle with economic and social poverty that can best be described as marginal. When it comes to theological education, this is part of the reason for the under-resourcing, highlighted within the data analysis findings, that is the typical experience of many Burkinabé workers.

Partly because of the legacy of colonial hegemony; partly because of the prowess of Western technology, funding and organisational polity, the inherently significant needs that define marginalised contexts have historically cast Western missionary agencies as providers of aid and relief, one way or another, so that breaking away from paternalistic patterns remains a real challenge to all concerned (Johnson 2012). Contextualisation theory has provided a theological foundation for that change. In practice, the concept of interdependence and partnership, widely referred to within missiological literature, has proven to be practically elusive: typically failing to challenge underlying Western structural, financial, technological and theological assumptions, priorities, prowess, power and practices; tending to cast insiders into apprenticing roles, upholding Western agencies persistent dedication to completing their own goals (see Raj:2002uw; cf. Bonk 1986; 2007a).

Whilst beyond the scope of this research to critique this dynamic more thoroughly, the concept of intercultural mutuality potentially provides an alternative paradigm for intercultural response to contextual challenges. Whilst the concept of
“interdependence” is rooted in human need and the concept of “partnership” primarily rooted in contractual commitment, intercultural mutuality is rooted in shared vocational commitment to serving the eternal purpose of God (the Missio Dei), accompanied by a recognition that every ‘ethnos’ has a gift and vocational calling from God, which contributes uniquely and vitally towards his eternal purpose (“The Eternal Purpose of God” 2007). The hope is that focussing intercultural relationship and working praxis upon the respective vocational calling and commitment of both parties to the Missio Dei may prompt a more appropriate intercultural perspective that, in particular, should deepen Western outsiders’ commitment to service, rather than dominance (Katongole 2012).

In the context of this research, the financing of key aspects of the publication process particularly needs to echo this dynamic of intercultural, missiological mutuality. This is reflected, for example in a proverb, cited by a participant, which warns about not taking advantage of someone who “helps you to clean your back” when “…just in front of you, your hand can do it there, then do what you yourself can do! You only need help from outside for those things you cannot do yourself” (I-8). The implications is that while the help of outsiders is sometimes necessary in missiologically significant areas, it would be a shameful thing to take advantage of such help to accomplish things that insiders can do themselves.

**Imperatives for Intercultural Discipleship in Marginalised Contexts**

Having acknowledged that the nation of Burkina Faso is economically-marginal (Collier 2008) and that doing theology with Burkinabé leaders and learners may be reckoned as a form of doing theology with those who suffer, principally in terms of the pressures of economic hardship, if discipleship is to form an authentic act of solidarity in

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2 Thus, when we facilitate one another’s missional service, whilst remaining faithful to our own calling, we serve God’s purpose. The difference is between intercultural parties (a) identifying that only together can they meet a set of identified needs (interdependence) and (b) being called together, in order to fulfil their respective missional vocations, as part of serving the Missio Dei (intercultural mutuality).
such a context, in accordance with a philosophy of intercultural mutuality, I suggest that a number of missiological constraints and, or imperatives need to be recognised and appropriately articulated in practice.

1. Discipleship is a gift of the Spirit—never something to be imposed by economic, political or academic hegemony;

2. Doing discipleship together represents both sober responsibility and mutually transformative encounter: relating personally, reciprocally and openly in the light of vital, biblical understanding, reflection and conviction—and never sterile, second-hand theological remnants;

3. Doing discipleship with those who are marginalised should reflect the biblical bias towards the disempowered: sharing the hope of human liberation through Christian community lived out in covenantal faithfulness, in the power of the Spirit; recognising that God’s judgements of human power, poverty and prosperity are quite different to those of the world;

4. Historically, facilitating the distribution of appropriate literature has represented an important act of solidarity with and empowerment of marginalised communities: providing a window through which to view the world of the literate and “learned,” whereupon they are able to challenge oppressive hegemonies, which flourish on the back of restricted knowledge;

5. Western missionary tradition needs to be challenged where it hinders contextually appropriately modelling of apostolic mission and discipleship as one of Africa’s leaders writes: “How can African nations feel confident of sending missionaries when, based on a western model they feel politically and economically impotent?” (Chakwera 2000, 4);

6. Doing discipleship in solidarity with socially, economically, materially or technologically marginalised communities should promote the reality that, far from excluded, the marginalised are often uniquely equipped for messianic discipleship, which relies on God’s power, not human strength;

7. The marginalised are expressly called to share in the apostolic mission (the Missio Dei) by personally, communally, socially and culturally pioneering messianic discipleship both in and beyond their marginal contexts.

**Summary**

You know people rightly say that the church in Africa is wide, but very shallow. That’s very true! We need to deepen, to go further in the knowledge of the word and apply the word in our lives. (I-8; page 5)
The African church is commonly referred to as ‘a mile long and an inch deep’. Although this statement arouses negative emotions among many African church leaders, it is largely true. (The) growth of the church in Africa will become wasted if proper and effective discipleship is not applied. To raise genuine disciples of Christ to do mission in obedience to Christ’s command (Wambua 2010, 47).

Amongst missiological literature and within my own qualitative data, I repeatedly encountered discontent with the spiritual status of the African church, in general, and the Burkinabé church, in particular. Far from lamentable, the presence of such dissatisfaction represents a genuinely hopeful missiological reality, because God’s power becomes perfected in our human weakness (2 Corinthians 12:9); missiologically such dissatisfaction reveals an underlying spiritual vitality. Withal, African contexts desperately need African churches that are faithfully and effectively realising their vocation, fulfilling their profound potential: the transformation of people, communities, culture, individuals, society, politics, leadership, workplaces, towns, villages, cities and nations through the power of the Gospel. Self-evidently, Sub-Saharan Africa has opened its heart to the message of the Gospel, now it seems to be discerning a call to a new level of disciplined, missional service: to incarnate, to live out that Message in vital, transformative ways that will bring glory to God—and allow the African church to be a source of spiritual renewal within the world.

**Theological Education as Discipleship**

In Burkina Faso, amongst Pentecostal denominations planted originally by Western missionaries, the entire *oikonomia* of theological education is founded upon Western patterns, modes, methods, structures, languages, rewards and assumptions; in short, a system foreign to Africa. In past seasons, maintenance of that system was a

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3 It might be said that the absence of such discontentment, missing as it is from significant rafts of Western theological discourse, constitutes the real cause for lament.

4 Greek, *oikonomia*, ‘economy’ in the sense of running a household or ‘house-keeping,’ thus the whole economy of habits, standards, code-words, patterns, values, currency, exchanges etc.
priority, as sub-Saharan African communities ‘exploded’ numerically. Evangelism, not discipleship, provided the primary visionary purpose, while Euro-centric theological education, to use a metaphor, represented the somewhat ill-fitting “armour of Saul” (1 Samuel 17:38-9): a remnant of Western mission that, in the long term, could only weigh-down an African spirituality borne of a wholly different experience and worldview. Today, the degree of tension with patterns of leadership training centred upon the bequeathed system of lingua-franca Bible colleges is increasing. The balance between orality and literacy is in critical ferment. The traditional orally based model of apprenticeship has been almost entirely usurped by European educational systems based wholly and solely on literacy and classroom learning. Fresh educational models are desperately needed to facilitate the equipping of the whole church for its mission in the world; “theological education as discipleship” proffers an alternative definition and format of theological education intended to facilitate a focus upon discipleship, which is relevant both within and beyond Bible school classrooms, through the provision of appropriate theological content, in pedagogically appropriate form.

The Vitality of Discipleship

The concept of discipleship, rooted as it is in both Scripture and African tradition, bears a profound potential to bridge between these two rich cultures, both rooted strongly in the earthiness and historicity of the world. Discipleship has a capacity to elicit a form of missional praxis that is capable of moving freely between classroom and workroom; between city and village; from textbooks to congregational preaching; from lingua franca to vernacular mother tongue; from trained leadership to vocational lay-leaders; from congregation to social network. And to do so with cultural and scriptural integrity, whether as leader or learner, trainer or trainee, oral communicator or literary student, potentially facilitating a confident movement of missional practitioners between the
cultures of yesterday, today and tomorrow: mediating between ancient tradition and new perspective; carrying within what is necessary for drawing upon and drawing out the best of both—like the scribe renewed by instruction in the kingdom of heaven, who was able to bring out both new and old treasure from within his house (Matthew 13:52).

A Kairos Moment

It is this capacity to produce personal and communal transformation, empowering Christian communities in their vocation to transform societies and cultures, which provides discipleship with its peculiarly pressing relevance and significant vitality for the Burkinabé context: “That critical assessment of what makes the context really significant in the light of the Missio Dei…in the particular, historical moment” (Coe 1973, 241):

- Within the qualitative data, I repeatedly encountered evidence of widespread dissatisfaction with the status quo of spirituality, in general, and the fruit of traditional theological education, in particular;
- This dissatisfaction combined with a very strong identification with the missiological significance of appropriate discipleship praxis;
- I encountered alternative models of informal, non-residential theological education, a growing embrace of literacy and a strengthening commitment to intercultural missionary sending.

Taken together with rapid numerical church growth, the increasingly multiplex of social and cultural crises—and opportunities—characteristic of African post-colonial contexts, these factors combine to suggest that the present, historical moment represents a missiologically significant ‘kairos’ moment—“an undetermined time when something special happens or has the potential to happen, in terms of a right, opportune, propitious or ‘supreme’ moment for decision or action”; a time pregnant with missiological significance; a moment that may be an indication of “God’s appointed time” (Shenk 1995, 89) to accomplish something missiologically significant in the history of Burkinabé
Christianity; a time that must be engaged with serious application because of the particular opportunity it presents for transformative action.

If this is such a ‘kairos’ moment, in which it is vital to act decisively in facilitating a renewal of discipleship praxis in the context of Burkina Faso, it suggests that a missiologically significant transformation may result from an appropriate response. My missiological perception is that this particular time does represent an authentically significant opportunity to interact with Burkinabé Christian communities at a crucial juncture in their history: a time of cultural flux in which they are outgrowing the legacy of imported theological and educational models and moving towards more appropriate, integrated models of theological education and discipleship. In the next chapter, I turn to consider a practical dynamic that moves towards a fulfilment of the goal of this research—to develop a discipleship resource, integrating scriptural knowledge and praxis, appropriate to Burkinabé leaders and learners—by embodying a model of “theological education as discipleship.”
Chapter 5, Integration, set out a theoretical basis for change relating to appropriate theological education in the context of Burkina Faso, based upon an analysis of qualitative data and missiological literature. This chapter, Application, attempts to draw upon those integrated findings to propose a practical path of implementation. It does so by reference to three contextual phases, as portrayed in Figure 6, below:

1. Present problems.

Referring to problematic contextual issues, relating to existing theological education and discipleship praxis, as identified by analytical findings.

2. Potential solutions.

Prescribing a potential set of solutions, aimed at resolving “present problems”; this solution set is essentially visionary and long-term.

3. A change dynamic.

An immediate, actionable, practical proposal intended to “bridge” between present problems and the potential solutions (Clinton 1992, 6-1).

FIGURE 6: CHANGE DYNAMIC—FROM PROBLEMS TO SOLUTIONS
Present Problems

Three principal factors represent “Present Problems” that need to be countenanced and countered in order to move towards fulfilling the purpose of this research project: facilitating the equipping of Burkinabé leaders and learners for a life of scripturally-based Christian discipleship.¹

1. A biblically and culturally inappropriate model of theological education.

Burkinabé theological education is primarily based on Western models and patterns, which tend to deepen leadership-laity and other divides, due to the difficulty of transitioning this form of education, from the classroom, into other settings, such as congregations, homes and so on, hindering the equipping of the whole church for its participation in the Missio Dei.

2. An ineffective development of discipleship praxis.

Burkinabé leaders and learners identify a need to develop a more faithful and effective discipleship praxis, capable of deepening spirituality and equipping people for the demands of vocational, workplace and intercultural mission and ministry.

3. Inadequate discipleship resources.

Burkinabé leaders and learners have access to few discipleship resources of any sort; much less intentionally appropriate resources, with inherited theological-education curricula typically based upon systematic and philosophical forms of Euro-centric theology.

Potential Solutions

A potential solution set, answering the “Present Problems” relayed above, represents a fulfilment of the purpose underlying this research: the equipping of Burkinabé leaders and learners for a life of scripturally-based Christian discipleship. A complete fulfilment of that purpose would incorporate the following three solutions, relating directly to the three problems outlined above:

¹ Note: a response to issues relating to Western hegemony and systemic inertia respectively, highlighted during earlier discourse, is incorporated under the auspices of “Bridging Strategy.”
1. A systemic reformation of theological education, based upon a philosophy of “theological education as discipleship” presents a solution to the inappropriate models of the status quo.

The goal of such a reformation is to equip the whole church to participate in the Missio Dei, through facilitating informal, non-hierarchical, continually-propagating discipleship movements.

Although this research provides some important insights, facilitating wholesale systemic, structural changes lies beyond its scope.

2. A renewal of culturally and biblically appropriate discipleship praxis, resulting in transformative, missional, social and cultural activity, presents a solution to the ineffective development of discipleship praxis.

3. The publication of culturally and biblically appropriate resources, capable of facilitating forms of “theological education as discipleship,” presents a solution to the problem of inadequate discipleship resources.

The goal of this research is to develop a disciple-forming training resource, integrating scriptural knowledge and praxis, appropriate to Burkinabé leaders and learners. “Maize Plant Discipleship” is the name given to the proposed resource being formulated in response to the findings of this research. Its development and prototypical implementation represents the central element of the proposed “Change Dynamic,” discussed below. However, if that change dynamic proves effective, it is anticipated that a full integration of the resource, within contextual training regimes, in due course, will constitute part of the solutions described above.

**Proposed Change Dynamic**

A change dynamic essentially provides a bridge, trajectory, or pathway towards a potential solution set: it does not guarantee delivery of the solutions. Delivery of the whole solution set circumscribed above would certainly necessitate significant additional “change dynamics” that lie outside the scope of this research (see “Generic Recommendations,” Chapter 7).
Thus, in Figure 7, “Change Dynamic Components,” below, although “Present Problems” are illustrated on one side of a divide, with proposed “Solutions” on the other, with the divide between them bridged by a “Change Dynamic,” this does not imply that this is the only change dynamic required to contribute to generating the solutions.

The change dynamic being considered incorporates two components:

1. A series of “Change Steps.”
2. A “Bridging Strategy,” guiding implementation of the change steps.

![FIGURE 7: CHANGE DYNAMIC COMPONENTS](image)

**Change Steps**

The proposed change dynamic incorporates a practical plan of action, broken down into seven observable, achievable steps, as portrayed in Figure 8, commencing with
“Formulation.” It is illustrated as a cycle, to reflect repeated, cyclical development from prototype, through pilot stages, towards a mature, contextually integrated resource.

**FIGURE 8: CHANGE STEPS**

**Formulation**

Formulation of an appropriate discipleship resource is the primary change step. A series of textbooks are being formulated and formatted in accordance with research findings, to fit the criteria of an appropriate disciple-forming training resource, integrating scriptural knowledge and praxis, appropriate to Burkinabé leaders and learners, which I have named “Maize Plant Discipleship.”

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2 The maize plant metaphor emerged during questions that followed a seminar about the biblical covenants. A maize plant was used to illustrate the emergence of one biblical covenant from another; so evidently helpful to participants was it, that I adopted it as the resource’s signature motif.
The “Maize Plant Discipleship” (MPD) syllabus is richly laden with biblical and spiritual symbolism, which tap deeply into core, missional values of African Pentecostal Christian communities in particular, including: discipleship, eternal purpose; mission history; covenant; prayer; intercession; kingdom dynamics; revival; spiritual formation; leadership; godliness and overcoming (see Appendix A, for further details). The resource incorporates two complementary components:

1. An ‘orality’ component.

**Orality Training Component**

The orality component comprises a “Train-the-Trainers” programme of audio-visual seminar presentations (incorporating blackboard illustrations, or electronic slides, as appropriate) and workshops, intended not merely to teach the syllabus, but to allow trainees to interact with MPD textbooks and explore how they may utilise them in their own contexts of service and leadership. The emphasis will be upon developing a pattern of “Training-the-Trainers”: facilitating trainee participation in a continual, on-going pattern of disciple-formation.

**Literary Textbook Component**

The literary component comprises a series of approximately seventeen, modular, A5-sized textbooks, providing training material in a format that can be used to supplement “Train-the-Trainers” seminars and workshops (as above), but which is also useful to teachers, facilitators, trainees and students operating in wide variety of contexts (see “Integration,” below, for potential utilisation scenarios).
Translation

The textbooks are being authored in English, a language barely utilised in Burkina Faso. Accordingly the principal translation efforts will be into French and possibly Mooré. Because MPD textbooks are planned to be modular, short and linguistically accessible, translation into other indigenous languages should be relatively achievable.

Publication

Publication involves two complementary aspects: printing and licensing, both of which are key to a solution that can be sustained and expanded upon by insiders, after initial funding solutions are exhausted (see “Bridging Strategy…Funding,” below).

Printing

Publication of MPD textbooks will rely upon low cost printing, within Burkina, if publication is to be sustainable—a crucial element in authentic Burkinabé ownership of the publication process. Burkinabé solution providers will be relied upon to research and determine suitable printing solutions.

Licensing

My proposal involves licencing MPD textbooks in a manner consistent with missional, vocational values espoused by the MPD resource itself: unlike commercial publishing ventures, the goal is not to profit financially, but to facilitate a widespread adoption of appropriate Christian discipleship praxis and critical reflection in the light of God’s Word and to prompt insider initiative and ownership of the dynamics of publishing and distribution. To facilitate this, I am proposing to incorporate a form of “free-at-source” licensing within MPD textbooks.

“Creative Commons” (Commons 2012) is an established, open-source system of licensing that, unlike traditional copyright, authorises legal, free-at-source reproduction
or re-publication—i.e. without any licensing or publication fees—providing the work is not changed and the original licence remains integral, overriding traditional copyright restrictions and eliminating publishing royalties. This form of licencing would allow missional movements to control the publication of MPD textbooks for their own use—and to make them available to others. Thus, denominations, NGO’s or even entrepreneurial individuals, for example, would be free to reproduce and distribute textbooks directly, without the intermediary of a commercial publishing house. The proposed licensing arrangement does not limit translators, printers or distributors from covering their own costs, nor from profiting commercially—it does ensure that the power to do so is not retained by any singular agency.

It is unclear whether this model can work effectively in Burkina Faso. Whereas one participant (GI-4–P3) strongly warned against granting a licence to a single denomination, because of the danger of partisanship, another (I-9) referred to a proverb relating how “the goats are left outside, because everyone assumed someone else had brought them in,” implying that there may be a danger in being too passive about licensing. This will be explored during the piloting stages. Ultimately, it represents an ‘insider problem’ and an insider-led solution will be sought (see Johnson 2011).

Training

A “Train the Trainers” programme is intended to introduce Burkinabé leaders and learners to the MPD curriculum, with a format incorporating seminars and workshops, allowing ample time for discussion, amplification and feedback. See “Piloting,” below.

Distribution

MPD textbooks will initially be distributed as part of the training process, as the first stage of structural integration within the context. Another form of distribution will be
through change participants’ organisational and social networks. “Platform” promotion of MPD resources, by church leaders and other missional speakers, where obtained, is likely to encourage members of associated groups to purchase and utilise textbooks. Burkinabé solution-providers also suggest that literacy and translation agencies, libraries and booksellers may be interested in distributing textbooks. Where books are translated and, or published independently (of the pilot program), their promotion, licensing and distribution will be the responsibility of the translating agency and, or publishers.

**Integration**

Authentic contextual integration will depend upon responses to the pilot program. Initial programs will seek to engender insider involvement and ownership of key aspects of publication and distribution, including facilitating “Train the Trainers” events.

**Pilot Program**

An initial pilot programme is proposed to incorporate publication of three MPD textbooks, including a “Facilitator’s Manual,” providing a brief, biblical theology of discipleship and guidelines on facilitating small-group discipleship, based around the MPD textbook curriculum. This will be used to introduce the MPD resource to Burkinabé leaders, using a dedicated “Train the Trainers” programme of seminars and workshops, aimed at equipping trainees to deploy MPD resource in their own contexts (see “Potential Integration Scenarios,” below). This initial programme will be followed by additional training, accompanying publication of the remaining 14 textbooks, probably in two tranches. Each pilot programme will have a seminar and workshop format intended to facilitate Burkinabé leaders and learners encountering and reviewing textbooks in an exploratory context, as well as facilitating discussion and opportunity for commitment relating to the next stage of the change dynamic.
Potential Integration Scenarios

The following scenarios represent potential contexts in which the MPD resource may become integrated, in due course, if pilot programs are effective.

1. Bible Schools

Both established residential and emerging non-residential bible schools may be interested in piloting the MPD resource; the latter are likely to become early adopters, as their training regimes already encompass significant aspects of “theological education as discipleship,” whereas the former represent scenarios in which inertia may be considerable.

2. Lay training

MPD could provide a foundational resource for deploying a dedicated lay-leadership training program, which presently takes place primarily through congregations, conferences and seminars.

3. Missionary training

The MPD resource potentially offers a viable modular contribution to a dedicated intercultural missionary training program—currently a nascent development for most Burkinabé denominations;.

4. Congregational life

MPD textbooks could be used to provide biblical material for preaching, teaching and discipling congregations or departments (e.g., modules concerning intercession used to train people for prayer ministry).

5. Self-reproducing discipleship groups

Self-reproducing discipleship groups offer the greatest potential for a church-planting or denominational network to transform into an authentic disciple-forming movement. However, their implicit autonomy typically represents a threat to traditional order and structures of oversight.

6. Personal study

MPD textbooks may be used for personal or group study, separately from or supplementary to “Train the Trainers” or other similar training programs;

7. Vernacular translation

Short textbooks are intended to lend themselves to adoption for vernacular
translation, initiated by Burkinabé agencies qualified for this purpose; a highly desirable form of change.

8. Independent textbook publication

Independent publication and distribution of MPD textbooks provides an option for NGO’s, or even entrepreneurial individuals, to focus upon making textbooks available to the range of scenarios presented here.

**Bridging Strategy**

A bridging strategy guides implementation of proposed change steps, throughout each phase of the change dynamic. It begins with the recognition that real change is never a straightforward one-way process.

Real change does not result from a single trial, however successful. We can only say real “change” has happened when it is continued, when it is repeated at the same place and different places, and when we can extend these actions and their benefits to an ever-widening circle of others (Havelock and Zlotolow 1995, 125)

To expand upon the metaphor of a structure bridging between two crossing points, on either side of a river: the bridge’s structural integrity depends upon an appropriate distribution of stresses between the two crossing points upon which it rests. This suggests that a “bridging strategy” likewise needs to reflect an appropriate distribution of forces, back and forth, between “problems,” on the one side, “solutions,” on the other. At some point, tensions between problems and solutions become adequately resolved and the bridge becomes capable of carrying its full load.³ One of the ways of arriving effectively at that final phase is through a process of “Piloting,” which introduces change in degrees, through a series of pilot programmes, allowing existing systems to be maintained whilst movement towards change takes place. A secondary aspect of bridging strategy is the philosophy and praxis of “intercultural mutuality.” A final aspect is how change is measures or assessed.

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³ And doing so time after time; not merely for an initial crossing.
Thus, the bridging strategy incorporates three aspects:

1. Piloting;
2. Intercultural mutuality;
3. Assessing change.

**Piloting**

Piloting forces the testing of assumptions, expose weak spots and validates strengths, providing vital feedback about the text books, at the same time as preparing trainees to train others, as an integral aspect of the pilot program. Gathering and incorporating informative feedback on all aspects of the change dynamic represents the primary step in the process of establishing change and will be integral to on-going development (feedback will be garnered informally, unless serious issues are identified, when more formal, qualitative research may be undertaken).

**Intercultural Mutuality**

As recounted earlier, the historical patterns of Western hegemony and paternalism have frequently hindered authentic indigenous empowerment when implementing strategic initiatives: restricting the role of indigenous leadership, maintaining a close command of technology, funding or organisational oversight, or inhibiting indigenous culture, because of Western theological sensibilities. Providing material benefits at the expense of the cultural liberty of authentic indigenous Christian leadership is not empowerment. Incorporation of a philosophy and praxis of intercultural mutuality⁴ is intended to combat this historical pattern.

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⁴ As set out in Chapter 5: An intercultural praxis based upon a shared recognition of both parties mutual, vocational commitment to serving the Missio Dei, providing a biblical foundation for an intercultural dynamic in which insiders lead and outsiders serve together, reliant upon the gifts and talents of all involved.
Intercultural mutuality forms a component of bridging strategy, rather than of the solution set, because of the ultimately temporary nature of my facilitating role, which will principally extend through the piloting stage. As establishment and integration takes place (see “Change Steps…Integration,” above) it is anticipated that training and publishing will become a sustainable process guided and undertaken by Burkinabé change agents. In the meantime, two forums particularly need to be subject to the influence of intercultural mutuality:

1. Funding;
2. Relational networking.

**Funding**

Burkina’s economic marginalisation means that funding publication of textbooks represents a significant contextual challenge. Historically, Western funding of non-Western mission initiatives have been observed to hinder insider ownership and, in this way, to structurally instil “disempowerment.” The answer is not to withdraw funding, but to be involved in sustainable, equitable solutions that are based upon principles of biblical stewardship (Rowell 2007a)—underpinned by a philosophy of “intercultural mutuality.”

Accordingly, a “hybrid” solution is proposed for funding the publication of textbooks, representing “a step-up, rather than hand-out.” 5 One possible hybrid solution is envisaged in terms of financing an initial raft of textbooks through external sponsorship. These textbooks would be distributed at close to “cost-price”—estimates suggest a cost price of between $1 and $2 is achievable. Funds raised from the sale of an initial raft of textbooks would be gathered by participating agencies and used to fund the following raft of publication. With this form of funding in place, the potential exists for

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5 I have witnessed the vitality of this philosophy, through my familiarity with the intercultural practices of DCI Global Partnerships; a “step-up” represents something empowering, because it leads to a degree of independence; a “hand-out” represents something disempowering because it leads to dependency.
the emergence of an economically sustainable publication model. Insider change agents would need to take ownership of this critical aspect of the change dynamic. In practice, this possibly needs to be an interdenominational NGO, able to coordinate sales, distribution and cost sharing between different denominations—in a way that a denominational representative could not achieve.

Another hybrid alternative, suggested by an experienced Burkinabé leader, is what is sometimes referred to as “match-funding.” In this scenario, a certain amount of funds would be raised internally, with external funding “matching” those funds, possibly leveraged to a ratio of two or three to one. This again extends the principle of a “step up” that facilitates publication, whilst simultaneously requiring a significant degree of insider investment. With regard to principles of intercultural mutuality, this form of hybrid funding probably presents the most appropriate option.

**Relational Network**

My commitment to and involvement within Burkina Faso, historically and currently, is personal, rather than organisational (Heuertz and Pohl 2010): a *modus operandi* reliant upon relational networking, over long distances and extended periods of time, with individuals belonging to organisations with whom I have no formal ties, only informal, ad hoc working relationships, precipitated over a period of years. Bolman and Deal describe this manner of being organised as “a laterally co-ordinated, inter-organisational, self-organising network” (2003, 53-6), or “an adhocracy,” or even a “web of inclusion” (2003, 79-81). The strength of this model is its innate flexibility, its

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6 Books may be sold profitably, by Burkinabé agencies, within the confines of a sustainable initiative aimed at making books widely available to missional practitioners. As author, I will not receive any income from the publication of MPD textbooks in Burkina Faso.

7 Many intercultural workers would contend that their work is personal, relational and not merely organisational. The practical differences are that: I am not employed, contracted or remunerated for the work I carry out in this capacity and accordingly not accountable to a Western organisation or its sponsors; instead I am organically accountable to Burkinabé leaders and learners.
capacity to deal with complexity and adapt to changes. Its weakness is that it is difficult to control and yields unpredictable results.

Assessing Change

This section proposes a “Change Dynamics Index” (CDI) intended to provide a consistent assessment or measure of the degree of change with respect to contextual training scenarios. The Index is based upon an assessment of key missiological factors, with respect to the particular training scenario being rated. For example: How are MPD textbooks being used? Have new discipleship structures emerged? Has self-propagation taken place? How is the resource funded? and so on. The combination of these factors is assessed to produce a CDI rating based upon the following scale of 1 to 5:

“Nascent”

1. A nascent degree of renewal of discipleship praxis is taking place, but it is limited to what is able to take place within traditional patterns of institutional or congregational life. No change in leadership structure or training is being considered.

“Tentative”

2. A tentative renewal of discipleship praxis is taking place, stimulated by use of MPD resources. There is openness towards encountering fresh ways to uphold and embody this praxis structurally. There is hesitancy and uncertainty and no significant structural change has yet taken place.

“Experimental”

3. Renewed discipleship praxis is establishing itself, including integrated use of MPD resource. New forms of leadership are emerging amidst experimental structural changes. The costs of fully embracing a freely reproducing, or self-replicating discipleship model are being weighed against the benefits of the status quo.
“Emergent”

4. Leadership is entirely focussed upon facilitating discipleship and empowering others to disciple others in turn and new training structures are emerging. There is a growing structural reformation, with an expectation and acceptance of a certain amount of chaos in the meantime. There are conflicts with representatives and champions of the old structural order.

“Established”

5. Structural reformation of leadership and training structures is established in a manner that upholds self-propagating discipleship praxis and structures. Conflicts with the old order are subsiding, as it becomes clear change is here to stay (cf. Brafman and Beckstrom 2007, 125; Gupta and Lingenfelter 2006; Havelock and Zlotolow 1995).

Summary

This chapter has provided a basis for a proposed “Change Dynamic” intended to bridge between a set of “Present Problems” and a set of “Potential Solutions.”

- “Present Problems” are defined in terms of: contextually inappropriate models and patterns of theological education, rooted in the Western missionary legacy; the resultant ineffective discipleship praxis and inadequate access to appropriate discipleship resources capable of redressing these issues.

- “Potential Solutions” incorporate: systemic reformation of “theological education as discipleship” aimed at equipping the whole church for participation in the *Missio Dei*; a renewal of discipleship praxis and the accessibility of appropriate discipleship resources.

- The proposed “Change Dynamic” incorporates development and publication of a theologically and pedagogically appropriate, modular discipleship resource, named “Maize Plant Discipleship,” consisting of “Train the Trainers” seminars and workshops and a series of companion textbooks.

Implementation of this proposed change dynamic is cyclical: incorporating seven specific change steps that are applicable to both an initial resource publication cycle and future production cycles that could potentially take place—for example, with different missional groups, different language translations, or incorporating additional, as-yet-unplanned modules and so on.
The change dynamic is implemented in accordance with a bridging strategy that incorporates a philosophy of “intercultural mutuality,” applied in particular to potential funding solutions and the relational networking that is a central element of the implementation. The ultimate goal is an authentic integration of the MPD resource within contextual discipling and ministry training scenarios, upholding the philosophy of “theological education as discipleship” and contributing to an equipping of Burkinabé leaders and learners for a life of scripturally based Christian discipleship.
CHAPTER 7
RECOMMENDATIONS

Concepts of Theological Education

In this dissertation, in order to assess Burkinabé leaders’ and learners’ evaluation of existing contextual forms of theological education and discipleship praxis, I have essentially grappled with two significantly different paradigms of theological education.

- Modern, Western theological education is rooted in the modern, Enlightenment-based, imperial paradigm. In intercultural terms, it was brought to fruition during the modern, colonial period of mission. In educational terms, it is encapsulated in the academic model, in which students leave their contexts, in order to aggregate around a teacher, or set of teachers in an institutional academy, with both relocation and teaching being at the students’ cost. Both literature and contextual data analysis has demonstrated that this form of education has proven a significant hindrance to establishing holistic, contextually appropriate churches within the Global South.

- “Theological education as discipleship” is essentially rooted in a post-modern, contextual paradigm, in which no culture is assumed to be superior to another (hence, “intercultural mutuality”). It is intended to be culturally appropriate to a particular context, in this case, Burkina Faso, or similar, post-colonial contexts. In educational terms, it is rooted in the apostolic model—in which a teacher or missionary leaves their culture and context, in order to take their teaching to the students in their own context, at the teacher’s cost—and in the apprenticeship model—in which leaders and learners are intentionally committed to a form of learning-by-working-together.

At the outset of this paper,¹ I stated that the terminology of “theology” and its various associations, such as “theological education,” need not imply the philosophical categories, language and underlying structures of thought and praxis typically associated with modern, Western systematic theology. Accordingly, rather than reject outright the

¹ See Chapter One, “Assumptions.”
language and concept of theological education, due to its association with modern, Western theological education, I have instead wrestled with its historical and potential relationship with scriptural discipleship. For example, I considered the etymology of “education,” from the Latin word “educat,” meaning to draw out insight from a leaner, which I related to the biblical concept of “paraclesis,” the drawing alongside of another, to guide them towards an enlarged understanding of God’s will and purpose—something associated biblically with new-covenant discipleship.\(^2\)

From this wrestling process, I derived and defined the concept of “theological education as discipleship,” not to reflect modern, Western theological education, but rather to suggest that the ministry of educating and equipping the whole church for its mission to the world, in the light of Scripture, needs to be systemically reformed to incorporate, at its very core, the formation and sending forth of disciples who will make disciples...who will make disciples...and so on. My Recommendations, below, are founded upon this core conviction.

**Comparing Forms of Theological Education**

Before progressing to those Recommendations, Table 2, “A Comparison of Forms of Theological Education,” below, provides a recapitulation and side-by-side comparison of the most essential distinctions between the two concepts of theological education that I have explored, namely: “Modern, Western Theological Education,” on the one hand and “Theological Education as Discipleship,” on the other.\(^3\)

\(^2\) The term is used here to refer to a reflection of the Holy Spirit’s mediatory drawing alongside of the disciples, as discussed by Jesus, in John 14 and 16.

\(^3\) Due to the scope of this research, not every component tabulated under “Modern Western Theological Education” has been dealt with in detail within this dissertation: the descriptors provide a characterisation that will inevitably not be true of every example of modern, Western education; withal they are typified in order to provide a spectrum of reference between these two modes of training and forming leaders and learners. By contrast, each component of the third column has been referred to somewhere within this dissertation.
<table>
<thead>
<tr>
<th>Characteristic</th>
<th>Modern Western Theological Education</th>
<th>“Theological Education as Discipleship”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Historical roots</td>
<td>Enlightenment modernity</td>
<td>post-colonial era</td>
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<tr>
<td>Traditional roots</td>
<td>secular (universities)</td>
<td>scriptural (discipleship)</td>
</tr>
<tr>
<td>Goal</td>
<td>academic qualification</td>
<td>scripturally-based praxis</td>
</tr>
<tr>
<td>Purpose</td>
<td>academic graduates</td>
<td>formation of disciples</td>
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<tr>
<td>Training model</td>
<td>academic; institutional</td>
<td>apostolic, missionary; itinerant</td>
</tr>
<tr>
<td>Residency</td>
<td>residential</td>
<td>non-residential</td>
</tr>
<tr>
<td>Relocation</td>
<td>trainees</td>
<td>trainer</td>
</tr>
<tr>
<td>Timescale</td>
<td>typically 3 years</td>
<td>variable</td>
</tr>
<tr>
<td>Cost</td>
<td>relatively high</td>
<td>relatively low</td>
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<tr>
<td>Format</td>
<td>formal</td>
<td>informal</td>
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<td>Pedagogy</td>
<td>lecture based</td>
<td>discussion based</td>
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<tr>
<td>Worldview</td>
<td>Western</td>
<td>Hebraic; contextual</td>
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<td>Foundation</td>
<td>theology</td>
<td>Missio Dei</td>
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<tr>
<td>Theology</td>
<td>globalising</td>
<td>contextualising</td>
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<tr>
<td>Theological categories</td>
<td>philosophical</td>
<td>biblical</td>
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<tr>
<td>Theological format</td>
<td>systematic</td>
<td>narrative</td>
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<td>Missional paradigm</td>
<td>individual salvation; church growth</td>
<td>covenant faithfulness; missonal service</td>
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<td>Objective</td>
<td>church renewal</td>
<td>social, cultural transformation</td>
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<td>Missiology</td>
<td>“practical theology”</td>
<td>contextuality; contextualisation</td>
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<tr>
<td>Vocational arenas</td>
<td>church leadership</td>
<td>workplace; home; community</td>
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<tr>
<td>Textbooks</td>
<td>lengthy, discursive</td>
<td>short, modular</td>
</tr>
<tr>
<td>Language</td>
<td>European; academic</td>
<td>vernacular</td>
</tr>
<tr>
<td>Translatability</td>
<td>inaccessible</td>
<td>accessible</td>
</tr>
<tr>
<td>Epistemology</td>
<td>informational (objective)</td>
<td>experiential (subjective)</td>
</tr>
<tr>
<td>Spirituality</td>
<td>denominational; liturgical; separate from learning</td>
<td>Pentecostal, charismatic; inspirational; integral to learning</td>
</tr>
</tbody>
</table>
Recommendations

The tabulation above elucidates the considerable weight of difference between the two concepts. Almost all of the descriptors in the third column are incorporated seminally, if not definitively, within the “Maize Plant Discipleship” resource, which, in that sense, represents a model of “theological education as discipleship.” However, in order to become authentically, contextually, structurally, systemically, culturally integrated, the development of these concepts relies upon insider leadership, reformation and contextualisation.

Accordingly, I refer below to two sets of recommendations, for the consideration of Burkinabé associates and organisations: one set of “Specific Recommendations” dealing with the immediate prospect of the “Change Dynamic” incorporating the publication and integration of the MPD resource; another set of “Generic Recommendations” dealing with the broader possibilities of structural reform and renewal suggested by the concept of “Theological Education as Discipleship”:

1. Specific recommendations;
2. Generic recommendations.

Specific Recommendations

My “Specific Recommendations” address the discipleship resource, “Maize Plant Discipleship” (MPD), being formulated in response to this research. This resource is rooted in an apostolic and apprenticeship model of education: incorporating a distillation of my own personal experience of Scripturally based discipleship and my experiences of teaching and interacting with Burkinabé leaders and learners during the past decade—including through this research programme.

Critically, the resource invites trainees to implement their own form of discipleship, based on the principle of 2 Timothy 2.2: “The things you have heard me say in the presence of many witnesses entrust to reliable people who will also be qualified to
teach others.” That is to say, trainees are directly challenged by the training resource to “go and do likewise”—not essentially by reproducing the components of the MPD resource (though I hope they will do so)—not even by doing so in further-contextualised form (though I hope they will do so)—but by authentically integrating my teaching and formation of them (however partial), into their own patterns of discipleship and the formation of their own disciples.

My expectation is that these Recommendations are most likely to be of particular interest to associates from Assemblée Evangélique de Pentecôte (AEP) and Mouvement des Jeunes Serviteurs de Dieu (MJSD), who contributed the majority of participants to the data collection phase of the research, with whom I have worked most closely during the past few years and who have, over an extended period of time, expressed definite interest in integrating such a discipleship resource within their contextual discipleship and leadership training regimes. I am hopeful that they may also be of interest to other groups whose members participated in the research: Assemblée de Dieu; Association Nationale pour la Traduction de la Bible et de l’Alphabetisation; SIL.

The three “Specific Recommendations,” below, assume the particular details outlined in “Change Steps,” within Chapter 6. They are essentially actionable immediately and could feasibly be implemented entirely during 2013-14:

1. Publish “Maize Plant Discipleship” textbooks;
2. Initiate pilot “Train the Trainers” programme;
3. Integrate MPD resource within contextual training regimes.

**One: Publish “Maize Plant Discipleship” Textbooks**

“Maize Plant Discipleship” (MPD) is a discipleship resource integrating scriptural knowledge and praxis appropriate to Burkinabé leaders and learners, defined in terms of
being practical, relevant and accessible. Publishing MPD textbooks implies formulation, translation, printing and distribution. It is anticipated that the entire syllabus will be published in a series of approximately 17 A5-sized, short textbooks requiring intercultural and international cooperation between myself, as author, and Burkinabé associates taking responsibility for translation, printing and distribution.

Thus, my first specific recommendation is to:

- Commit to the shared efforts and processes, including a pilot programme, required for publication of MPD textbooks.

Two: Initiate Pilot “Train the Trainers” Programme

A comprehensive pilot programme is intended to trial the MPD resource in a “Train the Trainers” seminar and workshop format, that will provide vital feedback by testing assumptions, exposing weaknesses and validating the strengths of the resource, whilst simultaneously inducting a raft of trainees to MPD and its potential utility. My initial suggestion for a pilot programme covers a 2-year period, but this is adaptable.

Initial Pilot Programme

An initial pilot programme would centre around a “Train-the-Trainers” programme, which incorporates publication of 3 MPD textbooks, including a “Facilitator’s Manual” and two sample syllabus modules. The aim is to introduce the resource and pilot the modules in a seminar and workshop format. Afterwards, trainees would trial the use of MPD textbooks in their own contexts, with feedback from trainees and participating leaders incorporated into the on-going development of the MPD resource.

4 See ‘Towards Contextualisation,’ Chapter 5, for a breakdown of these characteristics.
5 See ‘Change Steps,’ Chapter 6.
6 See below, for proposed publication schedule, alongside pilot “Train the Trainer” programme.
Ensuing Pilot Programmes

Ensuing pilot programmer would follow in due course, on a timetable determined by Burkinabé associates. Each subsequent programme could incorporate publication of further MPD textbooks, probably in two tranches, until all 17 modules are published. Each tranche of publication would be accompanied by a corresponding “Train the Trainers” programme, incorporating the published textbook modules. As far as possible, these programmes would be delivered to the same trainees as the initial pilot.

Thus, my second specific recommendation is:

- Initiate a comprehensive pilot “Train the Trainers” programme, in parallel with the publication of MPD textbooks.

Three: Integrate MPD Into Contextual Training Regimes

The process of integrating the MPD resource within contextual training regimes, beyond the initial phase of piloting, is presently an open-ended recommendation. Based upon the research findings, there are a number of contextual scenarios and training regimes that may consider incorporating the MPD resource, including: (a) Bible schools, formal and informal; (b) lay-leadership and missionary training programs; (c) local congregational settings; (d) self-propagating discipleship groups; (e) textbook translation into vernacular languages. Although integration is an “insider” responsibility, I envisage myself being available to serve in a facilitating, or consulting role, as required.

Thus, my final specific recommendation is:

- Integrate MPD resource within Burkinabé training regimes.

Summary

These “Specific Recommendations” are based upon a framework of “theological education as discipleship,” as elucidated within the earlier chapters of this dissertation, leading to the formulation and publication of a series of “Maize Plant
Discipleship” textbooks, in parallel with a “Train the Trainers” programme, which together constitute the goal of this research: development of a disciple-forming training resource, integrating scriptural knowledge and praxis, appropriate to Burkinabé leaders and learners, intended to facilitate their equipping for a life of scripturally-based Christian discipleship.

**Generic Recommendations**

My second set of recommendations: “Generic Recommendations,” deals with the potential of wholesale structural, or systemic reform of theological education, within Burkina Faso—and potentially other, similar post-colonial contexts—something essentially beyond the scope of this research, as presently delimited. Accordingly, this set of recommendations effectively points towards avenues for further research, ideas for discussion and considerations that could pertain to a hypothetical implementation of structural reform, at some future “kairos.”

Like my “Specific Recommendations,” these “Generic Recommendations” are based upon the principles of “theological education as discipleship,” with the intention of informing debate about how structural systems of national, regional and denominational theological education might be reformed in response to those principles.

I anticipate that these “Generic Recommendations” may be of interest to colleagues and associates from a range of organisations concerned with Burkinabé theological education in general. This will hopefully include those organisations from amongst which participants contributed to this research, including: *Assemblée Evangélique de Pentecôte; Mouvement des Jeunes Serviteurs de Dieu; Assemblée de Dieu; Association Nationale pour la Traduction de la Bible et de l’Alphabetisation* and SIL; they may also be of interest to associates and leaders of similar or related organisations, concerned with theological education and, or discipleship formation, in
other post-colonial, African contexts sharing characteristics similar to Burkina Faso. Their potential relevance may be considered more germane, in due course, if the implementation of Specific Recommendations (above), within Burkina Faso, is deemed by observers to be effective in stimulating a renewal of discipleship praxis amongst Burkinabé leaders and learners. In the meantime, they are most likely to be useful in terms of providing a conceptual foundation for further research and, or discussions amongst leadership teams considering reformation.

My Generic Recommendations are:

4. Establish the authentic, contextual purpose of theological education;

5. Critically evaluate the contextual potential of a renewal of discipleship praxis;

6. Plan a systemic reformation of contextual theological education.

Four: Establish the Purpose of Theological Education

Theological education is a potentially critical component of holistic church development and the missionary mandate given to the church: participation in the Missio Dei. If theological education is to be systemically reformed, the first step is to clearly establish its authentic purpose. According to Shoki Coe,

Appropriate theological education is the education of the whole church for its mission in the world… Our programme of theological education in any church should start at this point, rather than concentrating exclusively on the training of a very small group in a more restricted and technical sense (Hwang 1962, 14).

When the denominations of Assemblée Evangélique de Pentécôte and Assemblée de Dieu were first established within Burkina Faso, several decades ago, Western missionary assumptions, patterns and theological concerns, combined with contextual exigencies of the time drove the vision, curricula and structures of theological education. Since then, a great deal has changed. Most significantly, Pentecostal churches,
communities and structures have grown rapidly and contextual leadership has passed firmly into Burkinabé hands. Furthermore, numerical growth is today being matched by an enlargement of vision, both for sending intercultural, missionary Burkinabés and for cultural transformation within Burkina. Accordingly, based upon the findings revealed by this research, theological education is presently ripe for a reformation capable of leading to a more-effective equipping, formation and empowering of the whole membership of the Church to participate vocationally in the Missio Dei, leading to an effectual engagement with contextual culture. If such systemic reformation is to be effective, the authentic, biblical purpose of theological education needs to be appropriately established at the heart of that reformation.

Thus, my primary generic recommendation is to:

- Establish a fundamental understanding of and commitment to the authentic, biblical purpose of theological education, in the context of Burkina Faso: the spiritual, educational and practical formation and equipping of the whole Burkinabé church for its mission to the world, in the light of Scripture.

**Five: Evaluate Potential of Renewal of Discipleship Praxis**

Based upon my research findings, an appropriate form of holistic theological education (“theological education as discipleship”) has the potential to facilitate a renewal of discipleship praxis, in some, if not all, of the following ways: (a) integrating theology (cerebral, cognitive) and spirituality (experiential, relational); (b) bridging between formal and informal education; transitioning between the classroom and homes, workplaces and community settings, including congregations and cell groups; (c) providing an alternative to long-term, residential removal of students from their original contexts (a pattern that disrupts the continuity of family and communal life; as well as being financially-costly and exclusive); (d) incorporating advantages related to both orality and literacy (memory; apprenticeship; narrative / curriculum; study; etc.); (e) providing a learning format lending itself to interchange between European languages
and vernacular, mother-tongue expressions; (f) “narrowing the leadership divide”
between church leaders, lay-leaders and workers in other vocational settings;
(g) incorporating and dignifying female theological education; (h) confronting the
idolatry of self, mammon and other gods; (i) mobilising a movement capable of effecting
social transformation.

Thus, my second generic recommendation is to:

- Critically evaluate the potential of a renewal of discipleship praxis to
counteract critical contextual issues related to inappropriate forms of
theological education.

**Six: Undertake a Systemic Reform of Theological Education**

The participation of the whole church in a renewal of discipleship praxis implies a
systemic, structural reformation of theological education—anything less will leave intact
the debilitating divides inherent to modern theological education. It must therefore
incorporate a reformation of each of the following systemic elements: underlying
philosophy; fundamental scope; the theological curricula; pedagogical format and
organisational structures. All of these systemic elements must be co-ordinated to work
一起, if reformation is to prove effective and worthwhile. Table 2, above, provides
further detail of many of the vital components of any typical system of theological
education that are likely to require appropriate reform, if a system is to gravitate towards
a renewed and effective praxis of forming disciples of Christ.

Accordingly, my final generic recommendation is to:

- Undertake a systemic reformation of theological education, in terms of its
  fundamental scope, goal, purpose, training model, missiological perspective,
  theological curricula, pedagogy, organisational structures, objectives and other
  related elements.
Summary

The “Generic Recommendations,” above, relate to the potential of a fundamental reassessment and a wholesale reformation of theological education in Burkinabé contexts, based upon missiological principles explored within this dissertation, in response to analytical findings derived from qualitative data gathered from Burkinabé leaders and learners. They provide a principal articulation of concepts and idea that would benefit from further research and yet which may also be useful for practical discussions amongst missional agencies responsible for systemic theological education within Burkina Faso and other, similar post-colonial contexts. Thus, I look forward to encountering, in due course, the response to these ideas of Burkinabé associates involved in theological education and discipleship formation.
CHAPTER 8
CONCLUSIONS

Research in Perspective

This research set out to addresses the concepts of theological education and discipleship, in the context of Burkina Faso, from a theoretical perspective of contextual missiology. The critical issue at the heart of the research has been Burkinabé leaders and learners’ evaluation of contextually and biblically appropriate discipleship training praxis. Thus, a phenomenological study set out to inform three central research questions:

1. What theological content is appropriate for the discipleship of Burkinabé leaders and learners?
2. What form of pedagogy is appropriate for the discipleship of Burkinabé leaders and learners?
3. In respect of the formation of leaders and learners: what constitutes an appropriate intercultural dynamic between Burkinabé “insiders” and Western “outsiders”?

Research Findings

The study produced a broad range of findings informing these questions. In particular, findings revealed Burkinabé leaders and learners identifying strongly with the concept of discipleship, combined with a deeply felt need to embrace a more effective and holistic praxis of forming disciples. They also pointed towards the potentially critical impact upon discipleship praxis of traditional (residential) and emerging (non-residential) Bible schools. The findings affirmed the value of a series of theological topics, based upon judgements of contextuality, practicality and “biblicality” and provided a thorough critique of contextually appropriate pedagogical adoptions applicable to the prototypical
training resource integrated within the study. A subset of the findings related to the benefit, pedagogical format and logistics of publishing “companion textbooks” as an integral component of the training resource. Finally, the findings afforded insight into the sphere of appropriate intercultural dynamics, revealing a sanguine confidence amongst Burkinabé leaders to involve outsiders in the sphere of theological education and discipleship.

Towards a Formational Discipleship Resource

These findings led to a conceptual definition of “theological education as discipleship”—a form of theological education intended to stimulate a renewal of discipleship praxis, both within and beyond Bible school classrooms, in the contexts and arenas of daily living and encounter—and, in turn, of the characteristics of an appropriate textbook-based resource intended to facilitate an embodiment of “theological education as discipleship,” within Burkinabé training regimes. These conceptualisations led, in turn, to a proposed “Change Dynamic”: a specific, practical plan of action intended to provide a bridge, in some measure, between “Present Problems” relating to discipleship praxis and “Potential Solutions,” represented by the concept of “theological education as discipleship.”

Clearly the use of any particular resource, no matter how missiologically, theologically and culturally appropriate, in itself, does not equate to the formation of disciples, or an actual embodiment of biblical, contextual discipleship praxis. A resource may direct, inform, inspire and, in use, contribute to the formation of Christian disciples—individuals and communities allied to Christ and servants of the eternal purpose of God (the Missio Dei). Nevertheless, ultimately it is the response of contextualising insiders to any particular resource that determines the weight of its contribution to a culturally appropriate and effective renewal of discipleship praxis.
Accordingly, this research addresses itself to the development of a resource that does not merely promote the idea of the formation of disciples, nor merely provide theological information in a culturally-appropriate format, but one that intentionally spurs participants towards missiological, missional action: seeking to inspire and impart, by the Spirit; to “form” as well as “inform” trainees, with the aim of actively engaging them in the on-going process of messianic discipleship formation.

Recommendations

My research culminated in the proposal of a number of recommendations for contextual change, including a set of “Specific Recommendations” focussed upon an appropriate discipleship resource, named “Maize Plant Discipleship,” integrating scriptural knowledge and praxis, which is being formulated with the goal of facilitating the equipping of Burkinabé leaders and learners for a life of scripturally based Christian discipleship, in accordance with this research. These Specific Recommendations refer to a series of immediately-actionable change steps that could potentially be fully implemented, in terms of a complete pilot program, within two years, providing a forum for trialling and developing the discipleship resource, following which further integration into contextual training regimes could be considered.

These Specific Recommendations are supplemented by a set of “Generic Recommendations,” which consider the conceptual potential of wholesale, systemic reformation of theological education and its structural forms, within Burkina Faso, in accordance with the derived principles of “theological education as discipleship,” as defined by this research.
Participation in Perspective

Now, having completed this programme of research, it only remains to include the following final remarks, expressing a personal perspective of and reflection upon the opportunity to participate in the context of Burkina Faso, provided by this research and the fruit that I hope will emerge from it, in due course. My reflection focuses upon the marginality of Burkina Faso: challenging the assumptions of irrelevance frequently associated with it and how God’s call to participate with those who suffer marginality (the fact of it) and marginalisation (the intentional response to it) represents both opportunity and privilege.

Renewal from the Margins

Burkina Faso is a marginal place.

Geographically, it lies within the Sahel, a semi-arid belt running east to west across the continent, where Sahara Desert meets sub-Saharan tropical Africa, so that travelling from its southern borders with Ghana and the Cote d’Ivoire, to its northern border with Mali, Burkina seems to turn from lush green to a “scorched-earth” brown. Principally due its unfavourable geography, Burkina is economically marginal: prospering during good harvests; dependent upon neighbourly support in times of severe drought, which occur sporadically, but not irregularly.

Burkina is also religiously marginal: residing astride the virtual cusp where sub-Saharan Christianity seems to thrust upwards from central heartlands, mingling with forms of Islam influenced by and thrusting downwards from North Africa. Burkina is politically marginal: with democracy vying with patriarchy, Marxism and demagogy; the insularity of post-colonial nationalism vying with globalising currents promising a more integrated and prosperous future. Burkina Faso is culturally marginal: thriving on African virtues of community; family; faith and tradition, whilst yet rushing to inhale Western offerings of almost every shade.
In the eyes and judgements of many cultures, “the margins,” almost by definition, represent places of banishment... marginalisation... irrelevance... neglect... barrenness—in a word: cursedness. And yet: Jesus was born on “the margins”: away from his mother and father’s home, where “there was no room for them in the living-quarters” (Luke 2:7). His place of upbringing, was spoken of in mocking, derogatory terms: “Natzeret? Can anything good come from there?” (John 1:46) And when his spiritual significance threatened regnant political powers, he faced the ultimate act of marginalisation: death, naked, upon a Roman execution stake.

Thus the Gospel teaches us that, in God’s eyes, “the margins” are not, after all, places of insignificance, banishment, cursedness and irrelevance. In God’s plans and purposes, they are, in fact, places of spiritual presence, discovery, encounter, calling, preparation and vocational equipping. Because God is at work there, the margins are the not the place where renewal finally reaches, after first travelling everywhere else, as many assume: the margins are the place where spiritual ferment takes place and renewal begins. Such is the potential of the Church in Burkina Faso: to form a living cradle in which authentic, spiritual renewal takes place and from where it spreads out to bless other peoples and places; a messianic community called to serve the eternal purpose of God; equipped by trial, adversity, marginalisation and perseverance; sent forth in the power of the Spirit; blessed to be a blessing to the nations of the world. Truly, that is a purpose worth upholding!

**Called to Participate**

Contextuality is defined as a critical assessment of what makes a context really significant in light of the *Missio Dei*: a missiological discernment of the signs of the times; seeing where God is at work and calling us to participate (Coe 1973, 241). As I have discerned and followed my own missiological signs, Burkina Faso became such a
place to me: somewhere God is at work and calling for participation. Yet, my involvement there has not followed a traditional, residential missionary model. My peculiar involvement within Burkina Faso was brought about through a personal invitation from a treasured colleague and “man of shalom:” David Zopoula,¹ who sadly passed on shortly after this project began in earnest, in 2009 (see Epilogue, below).

I perceived in David’s invitation an opportunity to offer my personal perspective and experiences relating to discipleship: not as a set of universal truths from a dominant, enlightened cultural standpoint, but as a representative of one pilgrim community to another; as an expression of intercultural mutuality and vocational calling. Through researching relevant missiological literature and analysing qualitative data received from Burkinabé leaders and learners, I have learned some of the ways in which my intuited missional and intercultural perspectives harmonise with the missiological imperatives of contextualisation—and, yes, some of the ways in which it does not.

These discoveries have allowed me to identify a number of significant characteristics relating to the role of a missionary outsider, based upon a number of models, including: “global, intercultural mediator” (interacting, valuing and facilitating virtuous exchange between cultures); “paraclesis” (drawing humbly alongside others, encouraging and facilitating their pursuit of godly knowledge, understanding and truth) and “facilitator” (assisting cultural insiders in their vocational, missional service). My conception of “intercultural mutuality” draws on these models to posit some vital, practical implications that essentially encapsulate my hopes and convictions for the resource that represents the goal of this research:

- Encouraging Burkinabé leaders and learners to integrate authentic African, Pentecostal spirituality, with biblical theology, free of academic, philosophical perspectives that belabour Western theological education;

¹ Received while David was studying in the UK.
• Offering a discipleship resource based upon a gift of the Spirit—not hegemonic, organisational or financial status;

• Publication of a discipleship resource that intentionally lends itself to insider ownership and to the vital processes of cultural contextualisation.

In spite of the significant challenges that inevitably accompany intercultural, missionary work, I consider it a joy and a privilege to have been called to participate in the context of Burkina Faso: joining Burkinabé leaders and learners in their efforts to contextualise the “glorious gospel of the Lord Jesus Christ,” (1 Timothy 1:11), on behalf of and for the sake of the peoples of Burkina Faso—and of other nations, as they take up the missional responsibility to go out to “the regions beyond” (2 Corinthians 10:16).

David’s Stones

In accordance with these hopes, I finish with an analogy, drawn with the narrative of 1 Samuel 17:20-54, in which a tired and cautious King Saul first encounters the upstart shepherd-boy, David, whilst facing his own personal crisis, leading his army against a hostile Philistine army. As the two armies countenance one another and their respective strengths, the Philistine’s champion, Goliath, taunts the army of Israel with the threat of a covenant forcing Israel into the Philistines servitude—unless one of their number can defeat Goliath in a fight to the death.

Saul’s army, arrayed in battle, has become cautious, dismayed and afraid; no-one is ready to take on the challenge of the colossal, boastful, repugnant Philistine warrior. The youth, David, is shocked by the intimidation he is witnessing amongst Israel’s army and his spirit rises, declaring to King Saul his willingness to take on the challenge of Goliath. His confidence to do so is based upon his vivid personal experiences of learning to trusting in God’s help, as he overcame hungry bears and powerful lions, which threatened to steal sheep under his watchful care.

Desperate for a way out of his predicament, Saul agrees to let David fight. His first instinct is to dress him in his own royal armour, assuming that it will serve David as
it has him, in past seasons, when he stood “head and shoulders” above his peers. But David finds it cumbersome, declining it to rely instead upon his instinctive skill with a sling and five stones, drawn from a nearby brook. Every Sunday-school child knows the rest of the story: how David defeats Goliath “in the Name of the Lord of hosts”…

~

In the analogy I draw from this:

- The young David represents the youthful, rising Christian communities of the global south.

- Saul and his army represent the fading Western church in its declining glory: tired and cautious, still turning out for battle, but lacking in energy, spirit and the kind of sacrificial courage that is ready to risk all.

- The armour of Saul represents the philosophical, theological and structural apparatus and accretions of Western mission and Western theology: heavy, inflexible, self-protective and simply inappropriate for a non-Western church.

- The kind of discipleship resource defined by this research represents no more than the five small stones, polished “in the brook of the Holy Spirit,” over many seasons.

- The sling in the skilful hands of David represents the processes of contextualisation, such as translation, training, mission, determination and skills, which are the domain and responsibility of Burkinabé leaders and learners.

In their hands, “these stones” have the potential to bring down contextual “Goliaths” and, in doing so, to bring glory to God, as:

“The Lord saves not with sword and spear; for the battle is the Lord’s.”
EPILOGUE

My good friend, David Zopoula, welcomed and lived the message of the Gospel, losing his life in pursuit of the same thing for which he had lived it: planting discipleship communities in the name of Jesus Christ.

This research is not only dedicated to him, but its essence provides an echo of the way I witnessed him living: as a church-planter; a disciple and discipler of others; a pastor; a human being, full of *ubuntu*; a Christian; an African.

It has been a privilege to be drawn into the context of Burkina Faso by David; together with whom I formulated the very first plan for the discipleship resource now being brought to fruition through this research. It is my hope that its fruit will contribute to the continuance of his vocational work and to keeping the spirit of authentic, African Christian mission alive within Burkina.

*Amen.*
APPENDIX A

“MAIZE PLANT DISCIPLESHIP” SYLLABUS

This is the latest prototypical syllabus, informed by research findings. Grown throughout sub-Saharan Africa, the maize plant provides a metaphor for the basic pattern of multiplication lying at the heart of Christian discipleship, typified by Jesus’ reference to his own mission using the metaphor of a seed that enters the ground and dies, in order to produce a large harvest. Similarly, the essentials of healthy plant growth—soil, roots, sunlight and rainfall—are used to illustrate key elements of the Maize Plant Discipleship curriculum.

Soil and Roots of Messianic Community
Module 1—The Eternal Purpose of God
A study of the biblical, Hebraic soil and messianic roots of new-covenant faith, building a panoramic overview of the whole story of Scripture, in order to illustrate God’s unchanging, eternal purpose. Within this foundational illustration, the Messiah is the Seed entering the soil—the biblical, covenantal history of the people of Israel—in order to die and ultimately produce a rich harvest of people—a Messianic Community—from amongst all the peoples of the earth.

The Dynamics of Messianic Community
Modules 2 to 9 explore seven characteristic dynamics of the Messianic Community, as illustrated and explained below.

“Dynamic” comes from the Greek word for power, dunamis, referring to a force stimulating change or progress within a system or process. The dynamics of a maize plant are the forces, structures and patterns that stimulate and direct the specific changes that produce the characteristic structure, shape and fruit of maize.
Similarly, the dynamics of the Messianic Community are the forces, structures and patterns that stimulate and direct its development, producing its characteristic growth, structure, shape and fruit.

**Module 2—the Dynamic of Vocation: Part A: The Nations**
Examines the historical development of intercultural mission movements and of the Messianic Community’s understanding of their vocational mission to the nations of the world.

**Module 3—the Dynamic of Vocation: Part B: The Jewish People**
Looks at the history of biblical Israel in the light of the covenants and prophecies of the *Tanakh* (Hebrew Bible; Old Testament), demonstrating the responsibility of the Messianic Community towards the Jewish people.

**Module 4—the Dynamic of Commissioning**
Explores the dynamic of the messianic commission in terms of the five-fold strategy and biblical structure of the messianic community, relating them to the ministry-gifts of Christ, as taught by Paul (Ephesians 4).

**Module 5—the Dynamic of Body Membership**
Parallels apostle Paul’s teaching in his epistle to the Ephesians with insights from first epistle of John, exploring basic patterns of membership, commitment and spiritual maturity within the body of the Messiah.

**Module 6—the Dynamic of Revival**
Cycle of core, spiritual activities representing a dynamic of revival, leading to a spiritual harvest. The dynamic is expanded in terms of three complementary encounters: starting with the “allegiance encounter.”

**Module 7—The Dynamic of Truth**
Encountering dynamic of truth in terms of practical, covenantal faithfulness towards God’s revelation and wisdom; contrasted with dogmatic, creedal adherence and religious institutionalism.

**Module 8—The Dynamic of Intercession**
Biblical roots, prophetic expressions of intercession; the eternal, mediatory ministry of the Messiah; the Holy Spirit’s role and priestly vocation of Messianic Community as “a house of prayer for all nations.”

**Module 9—The Dynamic of Cultural Transformation**
Highlights spiritual struggle against evil and idolatry to be fought by priestly Messianic Community living amongst, yet on behalf of peoples of the world, in order to sustain kingdom-orientated dynamic of cultural transformation.
THE DISCIPLINES OF MESSIANIC DISCIPLESHIP

Modules 10 to 16 examines seven characteristic disciplines of the Messianic Community, as set out in the diagram, right. Continuing the metaphor of the maize plant: sunlight and rainfall represent messianic disciplines capable of opening us to the revelatory light and living water of God’s Spirit, by which the Messianic Community is sustained—and without which we become spiritually weak and unable to produce good fruit or a plentiful harvest.

Module 10—The Disciplines of Spiritual Maturity

Explores three stages of encounter, discovery and growth in spiritual maturity and vocational equipping:

- **Pastoral / Devotional.** Foundational stage of spiritual maturity: transitioning from “dominion of darkness,” into the kingdom of God; breaking the spiral of spiritual defeat; and encountering the narrow pathway leading to life.

- **Missional / Vocational.** Secondary phase of maturity, marked by: a deepening dependency upon the Messiah’s Spirit; discernment of spiritual evil and an availability and equipping for mission and ministry.

- **Apostolic / Intercessory.** Final stage of spiritual maturity, marked by: an apostolic and intercessory burden; spiritual vision and a commitment to mentoring and discipling others, as part of a multiplying movement of Messianic communities.

Module 11—The Disciplines of Running the Race Marked Out for Us

Explores the apostle Paul’s theme of athletes competing in a race; examining the qualifications, disciplines and inner motivations necessary for living an enduring life of service and completing “the race marked out for us.”

Module 12—The Disciplines of Pressing Toward Our Vocation

Explores personal spiritual disciplines able to sustain us, as we sacrificially pursue personal vocations, including deepening our relationship with the Messiah, leading to a lifestyle of prayer “without ceasing.”

Module 13—The Disciplines of Financial Faithfulness
Human beings are created to prosper, but biblical perspectives of wealth and poverty are radically different to those of the world: this study explores financial faithfulness, within the context of covenant relationship and messianic community.

Module 14—The Disciplines of Leadership
Examines the qualifications, responsibilities, motivations and characteristics that are the true marks of faithful messianic leadership and explores a model of leadership that balances achieving missional tasks, building missional teams and developing missional people.

Module 15—The Disciplines of Living by Faith
Explores how messianic faith is tested and purified through trials, until we learn to see with the eyes of faith and major challenges—rather than forming a threat from which to retreat—become opportunities to experience God’s providence and covenant faithfulness.

Module 16—Disciplines of Overcoming in the Arena of Spiritual Conflict
Uses metaphor of sporting (and gladiatorial) arenas to represent spiritual confrontations and conflicts with cultural idols and strongholds, whereby it becomes necessary to discern fresh, strategic direction, in order to make room for a transforming encounter with God’s overcoming power.
APPENDIX B

PROTOTYPICAL SYLLABUS

The original syllabus of the prototypical resource, used during research, consisting of two parts and a total of seven modules.

Part One: The High Call of God
Dealing with the shape and substance of the work towards which God’s calls his servant people, the Church.

Module 1—The Eternal Purpose of God
The “eternal Purpose of God” (Eph 3:11) is revealed through biblical, covenantal history (esp. Genesis 12:1-3; Galatians 3:8-14, 26-9):
- A messianic covenant community, blessed to be a blessing to all the families of the world, so that people from every tribe, language, people and nation become reconciled to God and his purposes;
- Grounded in missional commitment by challenge to embrace and serve God’s eternal purpose.

Module 2—Vocation of the Messianic Community
Three-fold vocation, relating to three “harvests of the earth,” deriving from the “Seed” of the Messiah:
- Gentile peoples: harvest of “all nations” and significance of intercultural mission movements;
- Jews: showing mercy to the Jews, provoking them towards jealousy for their Messiah;
- Covenant faithfulness: God revives us in order to stir us into faithful participation in his mission to the world.

Module 3—Design of the Messianic Community
Building according to the (divine) pattern—Hebrews 8:5; Exodus 26:30.
- Pattern: stages of spiritual growth and vocational engagement, marking progress towards spiritual maturity;
- Commission: five steps of great commission: Pray; reach; disciple; teach; send;
- Structure: pastoral-evangelistic community; teaching ministry; apostolic teams; schools of prophetic intercession.

Module 4—Dynamic of the Messianic Community
“Dynamic” speaks of something characterised by intensity, vigour or forcefulness, marked by continuous change or activity and involving conflicting forces. (Within the Pentecostal movement, dunamis, the Greek word for power, is widely associated with the Holy Spirit.)

- **Warfare worldview**: Hebraic, confrontational approach to evil, contrasted with Western, secular, philosophical worldview;
- **Intercession**: intercessory prayer, mediatory role of the messianic community, becoming a “house of prayer for all nations”;
- **Reconciliation**: submitting to the Kingdom of God; how the Good News can impact or transform society;
- **Equipping**: phases of spiritual formation and maturity: pastoral discipleship; ministerial formation; intercessory leadership.

**Part Two: Pressing Towards the High Call of God**
Relating to discipleship and leadership of the Messianic Community.

**Module 5—Running the Race Marked Out For Us**
Athlete metaphor encouraging personal commitment to and perseverance in the rigours of Christian discipleship:

- **Competing in the race**: contrasts willingness and availability for service; rules relating to holiness, relationships, faith and love;
- **Praying unceasingly**: bearing fruit, by remaining “united with the Messiah” and “keeping in step with the Spirit”;
- **Pressing into our ministry calling**: discerning personal vocation, “fanning the gift of God into flames”… “fighting the good fight.”

**Module 6—Leading God’s People Into Their Inheritance**
Encourage appropriate missional leadership.

- **Qualifying for messianic leadership**: challenges leaders with stewardship and service, based upon gifting, patience, faith;
- **Mission-centred leadership**: balancing tasks that lead; teams that engage; individuals who contribute;
- **Inheriting the blessing**: poverty prosperity and service; shalom; faithfulness in work, prayer, generosity and trust.

**Module 7—Overcoming in the Arena of Spiritual Conflict**
Encountering and overcoming trials of missional endeavour.

- The nature of the battle: how trusting faithfulness is established, proven, tried, tested, completed and matured;
- Overcoming in arenas of spiritual conflict: trouble, suffering and responsibility provide opportunities to encounter God’s power and a fresh revelation of grace and purpose.
Dear Friend, Colleague

I am undertaking doctoral research, with Fuller Theological Seminary, USA, into the development of a discipleship curriculum for use in leadership and missionary training within Burkina Faso.

As a Burkinabé, your input to this process is vital and I would like to invite you to participate. You will be asked to share your opinions, insights and observations about topics related to leadership and missionary training. Your input will help to determine the content and format of books we hope to publish in Burkina, for use in leadership and missionary training programs.

The Questionnaire below follows the order of the seminars in which you are participating. Please complete the appropriate section following each seminar in which you participate.

Your participation is entirely voluntary and you may withdraw from participation at any point, for any reason, without any shame being attached to your decision.

Please confirm your willingness to participate by completing and signing the form below.

John Clements

Please print clearly:

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APPENDIX D
SURVEY QUESTIONNAIRES

An appropriate translation of this form was provided to research participants, per training seminar:

NAME :

SEMINAR :

Please circle the face/s that best reflect your feelings about each seminar:

😊😊😊 Very helpful
😊😊 Quite helpful
😊 Helpful
😊 Unhelpful
😊😊😊 Quite unhelpful
😊😊😊😊 Very unhelpful

Please comment on the relevance of this seminar’s teaching

I did not attend this seminar ☐
An appropriate translation of this form was provided to research participants, at the conclusion of the course of seminars:

**ETERNAL PURPOSE’ LEADERSHIP DISCIPLESHP COURSE**

Please circle the face/s that best reflect your feelings about the seminars:

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Please explain how the DISCIPLESHP COURSE could be made more RELEVANT, PRACTICAL and ACCESSIBLE

What has been the most beneficial thing in participating in this seminar?
APPENDIX E

GROUP INTERVIEW PROTOCOL

1. Introductory Question
   • Please tell us your name; where you come from and how you travelled here.

2. Opening Question—Discipleship and Mission
   • What is discipleship?
   • What is mission?

3. Transitional Questions—Burkina Faso as a missionary people?
   • Who or what is a missionary?
   • Should Burkinabés be sent out as missionaries?
   • [Contingent:] Where to?

4. Key Questions—Discipleship Pedagogy
   • What kind of discipleship training do missionaries need?
   • Where…when…how often should such training take place?

5. Key Questions—‘Eternal Purpose’ Discipleship Course
   • What thoughts do you have about today’s seminar teaching?
   • What development would you like to see take place with the Eternal Purpose discipleship course?
   • How relevant would a book of the Eternal Purpose discipleship course be for Burkinabé missionaries and leaders?
   • How would such a book be used?
   • What language is most appropriate for discipleship training books?

6. Ending Questions—Overview
   • All things considered, what is the most vital thing discussed today?

7. Researcher / Assistant Summarises
   • Is this an accurate summary of what has emerged in this discussion?
   • Have we missed anything out today, that you want to say now?
APPENDIX F

LEADER INTERVIEW PROTOCOL

1. Introductory questions
   • Name, denominational association
   • Role, ministry, type of activities, leadership involvement

2. Leadership and missionary training
   • Please describe, as richly and accurately as you can, how your organisation is involved in “making disciples”?
   • Please describe, as richly and accurately as you can, how your organisation is involved in “training new and existing Christian leaders”?
   • Please describe, as richly and accurately as you can, how your organisation is involved in “preparing and sending missionaries”?

3. Relevance of ‘Eternal Purpose discipleship training course’
   • What are your impressions of the Eternal Purpose discipleship course?
   • What advantages are there to teaching authored by a “cultural outsider”?
   • What disadvantages are there to teaching authored by a “cultural outsider”?
   • How could the “Eternal Purpose” training course become more relevant?
   • How could its method of delivery be adapted to make it more practical and accessible in this context?

4. Practicality, relevance, accessibility of books
   • How useful would a book of the “Eternal Purpose” discipleship course be within Burkina Faso?
   • What factors, including language, would help make a discipleship book practical, relevant and accessible for Burkinabé leaders and missionaries?
   • How could a series of discipleship books be sustainably produced within Burkina Faso?

5. Missionary and leadership training programs
   • What are the advantages and disadvantages of Bible schools for preparing Burkinabé leaders and missionaries?
   • What alternative models would you consider implementing?
   • Would the Eternal Purpose discipleship teaching fit within these models?
   • Is there anything else that you would like to observe?
APPENDIX G

TAXONOMY CATEGORIES AND SURVEY CLASSES

TABLE 3 : PRINCIPAL TAXONOMY CLASSES AND CODING COUNT

<table>
<thead>
<tr>
<th>Categories</th>
<th>segments</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Discipleship</td>
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</tr>
<tr>
<td>Outsider</td>
<td>69</td>
<td>11%</td>
</tr>
<tr>
<td>Theology</td>
<td>176</td>
<td>27%</td>
</tr>
<tr>
<td>Pedagogy</td>
<td>126</td>
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</tr>
<tr>
<td>Books</td>
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*totals: 5 categories; 647 data segments*

TABLE 4 : SURVEY TAXONOMY CLASSES AND CODING COUNT

<table>
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*totals: 4 classes, 197 data segments*
APPENDIX H

“DISCIPLESHIP” CLASSIFICATION

TABLE 5: “DISCIPLESHIP” TAXONOMY CLASSES AND CODING COUNT

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<th>Class</th>
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<th>group</th>
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<tbody>
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<td>Discipleship&gt;needed&gt;holistic</td>
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<td>11%</td>
<td></td>
</tr>
<tr>
<td>Discipleship&gt;needed&gt;informal</td>
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<td>8%</td>
<td></td>
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*totals: 18 classes; 3 groups; 80 coded data segments*
APPENDIX I

“INTERCULTURAL DYNAMICS” CLASSIFICATION

TABLE 6: “OUTSIDER” TAXONOMY CLASSES AND CODING COUNT

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<tr>
<td>Outsider&gt;disadvantage</td>
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<td>10%</td>
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<tr>
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<td></td>
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*totals: 15 classes; 2 groups; 69 coded data segments*
APPENDIX J

“THEOLOGICAL CONTENT” CLASSIFICATION

TABLE 7: “THEOLOGY” TAXONOMY CLASSES AND CODING COUNT

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*totals: 14 classes; 2 groups; 176 data segments*
APPENDIX K

“PEDAGOGICAL FORMAT” CLASSIFICATION

TABLE 8 : “PEDAGOGY” TAXONOMY CLASSES AND CODING COUNT

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<td>15%</td>
</tr>
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totals: 22 classes; 4 groups; 126 coded-data segments
APPENDIX L

“LITERARY RESOURCES” CLASSIFICATION

TABLE 9: “BOOKS” TAXONOMY CLASSES AND CODING COUNT

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<td>2%</td>
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</tr>
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<td>%</td>
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*totals: 33 classes; 6 groups; 196 data segments*
APPENDIX M

CITED PARTICIPANT REFERENCE CODES

The following citations are used, principally in Chapter 4.

**Leader Interviews: LI**
- LI—1—Victor Benao
- LI—2—Banazaro Calixte
- LI—3—Mary Hendershott
- LI—4—Corneille Kadio
- LI—5—Marc Nabié
- LI—6—Philippe Ouedraogo
- LI—7—(Anonymity requested)
- LI—8—Samuel Yaldia
- LI—9—Marc Zalvé
- LI—10—Ettienne Zongo

**Cited Survey Participants: SPn**
- SP-1—Boureima Thiombiano
- SP-2—H. Sawadogo
- SP-3—Adama E. Nignan
- SP-4—Moussa Kone
- SP-5—Caleb Bonkoungou
- SP-6—Elie Roamba
- SP-7—Some Simeon
- SP-8—Gaston Somé
- SP-9—Emmanuel Dahourou
- SP-10—Adama Esaie Nignan
- SP-11—Esther Koama
- SP-12—Dominique Ayoro
- SP-13—Bruno K. Some
- SP-14—Victor Benao
- SP-15—Andre Ouedraogo
- SP-16—Jonas Dah

**Group Interview: GI-1**
- GI-1-P1—Victor Benao
- GI-1-P2—Alphonse Dabire
- GI-1-P3—Jonas Dah
- GI-1-P4—Paul Nebie
- GI-1-P5—Adama Nignan
- GI-1-P6—Philippe Yaldia
- GI-1-P7—Etienne Zio
- GI-1-P8—Corneille Kadio

**Group Interview: GI-2**
- GI-2-P1—André Nignan
- GI-2-P2—Tiendrebeogo Réné
- GI-2-P3—Pierre Sankara
- GI-2-P4—Bruno Somé
- GI-2-P5—Gaston Somé
- GI-2-P6—Sansou Jean Somé
- GI-2-P7—Gaston Zopoula

**Group Interview: GI-3**
- GI-3-P1—Dominique Ayoro
- GI-3-P2—Emmanuel Dahourou
- GI-3-P3—Abel Diasso
- GI-3-P4—Siméon Fandie
- GI-3-P5—Job Somé
- GI-3-P6—Sylvain Somé
- GI-3-P7—Jeremie Yaldia

**Group Interview: GI-4**
- GI-4-P1—Richard Sawadogo
- GI-4-P2—Philippe Sawadogo
- GI-4-P3—Boureima Thiombiano
- GI-4-P4—Corneille Kadio (Translator)
APPENDIX N

“MADU”—A TESTIMONY RELATING TO AFRICAN PERCEPTIONS OF COVENANT

This is a personal testimony, written by Mennonite missionary to Burkina Faso, Donna Entz, shared in personal correspondence. Saraba is a Burkinabé village.

It was a quiet and peaceful day in Saraba. Our children were home from school for their break. It was time to be with them and visit with the villagers as they stopped by.

Suddenly a whole group of people entered the courtyard. Leading the group was Madu, a man a bit older than myself, a hunter by occupation and because of that not a very good farmer. He has been a favourite of our children since we moved to Saraba. He loves children, all children, and so has always joked and connected with ours as well.

Behind Madu came a young man, a stranger who we had never seen before. He was pushing a motorbike, obviously broken down, and had come to our place for help and tools. Zachary got the necessary tools and we fixed the bike as soon as the customary greetings were over. It wasn't long before the reparations were finished and the stranger left. Then we told Madu that we had never seen this man before and wondered who he was. Madu told us that he was “the one you drink blood together with.” Well, that stopped us short and we knew that here was another learning experience simply because we were the people in the village with the right tools to fix a bike. We had never heard that group of words put together in that way before and so in our curiosity we asked Madu to explain what that meant. Madu is always honored when we ask him to explain things about his life, so he smiled as he dug into the explanation.

He told us that once when he was young, this boy’s grandfather and his own father had drank blood together. That meant that since that time, the two extended families have had a special pact or agreement, almost like a covenant, to honor and respect each other. These two families could be of different ethnic groups, such as Madu being of the Samogho tribe and this stranger being a Siamou. It was not necessary to be of the same “tribe.” The ceremony that was celebrated formed a new relationship between the two families so that they now related to each other like blood relatives. That’s why he referred to this ceremony as a blood covenant. With this new agreement, they would refrain from taking
each other's wives, just like blood relatives. They would help each other if some experienced hard times, they would celebrate marriages and funerals with this family. They would also respect and protect each other's property. In short, nothing could happen to one family without the other being involved.

Covenant was sealed, when the two oldest men, representing the two families would drink blood together. First two feathers pulled from a live quail were given to the men. The old men would slit the top of the back of their hand, until they drew blood. Then the quail feather was wiped in that blood, and then that blood was dipped by the feather into one common dish of sorghum beer, the traditional drink of that area. When the blood was washed off of the feather into the beer, then each man in turn would drink of that beer, that had the blood in it. That sealed the pact. After the ceremony, the two extended families would all gather and eat a meal of celebration together. Because this covenant was made in blood, it had to be respected, and special animal sacrifices would have to be made if the covenant was ever broken. Blood had to be spilt for a covenant breaker, in order that the covenant be held.

Read EXODUS 24:4-11

Off we went to Kotoura to find out what the neighboring ethnic group thought of “drinking blood.” Would the Senoufou people have any way of using blood to seal a pact? The Senoufou, we discovered, make covenants in the same way as Abraham did by splitting the sacrificed animal in half and walking around the two halves as one walks the figure-8. We were reminded of a covenant that God once made with Abraham.

Read GENESIS 15:7-18.

He told Abraham to take large animals and split them in half. Then the two pieces of the animals were laid out separated from each other. When darkness came, two symbols from God passed between the split meat. That was the sign of God’s covenant with Abraham. Our minds shifted to the New Testament where Jesus instituted the new covenant with his own blood, as he ate and drank the last supper with his disciples. And we wondered if this was a way that God had prepared these people for his message.

One day, while working with our translators, we came to the verses out of Jeremiah, where God promises to, someday, write a new covenant on their hearts. Read Jeremiah 31:33. We tried to make a direct translation, but the translators said if you did that it was totally ridiculous. How could anyone write a covenant on the organ of the human heart. How absurd! We talked and talked about pacts and agreements among the Samogho people and finally the translators, on their initiative, told us about the “drinking of blood” to seal a covenant. We finally decided to say that God promises to put the new covenant in their blood. Anything done
in the blood can never change or be taken back. It's a permanent agreement, a covenant for always.

WHEN WE GET TO THE NEW TESTAMENT WHERE WILL THIS THEME BE PICKED UP AGAIN?

Luke 22: 19-20 Jesus becomes that sacrifice in the place of the animal sacrifice done for the covenant breaker. We are all covenant breakers. It seems that all over the world God has taught people covenant. Said in another way, the contemporaries of Abraham were making covenants. When God wanted to be in a relationship with Abraham he contextualized his message to fit the way people ordered their lives. In ancient history just like primitive societies today, covenants ordered their lives. When people talk about how they live together in society, they are making covenants. Among the Arabs they say “blood is thicker than milk” meaning, that a person can be bonded to others because they all drank the same mothers milk, but if you have entered into a covenant with someone what has entailed the shedding of blood, that relationship is stronger than all family ties. When God made his covenants with Abraham, it was a shadow on earth of the kind of love that he is. Then when God began to deal with humankind using covenant language, they understood. It could be that for the Samogho people the initial Christian commitment would be celebrated as a covenant ceremony. If covenant then is the creating of a relationship, the Lord's Supper then might be the celebration that keeps the relationship going. Covenant ceremony would then be a redemptive analogy in our context.

To conclude I would like to read from David Shenk's book “God’s Call to Mission.” In the following excerpt, David tells of a discussion he had with Heshbon Mwangi who had been in Kenya during the war for independence in the late 1950’s.

“A white government officer offered me a gun to protect myself,” explained Heshbon Mwangi. “I refused that gun.”

“Why didn't you take that gun?” I prodded gently.

Heshbon explained, “In our traditional religion, we used to slay a sacrificial animal for reconciliation. After enemies had been sprinkled with the blood of that sacrifice, they could never fight again, for the ancestors themselves had established that peace. The sacrifice of Christ on the cross is far more excellent than all of our traditional sacrifices.”

Heshbon paused and then continued in a spirit of confidence and peace, “I have drunk the wine of the covenant of the blood of the Lamb of God. How could I ever kill anyone for whom Christ has died?”

No wonder Christians greet one another at the communion service with, “The peace of God be with you.”
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VITA

John is a missiological educator, presently developing practical, relevant and accessible discipleship resources for use in African contexts.

He has been a regular visitor to Burkina Faso, in West Africa, over the past decade, which is where and how he came to be involved in developing the discipleship resource named “Maize Plant Discipleship.”

John is passionate about discipleship and missiology and their potential, appropriately applied, to renew and reform Christian theology and praxis.

He has developed an online website “presence” including:

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John is married to Sarah; they have three boys and one girl and presently live in a delightful corner of South West Wales, UK.

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